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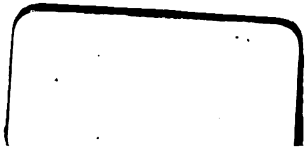

THE

BAPTIST MAGAZINE

FOR

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THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME LIII.

(SERIES V.—VOL. V.)

Editors:

REVS. D KATTERNS, W. G. LEWIS, JUN., AND C. H. SPURGEON.

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PREFACE.

In closing the labours of our first editorial year, we are gratified in being able to report that our services have been appreciated by a large number of readers. We undertook the editorship of the *Baptist Magazine* in times, and under circumstances, of peculiar difficulty. New theological sentiments, which appear to have found more admirers in our body than we had previously imagined, arrayed against us some friends whose co-operation we should otherwise have highly valued; but as we differed *toto cœlo* from them, we had no alternative but to enunciate our own views, which we have endeavoured to do in a fearless and uncompromising manner.

We have no ill-feeling towards any brother with whom we may have thus come into collision, but we have felt it to be our duty to express in the Magazine what we, in our hearts, believe to be the sentiments of the Baptist denomination.

We thank our numerous contributors and correspondents, and direct our readers to the subjoined list of names as a proof of the statement, that in no previous year of the history of the *Baptist Magazine* has it been more extensively supported. From the testimony of friends, and from the notice of enemies, we gather that in no previous year of its history has it been so extensively *read*.

We have adopted the principle of paying for articles, with a view of securing papers worthy of the perusal of our readers. In the course of the year, four or five papers contributed to our pages by different writers have been reprinted by special request at the cost of some of our subscribers.

The department of "Notes and Queries" has obtained universal approval, and is enlisting a growing contributory.

We appeal to our friends to make strenuous exertions for the increase of our circulation, and thus "to cause the widow's heart to sing for joy."

D. Katterns.
W. G. Lewis, jun.
C. H. Spurgeon.

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The Reviews have been supplied by Twelve different Writers.

Yours sincerely

T. W. Goltch

THE

BAPTIST MAGAZINE.

JANUARY, 1861.

COURAGE FOR THE UNTRODDEN PATH;

OR, ENCOURAGEMENT FOR CHRISTIANS, BOTH OLD AND YOUNG.

BY THE REV. W. BROCK.

THE Israelites had come to one of the most hazardous positions of their memorable journey. They were close to the river Jordan, over which they would have before long to pass. Joshua said to them, as they were musing on this obstacle to their progress, "You have not passed this way heretofore" (Joshua iii. 4). They had encountered many difficulties of many kinds, but not one of this kind. Their present necessity was altogether strange.

Resources, however, were within their reach. Jehovah would again be their guide and their deliverer. Experience might induce and encourage hope. The ark of the covenant, which had been the symbol of the Divine presence and the indication of the Divine will so many times before, would be the same unto the end. As their day so would their strength be.

They were told how they might obtain the direction and the help which they required. "When you see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then shall you remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that you may know the way by which you must go." They were to keep their eyes well upon the goings of their God and their King; and, that they might do this the more effectively, they were to let a prescribed distance intervene. They did as they were told: and the result was, their safe conduct across the Jordan, and their gathering around the ark on the other side to testify their gratitude to the Lord Most High. He had adapted his mercy to their emergency, and had renewed his former loving-kindness according to his word. Though they had not passed that way heretofore, they were enabled to pass it in safety. Their extremity was their Father's opportunity for making bare his arm on their behalf.

We have often to pass along new and untried ways. As the new year opens on us we may be specially conscious of the fact. It strikes us.

We wonder what the year will bring forth. How shall we do if such and such things come to pass? The trial may be unprecedented, and the necessity extreme.

Let us all be of good courage. We have not the ark of the covenant to look to; but we have, in our Bibles, the teaching of our Father's will, and we have a gracious Mediator in Jesus Christ, and we have the promise of the Holy Spirit, the comforter and the guide. Permission is given us to come boldly unto the throne of grace, on purpose that we may obtain grace to help in time of need. We have only to keep ourselves in the position from which we can best ascertain the teaching of the Lord; and then, whatever the novelty or the strangeness of the way we have to pass, we shall pass it, and pass it well.

SOME ARE COMING INTO THE EARLIER ACTIVE INTERCOURSE OF HUMAN LIFE. Hitherto, perhaps, you have been much at home, amidst comparative seclusion and quiet. Your immediate relatives have been your principal companions, and you may have been educated either within or near to your father's house. But there is to be a change soon. You are to go away: to live with other persons: to do very different things: to endure what will sorely try you, or to enjoy what you will exceedingly like. You cannot anticipate the change without solicitude. You think of it, I dare say, until you are downright sad. Everything will be so new to you—companions, occupations, temptations, circumstances altogether. There is uncertainty about it all. You feel that you have not passed this way heretofore, and you are afraid.

Let me prevail on you not to be afraid. Only put your trust in your kind Father who is in heaven, and you will pass it well. Read your Bible carefully; offer up your prayers constantly; think about Jesus gratefully; expect the Divine blessing confidently, and you will do. There is no uncertainty about your future to your gracious Guardian; no ignorance of the things that will happen to you; no forgetfulness of the assistance that you will want. An eye far more affectionate and vigilant than your mother's will watch you, and an arm infinitely more powerful and active than your father's will defend you. In all your ways acknowledge God, and he will direct your steps. Be not afraid: only believe.

SOME ARE ABOUT TO TAKE THEIR PLACES IN THE PUBLIC AND GENERAL ENGAGEMENTS OF SOCIETY. You are entering business in the city or elsewhere. Situations have been found for you in one or other of our professions or trades. London life—that great embodiment and incarnation of all the moral and immoral forces we are acquainted with—is to be henceforth your life. You will now have to do its work, to bear its trials, to resist its evils, to undergo and to survive the fierce ordeal to which it will assuredly submit every element there may be within you of purity, and integrity, and truth. It may not come upon you all at once, but by degrees you will find yourselves under weighty obligations, and amidst manifold perplexities, and in slippery places.

The prospect has more than once discomforted, if not disheartened you. You mean to be the honourable man in all respects. There are some

aspects of the case which afford considerable satisfaction. You are only following the path of duty in taking your place with the active men of your generation. It is not that you are effeminately timid, or that you want, indolently, to keep aloof. Your apprehension is, lest you should be brought beneath the power of some evil habit, and do the disreputable things which so many confessedly have done before. You have not passed this way heretofore, and you are concerned about the possible results.

Be not concerned for another hour, so as to be discouraged. You are in the world by God's own appointment. You are sent to your situation to glorify him there. You will never be absent from his notice. You will never be beyond his reach. Take care to set God always before you. Abide by your conviction that he is your friend. Continue instant in prayer for his assistance. And then, whilst in the world, you will not be of it. Where others have fallen you will stand. You will not be vanquished, you will be the victor. Yours will be the faith that overcometh the world. Your business or your profession will enable you all the better to adorn the doctrine of God your Saviour in all things. He will prove himself better to you, not merely than all your fears, but than all your hopes. Be not afraid: only believe.

SOME ARE RESPONDING TO CALLS FOR IMPORTANT SERVICE FROM WHICH THEY WOULD BE THANKFUL TO ABSTAIN. The demands upon our patriotism are occasionally severe; those upon our philanthropy yet more so; those upon our religion the most severe by far of all. As it happens, you are just now aware of this apparent severity. The church wants you, and calls for you. The world wants you, and calls for you. It seems to you certain that you must attend, and that you must comply.

How gladly you would hold back, God knows. You are burdened. You are embarrassed. You know not how to meet the immediate obstacles, much less those which will arise as you advance. Never yet have you had to give counsel on such subjects; to grapple with such questions; to come into such contact with men's tempers, and prejudices, and depravity. You have not passed this way heretofore, and you are troubled.

Let the trouble be given up forthwith. The wisdom which awaits you for your guidance is always profitable to direct. The strength promised to your prayers will be made perfect in your weakness. The fellowship you have with the Father and with his Son Jesus Christ is a fellowship of manifold power. You are not going on the warfare at your own charges. He who bids you undertake it will aid you to accomplish the undertaking. In body, soul, and spirit, he will aid you. Ability will come. Sagacity will come. Information will come. All good gifts and all perfect gifts will come, as your enterprise may need them. All your need will be supplied according to God's riches in glory by Christ Jesus. Be not afraid: only believe.

SOME MAY BE ABOUT TO PARTICIPATE MORE LARGELY OF THE GOOD THINGS OF THIS PRESENT LIFE. In the estimation of your neighbours

you have been doing well already, but you are likely to do yet better still. You are thriving in income abundantly. Barns are filled with plenty. You have much goods laid up for many years. You have, as far as appearances go, all things richly to enjoy.

And, because of your increased wealth, you are coming to be held in much greater respect. Men who were not accustomed to recognise you do recognise you now. Those who never formerly thought of introducing you to their selecter circle of social life are happier than they can tell if you will consent to be introduced now.

As upright Christian men and women, you are anxious to retain your integrity and your spiritual-mindedness intact. You do not think it incumbent to decline the proffered attentions, but you are more or less at fault. It is a strange thing to you to have friendly access to the gatherings of the scientific, and the literary, and the great; to feel, moreover, that when you are there you are esteemed. You have not passed this way heretofore, and you hesitate lest you should go astray.

Be of good cheer. If there be sound cause for hesitation, do not go on to hesitate, but give up acquaintance with such society at once. If, as I presume, you may properly retain it, then throw yourself on the help that cometh from the Lord. He will enable you to discern the point of danger and to stand back. He will concur with your endeavours to exemplify undefiled religion. He will constitute you epistles of Christ. He will make you in your new position the witnesses of his will. He will teach you how to abound, so that you may use the world without abusing it.

Maintain your daily study of his Holy Word, and be watchful unto prayer habitually. Set your affection on things above, not on things on the earth; and then, be not afraid: only believe.

SOME MAY BE LOOKING FOR SCENES AND SEASONS OF ADVERSITY. Your neighbour has undergone a change, from the worse to the better, as it respects external things; you are undergoing, in respect to them, a change from the better to the worse. Sickness is taking the place of health, penury the place of competence, solitude the place of society. Curtailment has become necessary, retirement is incumbent, suffering must be endured. Henceforward, for prominence there will be privacy, for energy lassitude, for joyousness grief, for a prospect that promised amendment a prospect that threatens to be more darksome every day. You are cast down, and your soul is disquieted within you. You know not how you shall endure. You fear as you enter into the cloud. You groan, being burdened. You have not passed this way heretofore, it is painfully strange. You almost stagger through unbelief.

Courage! God has not forgotten to be gracious. Your way is not hid from the Lord. He will not abandon you to the mercy of accidental circumstances. Not an element is there in that cup of sorrow which your Father did not commingle. He doth not afflict you willingly. That you may be made a partaker of his holiness is his gracious and covenanted design. He will not suffer you to be afflicted for a single hour beyond the merciful execution of his design.

In the meanwhile, he will comfort you when you are disconsolate, he

will shed abroad his love in your hearts, he will make all your bed in your sickness, he will put all your tears into his bottle, he will lay underneath you his everlasting arms, he will work all the circumstances of the tribution together for your good, leading you by-and-bye to say, with some of the profoundest gratitude you have ever felt, "It is good for me that I have been afflicted." Though he cause grief, yet he will have compassion according to the multitude of his mercies.

Guard against despising his chastening. Faint not when you are rebuked of him. Bear in mind the precious promises. Consider Him who was made perfect through suffering. Lean on his breast, as John did. Be not afraid: only believe.

SOME MAY BE ANTICIPATING THE TIME OF THEIR DECEASE AND DEPARTURE HENCE. The hour cometh when your heart and flesh will fail. This year you think you shall die. Ere long now you will be walking through the valley of the shadow of death. You will have to put off this your tabernacle, and to part from beloved ones who would right gladly retain you if they could.

The prospect sometimes distresses you: perhaps it distresses you very much. You deem it a mysterious ordination. "Hard necessity," you have said within yourselves, "that we must needs die and be as water spilt upon the ground, which cannot be gathered up again." But so it is: there is no discharge in that war; no escape from that dissolution; no avoidance of that transition from the place that knoweth us, to the place which none of us have seen. You have not passed this way heretofore, and you are well-nigh dismayed.

"Be not dismayed," is your Father's merciful remonstrance with you. For the dying hour there will be dying consolation. You will not be left to walk alone. The rod will be there, and the staff—his own rod and staff, on purpose to comfort you. Having loved you with an everlasting love, he will love you unto the end. When heart and flesh fail, he will be the strength of your heart. As the outward man perisheth, the inward man will be renewed. Everlasting consolation will be vouchsafed to you and good hope through grace.

We once heard a sermon preached from the text—"How wilt thou do in the swelling of Jordan?" "There," said the preacher, "there, all across your path as you advance, there lies the river of death. Shall you pass it safely, or shall you be overwhelmed?"

Now, taking the statement for a moment that such a river does roll between you and your heavenly inheritance, remember that between you and the river there is the ark of the covenant, borne up by your great High Priest for your faith to look at: the pledge of your inviolable security as you pass onwards; the signal, in whose wake you are triumphantly to go. To see the Canaan that you love with unbeclouded eyes might be a cheering thing: a far more cheering thing is it to see the promise that guarantees the Canaan, and the Saviour who waits to take you there. Be sure not to miss this sight. As the Israelites kept their vision clear, so do you keep yours clear. Let no worldliness, no spiritual indolence, no self-righteousness, no easily besetting sin intervene be-

tween you and the ark. Look unto Jesus and advance with confidence; for as with the Israelites, so with yourselves; there will be no waterflood to pass after all: no swelling of Jordan even threatening to overwhelm. They found the river gone. You will find the river gone, and an entrance will be ministered to you abundantly into the everlasting kingdom of our Lord Jesus Christ. Be not afraid: only believe. If by reason of death you are not with the Church in the wilderness, you will be present with the Lord.

"A happy new year" to you, then. If you live, you will live unto the Lord: if you die, you will die unto the Lord. Remaining, you will be guided by the Lord's counsel: removed, you will be received to his glory. For you to live is Christ: to die is gain.

"SOUND AN ALARM!"

BY THE REV. C. H. SPURGEON.

THE importance of doctrinal truth may be inferred from the furious attacks which the enemy of souls has constantly made against it. However lukewarm the Church may be in defending the Gospel system, her foes are always active in assailing it. There is scarcely a revealed truth which has not been questioned, denied, and ridiculed; no one castle in the line of our fortresses has escaped an assault, and no engine of war has been left untried in order to undermine or overthrow our holy faith. Persecution, torments, and death, were the clumsy and barbarian weapons of the half-civilised hosts who, in the dark ages, besieged our bulwarks; these primitive implements of wickedness are now laid aside, not because the enmity has abated, but in order that their place may be supplied by more ingenious appliances, better suited to the spirit of the age, and more adapted for their work. The seductions of honour, the fascinations of pleasure, and the temptations of wealth, are conspiring to enervate a Church which a thousand persecutions have failed to subdue. If the river of life can neither be turned from its course nor dried from its channel, the attempt must be made to poison or pollute its streams. Covertly it must be diluted, secretly an admixture of error must be effected, and, meanwhile, a perfect peace must be maintained that stagnation may assist adulteration, and corruption may be the final result. The enemies of God and man do not now march to battle with roll of drums; they are advancing in silence, and come in the garb of friends. Old fashioned heresy was too noisy, too honest; it lacked adroitness and cunning; it put itself into open antagonism with orthodoxy, and defied received opinions; it needed to be educated in the arts of guile and craftiness. It has now received many lessons in the school of deceit, and bows itself most politely into our confidence, that with the more ease it may plunge its poniard into our hearts. The lie is now complimented as only *another way of uttering truth*, and false doctrines long ago refuted and condemned are presented to us anew as the goodly offspring of a deep-

toned and highly-intelligent piety. Our foemen cannot overcome us in open hostility, but by pretending friendship they hope to scale our ramparts. They remember the past and thunder at us no more, trusting now to subtler and perhaps surer agencies. Earthquake, and wind, and fire have missed their aim, and now the Great Deceiver expects an abundant success from the still small voice. O Lord, look thou upon his devices, and make them of none effect!

Our object in this paper is to indicate the peculiar dangers of our times, and more especially those doctrinal perils to which our faith is daily exposed. We cannot, we think, do better service to our beloved brethren in Christ, than by unmasking the deceivers who surround us, and distinctly pointing out the errors which lie in ambush for our destruction. It is not *manifest* evil which we have most to fear, but the gilded falsehood, the truth which has become perverted, and the things of good repute which have been translated into the kingdom of darkness. We commence our list with a leaven which worked more in earlier times among our Baptist churches than at present, but which is even now far too powerful.

I. *Many good men have been led by* A LOVE OF CONSISTENCY *into unscriptural opinions.* It is very natural we should set a high value upon systematic and harmonious theology. No healthy mind can conceive of truth as being at variance with itself. The Gospel of Christ cannot be a garment of divers colours, or of cotton and woollen mixed. We admire fitness, order, arrangement, and agreement, and are quite right in expecting to find them in a high degree in the revealed will of God. Negative and positive are quite irreconcilable, and none but a man devoid of reason or of honesty would maintain that they could both be received in the same day. Truth does not blow hot and cold, she varies not with the weather, and is the same in all companies. A love of consistency in our doctrinal opinions is therefore natural, reasonable, and laudable. God forbid that our confessions of faith should become as monstrous as the image of Nebuchadnezzar's dream, in which a head of gold was found in union with a body of brass, and legs of iron resting upon feet of clay.

Yet we may too hotly pursue a virtue until we chase it into the purlieus of vice. Delight in harmony may degenerate into a love of monotony, and a man may cut away many of the strings of the sacred harp of revelation because he is unable to perceive the mysterious accord which links the varied notes into one silver chain of melody. Precious truth is sometimes slighted and even doubted, because at its first hearing it seems not to sound in unison with other long-received and well-established doctrines. We may unconsciously indulge our desire for system, until we become diseased in vision, and are totally unable to behold a wide landscape of truth, since our eye is wholly occupied with two or three prominent doctrinal stones, or a group of five theological trees. When this visual disorder is accompanied by an overgrown firmness, which deserves the name of obstinacy, it leads a man into very serious faults; he sees only one leading group of stars, and is certain that no other con-

stellations exist; he thinks his neighbour blind because he can see into other regions of the heavens, and denounces him as a traitor to the polar star of orthodoxy, for venturing to admire the Pleiades of truths confessedly of less magnitude, but which are nevertheless most surely in the heaven of God.

Our excellent brethren, when this evil has fully overspread their minds, are singularly fluent about "yea-nay preachers," "medley mixtures," and "Arminians at the core." The country theologian talks of ministers who "give a good pail of milk and then knock it all over at the end of the sermon;" and our more polished suburban masters in Israel denounce this "*wide*" and "open" preaching of the Gospel as "unsound" and "low doctrine." Now such sweeping criticisms as these are no doubt very richly deserved by some teachers who scarcely know their right hand from their left in divinity, but it is much to be feared that they have an injurious effect upon the minds of sincere lovers of the whole Gospel, who have not enough mental vigour and manly independence to estimate terms and epithets at their proper value. Sentenced by two or three bitter spirits to abide in the purgatorial fires of suspicion, until he has sworn allegiance to the little popes of the village, full many a gentle-hearted preacher has been crippled for life; he has either kept back truths which he secretly believed, or has contorted his faith into the form which the mandate of his patrons commanded it to assume. Such a man either becomes the quiet and useless tool of the leading spirits of his congregation, or else he unhappily flutters between fear of losing caste and fear of offending his God, and finds no peaceful resting place for his foot.

There is unhappily a spiritual slavery in some of our churches, under which honest minds are writhing. Sincere brethren, undoubtedly sound at heart, but whose narrowness and bitterness are quite as manifest as their sincerity and soundness, require and command us to pinch our feet into their Chinese shoes, and contract our waists with their laces, until we are as crippled and consumptive as themselves. Now, if we very respectfully decline to obey the precepts of their super-orthodoxy, it is not because we love truth less than they, but because we dare not limit a perfect revelation, and are unwilling to stain one doctrine with the blood of another.

It is well to be consistent with ourselves, but better far to be consistent with the Word of God. There are really no contradictions or incongruities in the Gospel of Christ, but we are not always able to see the point where the divers streams of truth shall meet in one, and hence we think we see discrepancies which assuredly do not exist.

Let us not judge the Lord's Word by our feeble ideas of consistency; we can no more attain a perfect understanding of the infinite mind of God, than we can hope to comprehend the Eternal God himself. The sea is not to be held in the hollow of an infant's hand; the pillars of heaven are not to be encompassed by the arms of a child; the measures of eternity are not to be summed in a mortal life; nor are the infinite leagues of revelation to be traversed at a stride. *God* may say, "Hitherto

shalt thou go, but no further;" but *we* must not say it to ourselves. We are not yet where we see face to face; we know but in part, and that part but imperfectly.

Thus much we speak in the purest love; not censuring others for a weakness which we ourselves have often felt, but uttering a warning note, which, peradventure, may encourage the timid as well as caution the tyrannical—for well does our extensive observation teach us that an unscripturally limited theology has been the bane of many a church, a millstone about the neck of its usefulness, a gag to its Gospel testimony, an opiate to its earnestness, and a grave for its zeal; and worse still, in a few cases, in its most exaggerated form, it has cast an ill-savour upon the lives of the members, and made the Baptist church a hissing to evil men, and a stench in the nostrils of the excellent of the earth. We would none of us wilfully keep back part of the price; we long to declare the whole counsel of God; we wish to make full proof of our ministry; let us then watch against this insidious form of evil, lest we mar our usefulness and miss the Lord's blessing by a partial and one-sided testimony, and bring upon our churches dearth and barrenness by neglecting those very truths which God has most frequently owned in the conversion of souls.

II. We must now present the other side of the case, and remark that *very many professors are beguiled by* LOVE OF CHARITY *into a most unwarrantable indifference to all doctrinal teaching.* Now, true charity is so incomparably precious that its spirit cannot be too much diffused. Bigotry is never commendable, bitterness can never be approved! The world itself is sick of intolerance, and the church may well regard it as detestable. We are *men*—we are not mean enough to fear in our opponents that which we cultivate in ourselves; we are *fallible men*—we dare not make our own judgment the universal arbiter of truth and error; we are *honest men*, and cheerfully concede to others what we claim ourselves; above all, we are *Christian men*, and by reason of the liberty with which Christ has made us free, we abhor the idea of binding another man's conscience. To leave the mind of man unfettered as the air we breathe is one of the first of our unwritten precepts. Our forefathers have died for religious freedom, and there is not upon the page of history a single instance of a persecuting Baptist church. Our ancestry, our annals, our profession, our doctrines, our consciences, attach us to tolerance, liberty, and goodwill.

The undisputed excellence of a charitable spirit has, however, become a snare to many amiable minds. Mistaking tolerance of persons for indulgence of error, they have ceased to reprobate false opinions. It is thought by such men unkind to charge others with holding unscriptural views, and they shudder at the forcible language which earnest believers hurl at the deceivers of modern times. Paul's anathema, pronounced against the men or angels who should preach another Gospel, grates upon their ear; the holy wrath of Jesus himself against scribes and Pharisees is only allowed by them, but never appreciated. If in stray moments they rise to the dignity of defenders of the faith, they attack their antagonists in the style of Dr. Pye Smith's letters to Belsham, the

famous Socinian, which Andrew Fuller thus sternly criticised:—"*That* was not the way Paul addressed heretics; *he* did not say to Elymas, 'My dear sir, pardon my apprehensions, but I fear you are under some serious mistake;' no, his words were thunder and fire. 'O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?'"

A manly charity can comprehend severe language, can receive it from others without astonishment, and return it without animosity. Effeminate charity delights in honeyed words, smooth speeches, flowery compliments, hollow courtesies, pretended friendships, and loud professions of union; yet have we often observed that when the fit is on it, it plays the bigot for liberality, and would extirpate and utterly destroy all who are not as profoundly tolerant as itself. All men are, now-a-days, freely admitted into the magic circle of the brotherhood of love, except those who have a mind of their own; we are allowed to differ if we will conceal the difference, but our name will be erased from the list if we dare to intrude our peculiarities. And this is called charity! Why, when words *expressed* men's thoughts, it would have been styled a tyrannical attempt to gag the mouths of honest men! So nearly allied is this plausible virtue to barefaced persecution, that one hardly knows which of the two deserves the sternest reprobation—some indeed would prefer the honesty of the worse to the pretensions of the better. Our churches need not fear a more terrible curse than this *blessed* charity; it is to be execrated with all the vehemence with which we would denounce the bigotry it pretends to despise. Its tendency is to lower the value of fixed and definite doctrines, and thus to cast down the hedges of the Lord's vineyard, and give up her vines to the wild boar of the wood. Men thoroughly under its influence are ready to throw our *creeds* into the waste-basket, to laugh at our solemn *protests*, and ridicule the earnestness of our *testimonies*. According to the phraseology of these men, doctrines are dogmas, decision is arrogance, clear views are shallow platitudes, and zeal for truth is sectarian bigotry. We need not travel far for illustrations, for our own denomination could supply unhappy instances. Let this plague run through the camp, and our tents will soon be desolate; no destroyer can be more mighty; the darkest form of infidelity would not be half so deadly. Better is it for us to fight with a decided falsehood than with the phantom, the ever-changing Proteus of latitudinarianism. What a long word we have just used, but surely it is not long enough, and fails to describe that indefinite anything-and-everything-arianism which we fear is increasing among us.

Let us labour after a clear and scriptural view of the truths of God's Word; let us learn humbly, depending upon the Holy Spirit; let us judge deliberately, doing nothing rashly, but let us see to it that when once we know the mind of the Spirit, we *hold fast* that which is good, and are rooted, grounded, and settled in our faith. We need not be obstinate, but we must be firm. Like the ship in the storm, we must have good anchorage; we shall soon be shipwrecked if we are carried about with every wind of doctrine. We must have our loins girt about

with truth, wearing it not as a mantle which hangs loosely upon the shoulders, but as a girdle bound firmly around the loins.

It will be well for us to prepare for warfare, for it will surely come; and however we may wish for quiet, we shall not find it easy to maintain a peaceful conscience if we join in affinity with error. "Love," says Gurnal, "goes ever armed with zeal, and draws this dagger against all the opposers of truth. *Qui non zelat, non amat.* He that is not zealous does not love." Let us then contend earnestly for the faith. Hard must be our blows—hard, we say, not because we hate, but from the very intensity and truth of our affection. That love which lets men perish in their follies is but the semblance and mockery of love; true charity will alarm a neighbour if his house be on fire, will speak very plainly if it see him upon the brink of a precipice, and will show but little delicacy in unmasking a pretender who is attempting to entrap a friend. No truce, no parley, no surrender! War to the knife with falsehood and heresy! "CHARITY" is the modern Diana of the Ephesians; but great as the goddess seems to be, she is a false deity, and we cannot bow before her. Souls of Knox and Luther, we need warriors of your mettle! The remembrance of your names shall inspire us while this day we write upon our banner your old watchwords and sing your old war songs.

"Let us in life and death
Boldly *God's* truth declare;
And publish with our latest breath
His love and guardian care."

(To be continued.)

MARY; AND THE ANOINTING AT BETHANY.

CHRIST gave Mary, who poured the alabaster box of spikenard, very precious, upon his head and feet, a fame destined to be as wide as the world, and to last as long as time: "Wheresoever this Gospel of the kingdom shall be preached throughout all the world, there shall also that which this woman hath done be told for a memorial of her." Yet these words are spoken in a comparatively narrow circle, in which circle, by the way, there was only One person who thoroughly approved the action. However, that One person's approval was enough for Mary. She had not meant to please any one beside. Her ambition was to please him; not to do something that should make a noise, but to testify her faith and love. She was not only accepted, but found what she had not looked for—renown. One sentence gives it. What the Agrippas and Herods would have done anything to secure falls to the lot of this loving disciple of Christ—a name that shall never die out of men's mouths as long as there are tongues left to utter it.

A glance at this interesting scene cannot but be profitable and pleasant, as we hope, to the readers of the *Baptist Magazine.*

The time and circumstances claim our first consideration. Without taking them into account the incident cannot be fully understood.

The first circumstance of time which it is important to notice is, that Christ was now at Bethany, in the course of his last journey to Jerusalem. A day or two before he had left the obscure village of Ephraim, where he had lain

concealed from the fury of the Jews; for they had at last come to a resolution to lay hold of him, and had published a proclamation that "if any man knew where he were he should show it, that they might take him." *Now* Christ retired to Ephraim, not because he feared death, but because his hour was not yet come. But when the time arrived, he quitted that retirement with his disciples, informed them that he was going up to Jerusalem, and for what end. They followed him, full of sorrow, and wondering at the holy fortitude with which he went to meet his death. They spent the first night at Jericho, with Zaccheus. The next day they passed on toward the great city, and in the evening arrived at Bethany. Thus the time is to be distinctly marked. When our Lord was on his way to his last sufferings, Mary anointed his body for the burial.

Let it be observed, further, that during the Saviour's last journey to Jerusalem, not more than a week before his death, his conduct was very different as compared or contrasted with what it had been before. He now seems to lay open claim to the character of Messiah. Until now he had purposely thrown a veil over this title; had charged his disciples not to make him known; had forbidden those whom he healed to blazon it abroad; had gone out of sight when the multitudes grew too clamorous in his praise; and, in short, in every possible way in which any other humble-minded man could seek to suppress ostentation, he had done it. *Now*, in this last week of his life, his course is completely altered. He sets up openly to be the Messiah. Wherever he goes, he goes accompanied by crowds and acclamations. The night before, when he entered Jericho, there were so many that Zaccheus could not catch sight of him without climbing a tree. When he went out of Jericho in the morning there was the same throng attending him, that made so much noise in passing, as compelled the blind men to wonder and ask what it meant. These two blind men, unrebuked, appeal to him as the Son of David, and, being rewarded with their eyesight, follow him with acclamations and hosannas, joined in by all. Subsequently, instead of entering Jerusalem on foot, as often before, he himself sends his disciples for an ass, upon which he makes a kind of triumphal entry into the city, the people cutting down branches from the palm-trees and strewing them, with their garments, in the way. When he comes into Jerusalem the first thing he does is to perform an act of authority, casting out the buyers and sellers; and then, remaining in the temple and teaching, the very children come leaping round him and shouting, Hosannah to the Son of David. It seems, therefore, very evident that just at this time our Lord's conduct was wholly changed; whereas he had before been the most retiring and unassuming of mankind, he now comes forward, asserts titles and dignities, permits multitudes to salute him king, rides triumphantly into his own city, chastises and drives out the defilers of his Father's house, and, finally, accepts at the hands of Mary a *royal honour*, for these circumstances are necessary to set her action in its true light, as expressive of her acknowledgment of him as king, of her affection to his person, and of her subjection to his authority.

Although not tending to throw any additional light upon this incident, yet as the question may be asked why our Lord should have pursued a course so different from all that had ever distinguished him before, perhaps a brief answer is necessary, notwithstanding that it is a digression. The reason, then, was twofold. To give the Jews one last opportunity of acknowledging and embracing him as their Messiah. He had never before made such an open claim, or afforded them so just an occasion. At the same time, it was a conduct that could not fail to bring on a crisis. The Sanhedrim had passed a

decree and issued a proclamation. When Christ came into the city, not secretly, but riding royally, making a sensation through the whole body of the people, running in the face of their decree and proclamation, it was obvious that they must do something; they must either lay hold of him or confess that they dared not. Thus this course of conduct commended itself to our blessed Lord for a twofold advantage:—as giving the citizens one last and best opportunity of repentance and salvation; or, if that failed, *as it did*, rendering his death inevitable.

Having thus looked all round, we may come to the supper of Bethany. When our Lord arrived from Jericho, Simon the leper, grateful for his cure, opened his house to receive him, and provided a great entertainment. Besides Jesus Christ and his disciples, Lazarus was there, whose resurrection was yet fresh in the memory of the people. A great company was invited, and came, not only to see Christ, but to see a man who had been dead and was raised again. Martha was there, busy in showing her love by waiting upon the Lord in her own way. Mary took an opportunity of withdrawing to bring in this alabaster box of ointment, which I do not suppose she had bought on purpose, for Christ says that she had kept it, and Judas does not complain that she had lavished the money in buying it, but that she had not sold it and given the money to the poor. It was therefore probably a relic saved from the funeral rites of Lazarus, intended to be kept sacred among those things which human love consecrates to the dear remembrance of its departed objects. With this she returned into the room, and, standing behind our Lord as he reclined at table, broke it and poured its contents upon his head—says one evangelist, upon his feet says another, and, reconciling both, we may suppose upon his whole body. The house was filled with the perfume that was destined to fill the world. This was the time; and as the next thing we read of is Christ's triumphal entry into Jerusalem, which took place on the first day of the week, since called Palm Sunday, we may safely pronounce that this incident occurred, not on the night before, which would have been the Jewish Sabbath evening, but on the Friday, exactly one week before our blessed Redeemer was actually laid in the tomb. There is, therefore, a peculiar significance and beauty in our Lord's explanation, "She did it for my burial."

A word or two as to the person, that is to say, Mary, the sister of Martha and Lazarus—a person whom I do not hesitate to characterise as the most illustrious example of female piety on record in the Word of God. Other persons loved Christ; but there was something about her love to him very peculiar, and as admirable as it was peculiar. It seems to have lain so deep as to be almost inscrutable. The more it is contemplated, the more it excites wonder, and, I had almost written, the less it is understood. It displayed itself, too, in ways that to others seemed most extraordinary, absurd, and even blameworthy. No one else ever thought of doing what she did, and if they had thought of it, they would have rejected the thought. But she had no notion whatever of taking into account what other persons might say; I do not know whether she herself could have always assigned a reason for what she did; her love seems to have moved instinctively, and to have done just that which first came into her mind, or which first came to hand, and yet it ever did that which was right. Thus, for instance, when Christ came to their house at Bethany, Martha was directly thrown into a fervour of excitement. How to entertain so illustrious a guest filled her with a thousand cares, and kept her tongue, her feet, her hands, continually on the move, until she was literally overwhelmed and oppressed with the weight of her own self-imposed anxieties,—all the fruit of a true and ardent love to Christ. Mary, on the

contrary, without troubling herself in the least about household affairs, lost in the contemplation of his friendship, thinking of nothing but how to drink in his Divine instructions, treated him as if he wanted neither meat nor drink, nor any other entertainment but a willing ear and a loving heart. Though she would have found wings to bring him food or drink, if the question of hunger or thirst had occurred to her mind, yet these lie far beneath the region of her high thoughts and holy emotions. She gave the Saviour the homage he most wanted, the entertainment he most loved—a place in her inmost soul, and an undivided attention that would not let slip a single word of that Divine conversation that proceeded from his lips. All this seemed to her sister Martha so strange, so unaccountable, so little praiseworthy, that at last she broke into the presence of Christ, and, seeming to involve him in the reproach, cried out, "Master, dost thou not care that my sister hath left me to serve alone?" And yet the conduct complained of was perfectly natural to one whose views of Christ's character were so spiritual, so exalted above all carnal considerations, that she forgot for the time being that he had a body to feed, or that he needed anything beyond a listener and a disciple.

Thus, again, in the action now under our consideration, we have an instance of the strange and unaccountable operation of her love to Christ,—strange and unaccountable, that is, to those who more immediately surrounded her. What could put it into her mind, none of them could possibly divine; what to make of it, none of them knew. When they found themselves enveloped in a perfume that surpassed all the incense of the temple, and saw that it proceeded from the breaking of a costly vessel over his person, by a quiet and unobtrusive worshipper, who perhaps had hardly been seen or noticed until now, they were all filled with amazement, not unmixed with indignation. Some nostrils were as perverted as the minds to which they belonged. Avarice smelt waste. False charity grew sentimental over the poor. Spurious spiritualism peeped out through the thick folds of carnal prejudice, and thought such an act of external homage must be contrary to the mind of a Master who had shown that he never desired outward honour. Led on by a few officious tongues, all misunderstood, all blamed. The shrinking woman was likely to be overwhelmed with reproaches, till the only other person who understood the action besides herself calmly interposed in her vindication, and put an end to the strife of words—"Why trouble ye the woman; she hath wrought a good work. She did it for my burial." Happy Mary! thou hast pleased the Master; what is the world to thee? Still sit at his feet who understands the flame he has inspired, and loves to be enveloped in its perfume!

If we go on to inquire into her sentiments and motives, it is obvious that her chief intention was to manifest her love. Now, although it is true that there was a character in her love that rose far above the common level,—there was, so to speak, a kind of boundlessness about it that baffles every attempt to express it in words; yet there are one or two things that further illustrate it in this incident. For instance, hers was a love to Christ that would give him anything and everything; the most precious is not too precious to be poured out in his honour. The odour of her ointment,—the clamour of these indignant enemies to all waste, speak for themselves. Waste! she might have thought, Waste! If I had had anything greater, anything more costly still, it should have been all his! Oh, that we had a love like hers! It would command our dearest treasures. What would we not give him? what would we not sacrifice for him? If everything that we love and esteem, value and honour, could be bound up in one vessel, we would break it over his head and invest him with its perfume! Self-denial! we should almost deny the existence of such a

feeling; there could be no more self-denial than there can be waste. To constitute self-denial there must be an inclination after the thing that is given up. But if the heart goes to Christ undivided, everything goes with it; and to pour out all at his feet is all the soul desires, if he but condescend to approve and accept it.

Again, hers was a love that would stoop to the meanest offices. Among the ancients, anointing was properly the work of a servile ministry. In their writings the duty is always assigned to slaves. And yet, who is there that even thinks that Mary submitted herself to an unworthy debasement? Is not this very humility one of the greatest ornaments of her service? The greatness and glory of the Master dignified it. Nothing, in her opinion, could be mean that was done for Christ. Lowest at the feet of Jesus is the ambition of every true disciple. The richer the gift and the more humble the service, the more noble and acceptable the sacrifice.

But if we may venture to analyse her motives yet further, we might say she meant this action to be a testimony of her faith,—her faith in him as the Messiah. It is impossible not to see royalty imputed to him in her very action. This oil, that smelt of waste to others, was to her odoriferous of a kingdom. There was nothing of this in the homage paid to him by others. He might have been a great man,—a great prophet worthy to recline at the head of the table, worthy of all Martha's diligent attention. Mary alone pours out upon him the symbol of his true and proper office. She alone shows how heartily she had embraced him as the King of saints. She pours out her ointment upon his whole person—she bows at his feet—she employs her hair (a woman's glory), all loosened and dishevelled, in wiping his feet; full of affection, full of humility; regardless of all the world but him; deaf, or silent to every reproach; absorbed and lost to self, as if her whole being and consciousness were wrapt up in him alone. She consecrates herself and all she has to the glory of his kingdom, and confesses, more than ten thousand words could do, that to her "Christ is all in all."

This particular inquiry into her motives and sentiments naturally runs into and blends itself with another subject, namely, the construction which our Lord himself puts upon her conduct. He not only says, virtually, "She has done right," but he says, "She has come beforehand to anoint my body for the burial." Had Mary, then, the death and burial of Christ in view? There are many interpreters who deny it, alleging that it is not unfrequent in Hebrew for any one to be said to do a thing for this or that end, which, however, is not really intended by him, only it is consequent upon his act. Thus speaks Grotius. Another renders:—"She has suited the action as aptly to my situation as if she had done it by Divine impulse." So Maldonatus. A third paraphrases thus:—"You will not object to this ointment being expended on a corpse. Suppose this really the case, since my burial is close at hand." This is Kuinoel. And a fourth:—"Do not regard this ointment as wasted, but well bestowed; for this woman, though little aware of it, hath, as it were, presaged my death as shortly to happen, and has, in a measure, anticipated the funeral solemnities." Thus far Tittman. I quote these authors as those from whose principles of criticism and interpretation I generally dissent. Still I do not object to any of their views if they commend themselves to any minds as agreeable to the mind of the Spirit, only there are one or two remarks deserving of attention on the other side.

As, first, that Mary seems to have been more free from the common errors with respect to the Messiah than even the apostles themselves. Second, that she had cultivated more than most the personal fellowship and converse of the

Saviour; nor would it be wonderful that such intimate communion as hers had taught her to look far deeper into his character and design; not to add, that women have a far quicker insight into the secret troubles and afflictions of others than men. Thirdly, the words of Christ, literally interpreted, impute to her the knowledge of his approaching death and burial. On what ground, then, is it necessary to suppose her ignorant of them? Had not Christ plainly predicted them? True the other disciples did not understand, or would not believe. But it was their fault. Why must we impute that fault to Mary? How often have the weak and feeble outdone the strong in the things of Christ? Do we not know that in other respects Mary, and the rest of the women, put the very apostles to shame? Do we not know that they were last at the cross, and earliest at the tomb? On these grounds, therefore, we conclude that there is nothing improbable in the supposition that Mary knew what she was doing; that it was not without grief that she stood behind him, with her hair all loosened and flowing in token of sorrow, and poured out this funeral anointing, with the painful consciousness that his prophecy would soon be fulfilled, and the Son of Man delivered into the hands of sinners to be crucified and buried before the glory of his expected kingdom could dawn upon their eyes!

One more remark to show how the presence of Christ draws out and detects the characters of men. Judas, angry and indignant at the act, yet more angry and indignant at its acceptance, went out from that feast a ripened traitor. The money that had missed his bag goads him to madness. Away he hastens to the chief priests. "What will ye give that I may deliver him to you?" From that time his treason began to be active; from that time he sought opportunity to betray him. If men are not made better by the presence of Christ, and by the sight of his worship, they are made worse. Like Mary's ointment, the Gospel and the ordinances of the Gospel are either a savour of life into life or of death unto death. Which shall it be? Go, rebel, traitor, into Christ's presence: but if you go out a rebel, beware! Remember Judas!

K.

IF THE GOSPEL BE A FABRICATION—WHAT THEN?

BY THE REV. HUGH STOWELL BROWN.

By the term Gospel I do not here mean the four books which bear this name, so much as the alleged facts recorded in those books. It is not the genuineness of the writings, but rather the authenticity of the things written, that I intend to discuss. This premised, if the Gospel be a fabrication, then,—

1. By whom was it fabricated?

It could not be fabricated by a professor of Christianity; not because professors of Christianity are incapable of acting fraudulently, but because, by the supposition, there could be no professors of Christianity at the time. There could be no professors of Christianity until men had heard of a real or imaginary Christ, that is, until men had heard the Gospel; all the alleged facts of Christ's history, or most of them, must have been stated and promulged prior to the existence of Christian profession; Christian profession is purely the result of the Gospel; it could not originate that from which it sprang; it could not be both cause and effect of the forgery which is supposed.

Since the perpetrator of this fraud could not be a Christian, he must, I think, have been either a Jew, a Gentile, a Samaritan, or a proselyte; the religious principles of all men who lived at the time of the Gospel's first appearance being, I believe, represented by these four names. Well, then, was the fabricator a Jew? Then how comes it to pass that he has introduced into his fiction so many passages which indicate respect and affection for the dwellers in Samaria and all the heathen nations of the world? It is well known that the Jews were most bigoted and exclusive, that they despised and hated all other peoples, and believed that the world at large was to have no part in the kingdom of Christ and of God. And, I ask, is it at all likely that a Jew, sitting down to write a fictitious Gospel, should represent Christ as having been well received by the Samaritans; or that he should invent the parable of the Good Samaritan, which casts the deepest reproach upon his own nation? Again, this Jewish impostor deliberately pens such sentences as these:—"The kingdom of God shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof." "They shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness, there shall be wailing and gnashing of teeth." Such statements are utterly inconsistent with the supposition that the Gospel was fabricated by a Jew. How then stands the case if we suppose the fabricator to have been a Gentile? Just as badly. I shall not now press the question, how could a Gentile have received so much moral and religious enlightenment as the author or authors of the Gospel must have possessed? Nor shall I stay to inquire, how this Gentile could become such a profound master of the Old Testament Scriptures as to quote them in the manner in which they are quoted in the Gospel. But I confine myself to this one point, the spirit in which this Gentile forger has treated the Jews. He has represented Christ as charging his disciples on their first mission not to go into the way of the Gentiles, but to care solely for the lost sheep of the house of Israel. He has represented Christ as weeping over Jerusalem; would any Gentile be likely to fabricate that pathetic cry, "Oh, Jerusalem, Jerusalem, how often would I have gathered thee;" or would he inflict upon himself this blow, rebuking worldly cares by saying, "After all these things do the Gentiles seek"? Well, perhaps the Gospel was forged by a Samaritan. Do you think so? Would a Samaritan put these words into Christ's mouth, when addressing Samaritans: "Ye worship ye know not what; we know what we worship, for salvation is of the Jews"? Or would this Samaritan be likely to insert in the charge to the disciples this clause: "Into any city of the Samaritans enter ye not"? Consider also that the Psalms and the prophets are quoted in the Gospel; but these portions of Scripture the Samaritan did not accept as of Divine authority. One other alternative remains; the Gospel might be forged by a proselyte. This, however, is disposed of by these words, addressed to the Pharisees: "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Thus it appears to me to be a difficulty, amounting almost to an impossibility, to find the man whose religious principles or political prejudices would produce, such a forgery as the Gospel. If you take the Gospel to be a narrative of facts then it might have been written by any one—Jew, Gentile, Samaritan, or proselyte—who had witnessed the facts, and become the disciple of a real historic Christ. But take away the historic Christ, regard the Gospel as a fable, and then where are you to find the man who was likely to cast his fable in such a mould as this? From the difficulty, not to say the impossibility, of discovering

the person who, however willing to commit a forgery, would commit a forgery in which Jews, Gentiles, Samaritans, and proselytes, are treated as they are treated in the Gospel, I conclude that it is extremely improbable that the Gospel is a fabrication.

2. Again, on the supposition that the Gospel is a forgery, what was the design which the author or authors had in view? There are, I think, only three designs which we can imagine as coming within the scope of such a work—to describe the long-promised Christ, to present the world with a perfect example of virtue, or to portray the Son of God. A person called the Christ was certainly expected by the Jews about 1,900 years ago, and there might be a temptation to take advantage of that state of the public mind, and to impose upon the people. But, of course, the author of such a fiction must have derived his ideas of the Christ from the Old Testament Scriptures, or rather, from the currently-received interpretation of those Scriptures. His imaginary Christ must correspond with the popular expectation. But with that expectation the Christ of the Gospel does not correspond. He does correspond with the Old Testament Scriptures; and when these Scriptures are thoroughly well studied, the correspondence is found to be very remarkable; but in no single feature, save that of working miracles, does he correspond with the popular expectation and the teaching of the Rabbis. On the contrary, almost every phase of his character, almost every fact of his history, almost every doctrine, principle, precept, which he is reported to have uttered, is in direct and total contrariety to the opinions which were held in expectation of the Christ. Was it the fabricator's design to present an imaginary example of moral perfection? If so, then he has most signally failed; he has not hit the mark; he has not undershot it, but he certainly has overshot it. For he has represented Christ as asserting his equality with God; an assertion which no good man, who was not more than man, would make; and as accepting worship, which no perfect human character could possibly think of accepting. You say the life of Christ is moral perfection, and so say I; but it is more than human perfection; it goes beyond this; it contains such statements as, if false, present to us, in Christ, the strange anomaly of the deepest piety and the most awful profanity, of the profoundest humility and the most enormous pride. The forger, if his design was to delineate a perfect man, and nothing more, ought to have said nothing about Christ's equality with God; and he made a great and most clumsy mistake when he represented him as permitting Thomas, unrebuked, to address him as his Lord and his God. I submit that no man in his senses, intending to depict a perfect man, and nothing more, would have drawn such a character as that of Christ. But possibly it was the forger's design to impose upon the world an account of an incarnate Son of God. Well, if this was the case, it is very strange that he should represent the Divine, and therefore sinless One, as being baptized with the baptism of repentance; and still more strange that, in describing the Son of God, he should choose as his favourite designation, "the Son of Man;" and yet more extraordinary that he should needlessly involve himself in difficulty by representing the Son of God as uttering the complaint, "My God, my God, why hast thou forsaken me?"

Let it be distinctly observed that, admitting the Gospel to be a narrative of facts, all its facts are capable of being harmonised with the Christhood, the moral perfection, and the deity of Jesus. Admitting a real historic Christ, then the Gospel can be understood; but, on the supposition that some person or persons deliberately set to work to invent a story descriptive either of the Christ, or of a good man, or of a Son of God, I maintain that it is in the very

highest degree improbable that they should have produced such a story as that which we find in the Gospel.

3. If the Gospel be a fabrication, then how came the fabricator to invent such miracles, such discourses, and such a character as we find here?

As to miracles, it certainly may be said that, whether the perpetrator of such a forgery were a Jew or a Gentile, he had an ample store of miraculous legends in the prodigies of the Old Testament and the fables of heathen mythology. But from such patterns the miracles of the Gospel could scarcely be got up; as both the Old Testament miracles and the miracles of mythology are, in a large degree, destructive; and amongst the heathen prodigies many are contemptible and grotesque; whereas Christ's miracles are all miracles of beneficence; there is not one real exception to this rule, and there is nothing contemptible, nothing grotesque, in any of them; they are all solemn, they are all worthy of Him who is said to have wrought them. Miraculous stories might easily be invented, but not such miraculous stories as these. The improbability of forgery in the case of the Gospel miracles is seen very remarkably when we contrast with them the miraculous stories in the Apocryphal Gospels. These productions, abject as they are, have one value at least—"they show us what manner of Gospels were the result when men drew from their own fancy, and devised Christs of their own, instead of resting on the basis of historic fact . . . . Here, as ever, the glory of the true comes out into the strongest light, by comparison with the false" (Trench, "On the Miracles, p. 40). The sceptic may say that it was an easy matter to fabricate miraculous narratives; but if he reflects upon the miracles recorded in the Gospel, and well considers their superiority in wisdom, beneficence, and moral grandeur, not only to the contemptible legends of heathenism, but also to the miracles of the Old Testament, he will feel that the Gospel miracles cannot be accounted for and disposed of by so summary a method as he would fain apply to them. There is no reason why the most intellectual man should be ashamed of the Gospel miracles, or should wish that they could be eliminated from the narrative; on the contrary, they are so different from anything that a fabulist was at all likely to invent, that they prove themselves real, and triumphantly refute the charge of fabrication.

If it be thought possible that a clever forger, guided by Old Testament precedents, and relying upon the strength of popular credulity, might invent Gospel miracles, what shall we say of the Gospel discourses? These could not be suggested by the productions of heathen philosophy, by the results of rabbinical learning, nor even by the Old Testament writings; for even from these they differ widely, not contradicting the words of Moses, David, and the prophets, but containing much that cannot be found in the Hebrew Scriptures at all. That man must have a boundless faith in the resources of fraud and amazing who can believe that the sermon on the mount, the discourse in the upper chamber, and Christ's intercessory prayer, were forged by a man who, by the very supposition, must have been destitute of moral and religious principles. Tell us no more that men do not gather grapes of thorns, or figs of thistles; tell us no more that a tree is known by its fruit, that light cannot come from darkness, or purity out of sin; such maxims are all overturned if the Gospel be a fable. If it be a fable, what then? Why this—that we are indebted to some unprincipled rascal for the only safe, sound, pure, and spiritual code of virtue and religion that has ever been given to the world.

Again, let us for a moment think of the character of Jesus. This, too, by the supposition, we are to regard as a fabrication. One thing may, perhaps, be said, with some plausibility, concerning the character of Jesus, viz., that it

is too good to be real. To which I reply, it is also too good to be imaginary. The fabricator would draw his ideal of a perfect man; and I admit that a writer of fiction now, with the character of Christ before him, might produce an ideal in which all Christ's virtues should find a place; but it seems to me utterly impossible that, previously to the existence of this pattern, any one should have had such an appreciation of real worth, such a power of discrimination between moral excellence and its counterfeits, as to strike out the ideal of Christ's character, and to fill up the magnificent outline with such words and deeds as we find recorded here. And further, the man who draws an ideal of perfection, generally takes care, in one way or another, to eulogise his hero; and words of admiration and encomium are seldom wanting in such performances. But there is nothing of this in the Gospel; there is no attempt to parade the virtues of Christ; the authors appear themselves to have scarcely understood or appreciated those virtues. This does not look as if the character was a fabrication.

4. And let us consider the great principle which the Gospel is designed to teach. It is simply this:—the forgiveness of sins and the bestowment of eternal life, through the sacrifice which was offered and consummated in the death of Christ. There is much beside this in the Gospel, but still the main matter is just this—the forgiveness of sin and the gift of eternal life. This, then, was what, by the supposition, the fabricator had to invent—the Gospel doctrine of forgiveness and eternal life. Now what sort of doctrine was the fabricator likely to invent? Was it likely that, with the time-honoured system of Judaism before his eyes (a system believed to be of God), he would invent a doctrine of forgiveness altogether independent of that system and of all its sacrifices and ceremonies? Or was it likely that, with the knowledge of man's inveterate propensity to trust in his own virtue and piety, the fabricator would invent a doctrine which made eternal life purely the gift of God, and a gift, in its bestowment, irrespective of all human merit? To what bright genius are we indebted for such a splendid fable? What intellect, after all the despairing cries, "How shall man be just with God," and "Wherewithal shall I come before the Lord?"—what intellect was able so nicely and exactly to adjust the claims of Divine rectitude to the yearnings of Divine mercy? What imagination so original and so daring as to invent the story of God's sending his only and well-beloved Son to be a propitiation for the sins of world? I do not know how it may strike my readers, but certainly to me the fabrication of the Gospel doctrine of the atonement, as I understand that doctrine, seems to the last degree improbable. I do not find in human nature, I do not find either in the mind or the heart of man, the elements of thought and feeling requisite for its evolution. The man who could devise such an idea, and spin it out of his own brain, must have been a God in intellect, and yet in heart a devil; seeing that he has imposed his notion upon the world, not as a theory but as a fact, not as a piece of human speculation but as a doctrine of revealed truth.

5. Once more let me ask, if the Gospel be a fabrication—what then? And, finally, let me reply—if the Gospel be a fabrication, then a lie has done far more for the world than all the truth it has ever learned. This fabrication has not only overthrown the altars and temples of idolatry; it has revolutionised humanity wherever it has gone; it has wrought out the liberties and civilisation of peoples who, but for it, would in all probability have been in bondage and in barbarism until now; it has produced a morality infinitely superior to any that ever were elaborated in the schools of philosophy; it has prescribed a religious worship at once rational and devout; it has reclaimed

millions from vice, and sin, and crime; it has comforted the sorrowful, strengthened the weak, softened the cruel, and made the coward brave; it has expanded and blossomed into a thousand good works, inspiring such benevolence, such pity, such noble desires and strenuous efforts for the welfare of mankind, as, apart from its influence, are nowhere to be found. This, and much more than this, the Gospel has incontestably accomplished. Is it, then, a fable? Consider the consequence of such a belief—fiction has proved itself greater and better than truth. Truth has never proved itself so valuable as this lie has been. Truth, indeed! Away with truth! What is the moral worth of truth? Let us have this wholesome error, this useful mistake, this inestimable imposture, and let all the civilised world pass a vote of most cordial thanks to the unknown scoundrel who, by forging the Gospel, has proved himself the world's best friend and greatest benefactor. But can there be a God, if this is the rule and law of things? Can a Being of infinite truth and purity be at the helm of the world, if its best course is that which has been shaped by fraud and conducted under the guidance of an impostor? No, if the Gospel be a forgery, I find no escape from atheism; for, on the supposition, a lie has proved the best thing for the world, and, if so, the world cannot be governed by a God of truth; and if there be not a God of truth I do most earnestly hope that there is no God at all.

I have taken up this supposition—if the Gospel be a fabrication—in order that I might endeavour to show its extreme improbability by pursuing it to all its consequences, dogging its steps from one absurdity to another, and at last I think we have driven it into atheism as its only logical resting place. I am glad that such is, or that, at all events, such appears to me to be the inevitable consequence of treating the Gospel as a fable; that if I will not believe the Gospel, the Gospel will not allow me to believe even in a God, will not leave me a single principle on which to found a religious belief. I thank God that the denial of the Gospel involves such consequences as compel us to retrace our steps and accept this record as no cunningly devised fable, but indeed and of a truth the Word of God.

HISTORICAL SKETCH OF THE GRANDE LIGNE MISSION IN LOWER CANADA.*

BY THE REV. THEODORE LAFLEUR.

THE revival of religion with which Switzerland was visited, about 1820, and in which the Haldanes acted so important a part, awakened a missionary spirit. The efforts of Christians for the conversion of souls, embraced at first their fellow-countrymen, then their neighbours, the Romanists of France; and, at a later period, their attention was also directed towards Canada. It was in the heart of a humble believer that a deep concern for the conversion of the French Canadians was first kindled. Impressed with the importance of sending the Gospel to this people, he would say to his pastor and to his brethren, "Do you pray for Canada? Let us pray for Canada." This prayer, so evidently the fruit of the Holy Spirit, was soon answered; but in a manner quite unexpected. The Rev. H. Olivier, pastor of a Christian church at Lausanne, left his native country in 1834 with the intention of preaching the Gospel among the North American Indians. But on his arrival

* The conductors and church members of the Grande Ligne Mission are Baptists, and they have recently obtained a grant in aid of their interesting labours from our own Foreign Missionary Society.—[EDS.]

at Montreal, seeing that the large French population of the country (about a million of people) were destitute of the truth as it is in Jesus, he resolved to settle in that city; and there he began to preach in a school-house, kindly offered to him by the Methodists for this object.

Mr. Olivier met with severe opposition from the enemies of the Gospel, especially the priests; but feeling confident that a wide door of usefulness was opened, he was greatly desirous that some of his brethren in Lausanne should come and join him. He wrote to his friends in Switzerland, placing the subject before them, and urged them to consider its claims on their Christian charity.

There was at that time in the church of which Mr. Olivier had been the pastor, a lady distinguished for piety and Christian beneficence, and earnestly desirous to do her part toward the evangelisation of the unconverted. This desire became a decisive call after the death of her husband and of her only child.

"After the death of the good husband and the dear child which God in his love gave me, and in his love took from me," wrote Madame Feller, two or three years after her coming to Canada, "my heart was filled with the desire of being devoted exclusively to the service of the Lord. At first, I suppressed this feeling, because I knew it to be contrary to the taste and wishes of my family; and also because I was afraid of deceiving myself in cherishing it. But after some time I was convinced that it was the call of God, and resisted it no longer; and during the seven or eight years which followed, I besought the Lord continually to open before me the way, and to show me what he would give me to do in his service."

With such feelings and dispositions, Madame Feller was predisposed to receive Mr. Olivier's call. The idolatry, ignorance, and abject condition of a great portion of the Canadian people took strong hold upon her heart. "This call," says she, "coinciding with the expectation of my faith, and the circumstances in which I was placed, and being in answer to a new testimony which I had sought of the Lord, I was convinced that it was his will that I should go to Canada, and I accordingly replied to my friends that I would go." Mr. Louis Roussy, a minister of the Gospel, who had also been led to choose Canada as his sphere of labour, resolved to start at the same time.

They sailed from Havre, and arrived at Montreal on the 31st of October, 1835.

Mr. Roussy was invited to take the charge of a school on the *Grande Ligne** of Lacadie, about twenty-five miles S.E. of Montreal. He thought that this situation would afford him a good opportunity of laying a foundation for future usefulness in that neighbourhood, and therefore accepted the call. Mad. Feller spent the winter at Montreal; and, in conjunction with Mad. Olivier, opened a school for French Canadian children. Much of her time was also spent in visiting the Roman Catholics for the purpose of reading the Scriptures and of conversing with them on the truths of the Gospel. By these means she obtained an accurate knowledge of the Canadian character, and was prepared for her subsequent efforts.

Meanwhile, Mr. and Mrs. Olivier had found their health exceedingly tried by the climate; and their physician advised them to return without delay to Switzerland. They were most reluctant to leave Mad. Feller alone in this trying field of labour. But God wonderfully sustained her in this trial. She said, "I had contemplated beforehand all the difficulties of a missionary life, and I had not forgotten isolation, abandonment, poverty, even death in the hospital. I could not then hesitate a moment upon the course to pursue."

Mr. Roussy, keeping constantly in view the object of his coming to Canada, and anxious to see souls brought to the Saviour, did not confine his instructions to the communication of general knowledge, but embraced in addition the truths and duties of religion; his spare time was employed in visiting the people, and making known to them, in a familiar manner, the way of salvation. One day, as he was by the bed-side of a poor sick man, to whom he was en-

* A Grande Ligne in Lower Canada is a road, generally straight, from five to seven miles in length.

deavouring to point out Christ crucified, an aged woman present was struck with what he said, and invited him to come and hold a meeting in her house on the following Sabbath. He was overjoyed with this opening, and went on the Sabbath evening as he had agreed to do. The neighbours had gathered, and the house was full. They listened with attention to Mr. Roussy's discourse, and invited him to preach again; and thus was sown the first good seed from which has sprung the ever-progressing and increasing work of the *Grande Ligne Mission*.

The spiritual history of the woman who had invited Mr. Roussy to preach in her house must be recorded as one of the most striking instances of the providence of a prayer-hearing and merciful God. When still very young her parents had left Canada for the United States, where she learned to read the Bible in one of the common schools. Her parents fearing that she might become a Protestant, determined to return to Canada, in order to avert this calamity. As soon as they had reached their native land, she was forced to abandon the reading of the Holy Book; and she was singularly despised for the strange notions she had gathered from it. After a lapse of twenty years, she had again resumed the reading of her Bible; and when Mr. Roussy visited her, she had been its constant student for twenty-eight years. Perplexed by the difference between the doctrines of the Church of Rome and those of the Gospel, she had often prayed earnestly to God, and at times with anguish of soul, that he would send some one to enlighten her mind. When she heard Mr. Roussy explain the way of salvation, she exclaimed, "I thank thee Lord for having heard my prayer; this man is thy servant indeed." Very shortly after she attained to the full enjoyment of salvation; and a few months subsequently breathed her last, in the full and glorious triumph of the faith, surrounded by eight children, who all left the Church of Rome to follow the Gospel.

The meetings were sustained and attended by some forty persons. But the priests, informed of these labours, began to preach violently against Mr. Roussy —calling him a fool, an innovator, a heretic, and all the insulting names that their hatred could suggest. Through their efforts and influence, he was soon dismissed from the school. He was then fully at liberty to give himself to the propagation of the truth; and he began to travel more extensively, preaching the Gospel wherever he could get access to the people, particularly in St. John's, Sherrington, and Napierville.

During this time Mad. Feller was residing at St. John's. She had gone there after Mr. Olivier's departure, hoping to find an opportunity for usefulness; but her endeavours failed of success through the opposition of the priests, and her attention was ultimately directed to Grande Ligne. "Judging," she said, "it would be best to associate my labours with those of Brother Roussy for the advancement of the kingdom of the Lord, I visited the different places where he was received, in order to fix upon one where I might station myself. In going to Grande Ligne twice a week, I soon saw that this was my place. Several families had already abandoned Popery, and the adults, as well as the children, needed a school. One difficulty was the want of a place of residence; there was not a single house where I could be lodged. The family in whose house preaching had been regularly held, offered me a garret, which I divided into two apartments, that it might serve for a bed-room and school-room."

Madame Feller became a resident at Grande Ligne in October, 1836. She immediately opened a school, with twelve children belonging to families that had left the Church of Rome. Soon the number increased to twenty. Not content with instructing the children in the day, she opened an evening school for adults, with twelve scholars. In addition to the regular pupils, a considerable number attended the concluding exercises, which comprised reading the Scriptures, conversation on the passages read, and prayer. So interesting were these services, that they were often prolonged till midnight. It was a season of arduous, yet delightful effort.

In the following June, 1837, the heat being insupportable in the garret, the exercises were conducted in a barn. About that time the Rev. J. Gilmour, pastor of the Baptist church at Montreal, visited the station, and, being deeply affected by the inconveniences and privations endured by Mad. Feller, undertook to provide some suitable accommodations. A small house was erected, chiefly by means of contributions from Christian friends in Montreal, Champlain, and Platsburg. That building served for a dwelling, a school-house, and a place of worship, till the mission-house was commenced in the autumn of 1838.

A small church, organised in 1837, now numbered sixteen members, and besides these converts, many showed favourable dispositions toward the Gospel. But an hour of trial was drawing nigh. The fire of persecution was soon kindled, and they were to suffer for the truth's sake.

In the course of October the insurrection in Canada broke out. The Roman Catholics around Grande Ligne took advantage of the prevailing confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved. A mob assembled around the house of Mad. Feller at night, and with frightful yells and imprecations ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced Popery, and commanded them either to abandon their new religion or their country, under pain of fire or sword. Such disorder prevailed in the country, that the Government could afford them no protection; and hence, after serious and prayerful consideration, they unanimously resolved to give up all and flee to the United States. To human view, nothing could be more sad and miserable than this fugitive band; but to the Christian eye, their trial had its bright side, as it was for the name of Jesus they were reduced to such a pitiable condition. Christians in the United States provided liberally for the urgent wants of the persecuted ones.

At the expiration of twelve months they returned, and found that their dwellings had been preserved, but nothing else. The labours of the mission were resumed with increased success during the year 1838. But in the month of November civil war again broke out around them. Mr. Roussy was made a prisoner. Through the influence of Mad. Feller, the angry rioters were appeased, and pledged themselves that neither the missionaries nor their property should be molested during the war. The pledge given was literally redeemed. While all around them were pillaged, by the kind providence of God the mission family and property were untouched.

The need of a normal school, to train teachers and colporteurs, was now deeply felt, as well as of a building suitable for such an institution. The building was erected through the liberality of Christian friends, of various denominations, especially in the United States, for which the mission was greatly indebted to the Rev. E. N. Kirk, of Boston.

After the erection of the mission-house, the good providence of God was strikingly manifested in providing a teacher for the new institution. Mr. Normandeau, a priest of the Roman Catholic Church, had been engaged as professor in the seminary at Quebec for five years. After a long season of doubt and anxiety on the subject of religion, being in the neighbourhood of Grande Ligne, he sought the aid of the missionaries, and by their instrumentality was led to receive the truth as it is in Jesus. He immediately engaged in the good work; and he has now been labouring for more than twenty years in an unassuming, humble, but most effectual way to promote the knowledge of the Gospel among his countrymen; and for the last three years he has been the pastor of a promising, though yet small, missionary church in that very city of Quebec, where he formerly taught as a priest in the Roman Catholic seminary.

The year 1841 was one of the most remarkable periods in the history of this mission. During that year a new field was opened in St. Pie and its neigh-

ood, a parish forty-five miles east of Grande Ligne. It pleased God to
the light of the Gospel in that district; and Mr. Roussy had the happi-
fter a few days of seeing eight persons abandon the Romish Church.
formed the nucleus of a most flourishing station.
ile the Lord was preparing a new field, he was also preparing new
ers in the wondrous and mysterious workings of his love,
of the leaders of the Canadian insurrection of 1838, and for several
member of the Canadian Parliament, Dr. Côte, was obliged to flee to the
l States in order to save his life, as a price had been set on his head by
overnor-General. Being a deist, as most educated Frenchmen are, and
no hope beyond this world, Dr. Côte was a prey to great internal
h. His chequered life appeared to him suspended on a few threads,
frailty filled him with apprehension. Death was to him the king of
. Disgusted with the superstitious worship of the Romish Church,
art yearned for something that he did not know. His mental suffer-
ecame intolerable, and convinced him that his system of philosophy
d him. He resolved to read the Bible, of which he was very ignorant,
he had referred to it at times to find weapons against the priests. At
brought him no relief. His mental state so reacted on his body that his
perceived it, and said that he was losing his sanity. While in that state
d, he met in the frontiers of the State of New York a French Canadian
, members of the church of Grande Ligne. The expression of peace
he remarked amongst them greatly impressed him; he said that he did
ssess it, and that he knew not how to obtain it. Having heard from
hat Mr. Roussy had been the instrument of their conversion, he wrote to
sking him to come and see him. In relating the memorable change
followed, Mr. Roussy says that "after days of conflict, of earnest prayer,
ushing sense of sin and condemnation, Dr. Côte, filled with the spirit
ption, exclaimed, 'Glory to God in the highest, peace on earth, and
ill to men.'" "We wept," continues Mr. Roussy; "but our tears were
f gratitude, of happiness, and of love. All was solemn around us; the
g of God was descending; our cup was filled. Oh! blessed moment,
sternity blessed!"
ort time after his conversion, Dr. Côte was allowed to return to Canada,
he laboured in different stations, with great success, both as an eloquent
er of the Gospel, and a Christian physician, until the autumn of 1850,
is Master called him suddenly to a better world. In the course of his
ary labours, Dr. Côte wrote both in English and in French several small
full of vigour and eloquence. In reference to the surprising effects of
his tracts, written in French (entitled "A Word in Passing"), a mis-
r in Hayti, wrote, "Had Dr. Côte written nothing else, he would not
ved in vain."
he same year, 1841, two young men, Mr. Cyr, and Mr. Lafleur, residing
illage near Grande Ligne, were gradually brought from Romanism to a
knowledge of the Saviour. Shortly after their conversion they joined
urch at Grande Ligne, and entered the missionary institution, as students
ministry, having as a teacher one who had been a priest in the church
ad left. After a few years of preparation at Grande Ligne, both were
the theological school of Geneva, presided over by the well-known
D'Aubigné; and they have been since labouring in the mission field,
the editor of an Evangelical French paper, published in Montreal, the
Canadien, the other as a pastor and a teacher, at first at St. Pie, as suc-
to Dr. Côte, and then at Longueil, near Montreal.
ort time after the opening of St. Pie as a missionary station, a vio-
ecution broke out against the converts of that place. The priests
eighbourhood had been for some time actively engaged in exciting the
of their people against the Protestant Christians. A number of young
gathered before the Mission House, and when the missionaries came
eak to them, they were received by a shower of stones. This was
ing of serenades with horns, pans, and other discordant instruments,

and of violent scenes, which lasted fourteen days, and which terminated with burning the house of one of our brethren. Though very reluctantly, the missionaries had to appeal to the protection of the law, and show that whilst they had suffered everything for Christ's sake, they might, when they chose, be effectually protected against these outrages. But the fire of persecution only seemed to kindle all around St. Pie a new desire for the Gospel, for the missionaries were soon constrained to establish two out-stations, which numbered at least one hundred hearers, who, with but two or three exceptions, left the Romish Church.

During the second five years of the mission's operations, some thirty persons were brought to the knowledge of the Saviour under Dr. Côte's ministry at Chazy (on the frontiers of the state of New York); and by the blessing of God upon his labours at St. Pie, many more were converted; so that upwards of one hundred persons, affording satisfactory evidence of conversion, were received into church-fellowship in that place; and these numbers added to the converts at Grande Ligne and its neighbourhood, presented a total of about three hundred souls, rescued from ignorance and sin, and introduced into that kingdom which is "righteousness, and peace, and joy in the Holy Ghost."

PAPERS FROM MY NOTE BOOK.

BY C. H. S.

In the early volumes of the "Baptist Magazine" there appeared a series of extracts, anecdotes, and personal recollections, under the title of "Papers from the Portfolio of a Minister."

When it has been our misfortune to be confined in a remote country farm-house, in literary matters as bare as Dr. Watts's "wretched land, which yields us no supplies," we have been driven by sheer famine to ransack the dusty granary of the one or two magazines which adorned the hanging bookshelf. We have a lively recollection of the fact that, when the one portrait had failed to provide us with flesh, and the two or three articles by men of note had given us a scant supply of very mouldy bread, we have always turned with hope to the corner-cupboard of the portfolio, and have usually found either a piece of a honey-comb, a few small fishes, or some other passable provender. We have blessed the good man who had thus hidden his silver cup in the old sack, and all the day we have esteemed antiquated magazines as being, after all, something more than venerable waste paper. By the way, whenever a new congregational library is in process of formation by donations of books, do not dozens of people present us with ancient reviews and magazines? Who will be unkind enough to suppose that our friends give for the public use volumes which they do not value themselves? Surely scandal itself would blush to accuse our benevolent brethren and sisters of turning out their worthless lumber into the vestry, in order to make a good riddance of it from the back room at home. Who will have the audacity to suggest so unworthy an explanation of the superabundance of ancient and fusty periodicals in chapel libraries? No, we venture to conjecture that the precious scraps and anecdotes which lie in the midst of worn-out information, like nuggets of glittering gold in huge lumps of worthless quartz, may possibly have so great a value in the eyes of our friends, that

for their sake alone the monthly numbers were first bound up, and then feeling that they must not hide so rare a treasure in the earth, they have, with singular self-denial, surrendered for the good of mankind what the more selfish would have retained for themselves. We cannot assert that this is the fact, but as we have no other solution at hand, and as this has served our turn, we leave it to the tender mercy of our readers, only reserving the right to draw a practical inference from it. In fifty years time, unless Dr. Cumming should turn out to be an Ezekiel, there will be other people in Farmer Higgins's back parlour, who will excavate from oblivion the "Baptist Magazine" for 1861, and who will bless us for the quaint odds and ends which we mean to cull from our Note Book. To the *reader* of to-day—for we intend the Magazine for January to be really read, and not laid uncut upon the table, we shall offer no apology until the year shall end, and not even then, unless we shall quote hackneyed anecdotes, and passages so trite as to be worn threadbare. If we shall find up forgotten jewels and reset them, if we shall put old spade guineas into common circulation, we shall not be ashamed, even if we be called dealers in old wares. Those learned brethren who have met with our extracts will doubtless be glad to see them again, and can prevent our becoming dull by directing us to more unquarried mines of which they may have been the fortunate discoverers.

Here follows our first scrap from the Note Book, which, for better or worse, we venture to open to-day. The author is Thomas Walkington, who talks thus wittily in a sermon upon Solomon's pleasant words, preached "before his majestie" at Thetford in 1608.

"But were Solomon the preacher's words so pleasing, so delectable, so comfortable? Then give me leave amongst a whole rout of indecent pastors to single out only four principal sorts, which both with my tongue and pen are worthy to be taxed. Which I may fitly shadow out by four manner of birds:—the *Lapwing*, the *Bittern*, the *Linnet*, and the *Ostrich*.

"First, the *Lapwing*, or rather lackwing, for these will needs fly before they be fledged, and sing before they have learned to tune any spiritual note; they feed the flock before they are taught to wield the shepherd's crook; they sit in Moses' chair before they have sat down at the feet of Gamaliel. These, too-forward, run with the shell on their head, crying with the poet, 'Ill hap light on the hindmost.' These abortive monsters, if I may so term them, have, like the giant in the battle of Gath, in their own conceits, six fingers on each hand and six toes on each foot, for action and motion they surpass all; when, as God knows, they are like Adonibezek, who had the thumbs of his hands and feet cut off. Pliny writes of the almond tree that it buds in January, and brings forth fruit in March; to which these worthily may be likened, being so precocious and bold. They wear Aaron's ephod and his linen garments before they be fit to put on the Christian's cloak; they touch the holy things before they wash themselves at the brazen laver of the sanctuary, wanting both the Urim of knowledge, and Thummim of integrity; 'they run,' says the Spirit, 'but I sent them not,' and we know none can preach but he that is sent. Surely every Ezekiel should first eat the roll and then he must prophecy; first he must contain and then let flow, or else he wants the first ornament of speech, which is maturity, and so he cannot utter Solomon's pleasant words.

"The second sort is the *Bittern*, so bitter indeed that they preach nothing but law and judgment to distressed souls, plunging them deeper and deeper over head and ears in the pit of desperation.

"There be many indiscreet shepherds, who never whistle to their sheep, but only let loose their dog upon them, who feed with too much tart vinegar, and no pleasant food, by whose hard-hearted blows the hearers often grow more hard hearted and more obstinate in their sins. The Lord God Almighty was not in the whirlwind that rent the rock and mountains, nor in the earthquake, nor in the fire, but in the still small voice, to intimate that God wins in the spirit of mildness most often.

"He is the most wise who comes nearest the nature of Noah's dove, that brings the

olive branch of evangelical peace in her mouth; better far than the black raven who brings legal death pictured upon his dismal wings. Yet, notwithstanding, in wisdom there must be a mixture both of law and Gospel, to sing with the sweet singer of Israel, both of mercy and judgment. A true preacher should be like one of Ezekiel's cherubim who had two faces—one of a man, another of a lion; the one fierce, the other mild; the one the visage of the law, the other the countenance of the Gospel: he must as well bless on Mount Gerisim as curse on Mount Ebal; he must show the ark wherein there is as well the manna of consolation as the rod of correction. There is a blessed track between Bozez and Senah, for Jonathan and his armour-bearer to climb up into the garrison of the Philistines, and happy is that preacher who can find this golden mean.

"The third sort is your *Linnet*, who make the pulpit a cage to sing in, and sing a lullaby to Solomon's sinful sluggard, who lies snoring fast asleep upon the downy bed of iniquity and security. Those are they that have a *flexible tongue*, as Nazianzen says, like those in the theatres, who, wrestling publicly, do not strictly observe the laws of valiant wrestling to win the glory and carry away the prize from those champions they contend withal, but only use such sleights as do steal away the eyes of the ignorant, and violently carry them away to admiration to extol their activity. Those are they that sew pillows under sinners' elbows, only singing to the sweet dulcimer: seeking for too nice tricks of invention, even as Saul sought for his father's asses. They do, in giving the bread of life, to use the words of Clemens, 'effeminate and sift out the wholesome strength from the wheat;' or, as Paul speaks, they make merchandise, or, as the word signifies, play the crafty vintners with God's word.

"It is said of Solomon that every three years he had the ships of Tharshish come laden home with gold, silver, ivory, apes, and peacocks. I fear me the Great Solomon, King of heaven and earth, has some ships that do more than once a year bring into his sacred sanctuary little gold and silver, but a great deal of apes and peacocks, only delighting those who are called by the Apostle such as have itching ears. These bring to Jairus's revived daughter music but not meat. The best preacher should sometimes thunder like Boanerges—James and John, the sons of thunder, should blow the spiritual trumpet seven times against the walls of Jericho—the partition wall of sin that makes a separation between Jesus Christ and us—should cry aloud and spare not, should drum the march of Christ's coming to judgment attended with millions of angels and archangels into the dull and deaf ears of all impenitent libertines with the terrible thunderclaps of the blessed and powerful Word of God to rouse *them* up, who are almost like the Celts in Aristotle, who are, as he says, mad, and without passion or feeling, whom neither earthquakes nor fearful noise of inundation can ever move. Give me that blessed man of God, that truly anointed of the Lord, who like the lightning can pierce and wound the inward heart, make the hair to stand upright, the flesh to tremble, as Felix did, the joints of the loins to be loosed, the knees to knock one against the other, as Belshazzar, who can leave Pelatiah the son of Benaiah for dead; he, he is the preacher, and those his words in their suitable and right object are Solomon's pleasant words.

"The fourth sort is your *Ostriches*, who have wings, but fly not, so they have gifts peradventure, and tongues, but speak not. Of whose learning, being like concealed land, we may say as Ptolomeus Philadelphus in his letters to Eleazer, of the Hebrew Bible untranslated, 'What good can redound unto a man either by a treasure hid or a fountain sealed up?' Worthy Ernestus, Duke of Luneburg, caused a burning lamp to be stamped on his coin with these letters, A. S. M. C., by which was meant, '*Aliis serviens me-ipsum conterno*'—'*by giving light to others I burn out the lamp of my own life.*' If he thought this to be the duty of a secular prince, how much more should we think it the duty of a spiritual prophet, of one that is set apart for the holy function of the ministry, to spend his happy days in God's service, to preach in season and out of season, never to give over, but to run the race with cheerfulness unto the goal and end of his life, knowing that his labour shall not be vain in the Lord.

"We know the heifers that carried the ark, they went lowing continually; but these ostriches, these heifers, these fat bulls of Bashan, they never low, at least so low that none can hear them, or, if they do, it is but *tanquam partus elephantinus*, as elephants bring forth, that is, once in ten years. These men do not give that portion of meat in due season unto hungry, starved souls; they are mute as St. Matthew's fish with twentypence in his mouth; they have bought a farm, purchased possessions, bought a yoke, nay, a hundred yoke of oxen, and yet all their teams of oxen cannot draw them out unto the plough of the sanctuary, unto the solemnization of the marriage of Jesus Christ and his blessed spouse. Whom for their security and supine negligence, we may term,

us calls the wicked that flourish like a green bay-tree in this world, 'hogs rded for the day of destruction.' The Lord Jesus open their eyes, that ot in death, nor suffer the slumbering souls of Christ's flock committed to e to become as fuel for hell-fire; and that they may at length, after their long silence, speak Solomon's pleasant words."

MEMOIR OF THE REV. S. WHITEWOOD,

LATE OF HALIFAX.

BY THE REV. HENRY DOWSON, BRADFORD.

cellent and lamented subject of this memoir, was born at Newbury, in 1794. He was blessed with parents who watched over his morals, as directed by them to the house of God and the means of grace. ls were by no means in affluent circumstances, for he has spoken of ions which he endured when a boy; the high price of food rendering it ly difficult for families in humble circumstances to obtain the common s of life. These deprivations Samuel Whitewood had to suffer, and they induced the feebleness of constitution which afflicted him in

From a brief record of his early experience, kept by himself, it hat he had convictions of sin almost from the dawn of reason, and a od's anger, even during the period of childhood, deterred him from ys. But as he advanced in years, his conscience became less tender, ursued the world with avidity, but not without the strivings of the id the admonitions of conscience. Sovereign grace followed him all his wanderings. He was at this time visited with affliction; lisappointment darkened his prospects, and the Holy Spirit moved y upon his heart, teaching him

> "The emptiness of things below,
> The excellence of things above."

nt his leisure in reading and retirement, and under the ministry of T. Welsh, then pastor of the Baptist Church at Newbury, the ame with the demonstration of the Spirit, and he found peace in With such delight as young converts only feel, he united in the of God, and in the society of his people, and in 1815, he, with three ielded himself publicly to the Lord in the ordinance of Baptism. found at once actively engaged in the Sabbath school, and in the of the prayer-meeting. The devout and judicious amongst the soon discerned that he had gifts for special service in the Church of With other brethren he began to preach in the neglected villages Newbury, and he was soon called to address the church with a view xercise of the ministry. His discourse, founded upon the words, ou therefore that believe he is precious," was just the key-note of his nt ministry. Whereupon he was solemnly commended to God in nd recommended to the college at Stepney, then under the presidency nerable Dr. Newman. Having passed through the usual course of al training with profit and honour, he became pastor of the church at , Hants, where he continued five years. Here his labours were t. He preached generally five times a week, not without tokens of r's presence, and he left amidst the regrets and affectionate regards e whom he had nurtured and increased.

aining thirty years of his laborious life were spent in Halifax. Here o see a feeble cause rise to a position of strength and importance. He e counsel and influence the erection of a new and commodious chapel, ently of spacious school-rooms—the monuments of the liberality of nd the assiduity of the pastor. Once only was the course of his upted by dissension in the church. He quietly retired from the recalled by the voice of the people to resume his pastorate—a call

too solemn and earnest to be refused; and he lived to see that which he believed to be a calamity and a schism overruled for the furtherance of the Gospel.

The first and most obvious characteristic of this departed servant of Christ was his sincere piety and Christian life. Born of the Spirit, all the faculties of the new man were strengthened by habitual communion with God. His piety was at an equal remove from the moroseness that repels, and the frivolity that disgusts. He had the Spirit of Christ. He combined with gentleness and courtesy the rare endowment of unflinching integrity. Scrupulously exact in money matters, he kept separate and minute accounts of all funds which passed through his hands. To be in debt was to his mind a violation of Christian rule and principle; and so carefully did he guard against it in his own affairs, that when his papers were examined, a short time before his death, only one account of a few shillings was found undischarged, which was immediately paid.

His stedfastness and fidelity as a minister of God was as manifest as the reality of his religion. He held a firm grasp by a living faith and an enlightened experience of the truths of the Gospel. His preaching was neither a half-hearted Calvinism, nor had it the slightest tinge of Antinomian presumption. He never veiled the cross in the obscurities of modern conceptions and carnal reasoning. He preached an atonement as well as a Saviour; the work of the Spirit as well as the work of the Son; and a power in the Redeemer's death which not only illustrates the Divine compassion, but vindicates Divine justice. Doctrine, practice, experience, beautifully blended in his faithful ministrations; and though he never rose to popularity, he shed a clear light in the circle in which he moved, and many rejoiced in that light. The region of controversy was not his domain, and new phases of truth neither allured nor deceived him; but he never shrank from the defence of his principles as a Nonconformist and a Baptist. "The faith once delivered to the saints" was never compromised by his cowardice. His afflictions were manifold. Death, many years before his own departure, removed from this world his amiable and Christian wife, and he was left to pursue the pilgrimage of life widowed and alone. He was also chastened by long-continued personal affliction. Carrying about with him a disease of the heart, which any moment might have terminated his life, he preached as if standing upon the verge of the grave, and with the realities of a future world ever before him.

All that knew our departed friend must have remarked his disinterestedness and benevolence. His ear was ever open to the complaints of others. When he was a boy, if his parents turned a beggar from the door without relief he would shed tears, and not be able to eat anything at the next meal. That sensitiveness in connection with the sufferings of others marked his character through life, and led him to continued acts of self-denial, that he might from his limited means communicate to the necessities of others. He watched the liberality of his people in successive erections and enlargements without grudging the channel in which it flowed. With his increasing infirmities, and after such a period of lengthened and faithful service, he might have retired from the pastorate, and appealed to his church to provide for his future comfort and supply; but a spirit of generous independence, as well as love for his work, kept him at his post until the last particle of physical energy was well-nigh exhausted; and when he retired it was not to repose but to die.

The last and somewhat prolonged affliction of our departed friend was eminently alleviated by the consolations of those Divine truths which had so long been the subject of his ministry. Deep humility, combined with Christian cheerfulness, patience, gratitude for any acts of kindness rendered to him, with a calm reliance upon his Father's care, and his Divine Saviour's work, marked his experience. It was observable how quickly and anxiously he turned from his own afflictions to the circumstances of the Church. His affectionate solicitude reminded the writer of the Apostle's language to his converts, "We were gentle amongst you, even as a nurse cherisheth her children." He referred with all tenderness to some who needed admonition, to the sick and aged whom he could not visit, and to inquirers who needed

instruction and encouragement. The Sabbath school, the Missionary Society, were all cared for, even with the hand of death upon him, and any instance of neglect filled him with grief and wounded to the quick his gentle and sensitive spirit. His mind, although not always free from those harassing doubts which often disturb the dying experience of believers, was generally kept in peace. To his affectionate son, he said, "Religion is everything, and Christ is everything, and I hope to bear my dying testimony, as I have done my living one to *that*." In repeated conversations with his attached friend, the Rev. J. Pridie, Independent minister, he referred to the work of Christ, as the great subject of interest to his mind, and remarked that, as he approached eternity, he saw the subject more clearly and in a variety of aspects. The last Christian minister that saw him was Archdeacon Musgrave, the Vicar of Halifax, who, in a note addressed to his friends, writes as follows: "Nothing could be more simple or scriptural than his dying testimony to the great truths of the Gospel, and whilst he was humble as the very humblest, in his estimate of himself, the assurance of the faithfulness and all-sufficiency of the Redeemer was precious to his soul." I only add to this testimony that he met death with calmness and confidence, and gently fell asleep in Christ, Oct. 31st, 1860.

His funeral sermon was preached by the writer to a crowded congregation, from Rev. xiv. 3.

Whilst this servant of the Lord was not distinguished for those fascinations of genius or of eloquence by which some are marked and eminent, he was gifted with solid endowments rarely surpassed. His name will be fragrant in the remembrance of those who knew him best, and to sovereign grace we ascribe the praise.

CHRIST GIVING HIMSELF FOR HIS CHURCH.

BY THE LATE REV. J. H. EVANS.

"CHRIST *also loved the Church and gave himself for it.*" Observe WHAT IT WAS THAT HE GAVE. It was not his mere tears, nor groans, nor sighs: though the Lord Jesus was "a man of sorrows, and acquainted with grief." His couch was "wet with his tears;" "his tears were his meat day and night;" we read of his "strong crying and tears." Yet this was not what he gave for his Church. He did not give the blood of bulls or of goats, that could never take away sin. He did not give angels nor archangels, nor all principalities and powers, for his Church. He might have created as many millions of them in one moment, as there are grains of sand upon the sea-shore. It was not worlds which he could have created with a breath, and with a breath have annihilated. No, this would have been too low, and poor, and mean; he gave *himself*—his whole self. He gave his deity and his humanity; the whole of his person as God and man; all that was in man to suffer, and all that was in God to merit. He gave a whole obedience to God's holy law; he gave the most awful endurance of its penalty; he gave his whole life—even unto death. And this he gave most freely. Never did the water gush from the springing well so freely as his love flowed from his heart; never did the ray fall from the sun so freely as this love shone from him; never did the dew fall upon the earth, nor the shower water the ground, so freely as he in his own unbounded love gave this proof of ineffable affection. It was no sale, it was no exchange, it was no loan; it was a *gift*, a free, irrevocable, eternal gift. "I lay down my life," he says, "no man taketh it from me." The Jews and Romans thought that they put him to death by their own power; they were the instruments, but he laid it down of himself. We know that in the ancient sacrifices among heathens, if the victim did but struggle, it was considered an unhappy omen: my brothers, my sisters, if OUR Victim had struggled, we had been lost. But

"he was brought as a lamb to the slaughter; as a sheep before her shearers is dumb, so he opened not his mouth." It was his meat and his drink to do the will of Him that sent him, and to finish his work.

And now observe *for what it was that he gave himself.* We find it in the first chapter of the Epistle to the Galatians, he "gave himself *for our sins.*" It was not for our worthinesses, our duties, our excellencies; but it was for our bad deeds. Look at the posture of the Church, see her in her true position; see her in her prison house. A debtor?—more than that; a criminal. A criminal?—worse than that; a rebel. A rebel?—more than that; a traitor, professing the name of Christ, yet hating his authority:—that is the case with you, who call yourselves Christians, and yet know not what he is, nor what you yourselves are, nor what you soon shall be. Behold the Church in this position, and even this does not come up to the reality: she was a rebel in heart, and hated the authority of God, she hugged her chains, and despised the threatenings of the Lord. Now see this blessed Jesus evidencing his love by giving himself *for our sins.* He stands forth as the great Mediator of the covenant, our great Surety and Daysman. Behold the Head of that covenant now fulfilling all his engagements. Behold the glorious Husband of the Church, taking her liabilities, and cancelling her bonds, delivering her from the hands of justice by the paying of her debts, and from the power of Satan by his own Almighty power; giving all satisfaction to every perfection in God, and giving her a will to love God, and serve God; taking her from her state of present sorrow and the dread of eternal woe. Behold for what he gave himself; it was for sin.

How gloriously was this idea set forth in the old dispensation, when Aaron laid his hand upon the scape-goat, confessing over it all the iniquities and sins of the people, and transferring them from Israel to Israel's substitute. Here was not only his bearing the punishment, but taking *the sin itself;* here was his being "made sin." I do acknowledge, great man as Luther was (it is the fashion with half-protestants and half-papists to decry him, but you shall ever find, as Luther goes down, Protestantism goes down too), yet I cannot like his expression, that the Lord Jesus Christ was the greatest of all transgressors, because he had all our sins laid upon his head; it is an unwise expression, because it is unscriptural, and whenever we use unscriptural language we may be sure we have some unscriptural ideas. But still, I am exceedingly jealous as to the transfer of sin. If our Lord had been legally innocent, he had never been punished; for justice knows not what it is to punish an innocent man. There must have been a real transfer and a real imputation of sin to our blessed Lord; otherwise he had never endured the awful curse and penalty. If you have any doubt upon the point, I would desire you to consider two passages of Scripture. Observe in the second Epistle to the Corinthians, the fifth chapter, "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Observe, again, in the first Epistle of Peter, the third chapter, "Christ also hath suffered for sin, the just for the unjust." In both these passages, the personal innocence of our Lord is maintained; and why is it insisted upon, but to meet the possibility of an erroneous conclusion from the real imputation of sin to him?—to mark distinctly, that while there was a legal guilt, *there was a* personal innocence? "*He who knew no sin;*" "*the just for the unjust,*"—if there had not been a real imputation of sin to our blessed Lord, these expressions, I think, had not been found in God's Word.

And now, I would direct your minds to the fact that the death of Christ was a manifestation of his great and ineffable love *to his Church.* This was the object of his death—so I read the Word of God. I can rejoice as much as any man in the broad declaration, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Knowing, as I do, full well, that the Jew ever esteemed the Gentile as the world, and the Jews as the only Church of God, one glories to see "the middle wall of partition broken down," and a broad

salvation preached over the whole earth to every soul that believeth, let it be Jew or Gentile, male or female, bond or free. But I would ask you, as men that fear God, whether the "giving himself for the Church," is not the great evidence of his love for the Church. It is distinguishing love to her, as severed from all others. A husband loves his wife above all others; he does that for his wife he would not do for another. The Lord lays down his life for *her*, because it is for *her*; it is the distinguishing proof of his love to her personally. To reason in any other way is, I think, to invalidate the argument of the apostle. To suppose that the Lord laid down his life for the Church in no other sense than he laid it down for the whole world—for those whose debts are their debts still, and who perish in their prison-house of impenitence and sin—this is to reduce the love of the Lord Jesus to his Church to something very indefinite and undefinable.

It is the peculiar, distinguishing evidence of the love of Jesus, that he gave himself for his Church—for his elect-bride. Oh! that that truth may be written deeply in our hearts. May we never be afraid of our own consistency, in preaching the Gospel freely and broadly; but may we never be afraid of the statement of this truth, leaving it as it is in God's Word, and adoring the love that wrote it there.

Reviews.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History. Edited by WILLIAM SMITH, LL.D. In two volumes, 42*s*. Vol. I. London: John Murray; Walton & Maberley.

Foreigners commonly impute to us, as a national characteristic, a habit of overweening self-conceit, a boastful self-assertion, leading us to despise and disparage all people besides ourselves. This may be true; but if true it is, at least, balanced by the opposite tendency to depreciate and disparage our own doings, to exaggerate and censure our short-comings and failures to the uttermost. Whilst our system of government is at once the admiration and the despair of all surrounding nations, we delight to represent ourselves as the most wofully misgoverned people under the sun. Our rulers are spoken of as either knaves or fools; our army and navy are supposed to be miserably inadequate, and in a chronic state of mutiny; we are ground into the dust by taxation—the only wonder is, that we have not been long ago involved in an abyss of bankruptcy and ruin. Amongst innumerable other illustrations of the same habit we may adduce the way in which of late it has been the fashion to speak of our Biblical scholarship. We have indulged in the most extravagant eulogiums of German erudition, acumen, and insight—have lamented the decay of sound scholarship in England, and, like Lazarus, who lay at the rich man's gate, desiring to be fed with the crumbs which fell from his table, we have been content to receive, at second-hand, in bungling translations, the long-winded lucubrations of German professors, lamenting the while our own condition of poverty and dependence. We do not call in question the value of many of the contributions thus made to our theological literature. The writings of such men as Neander, Hengstenberg, Olshausen, Kurtz, Stier, and Herzog, must always be welcome. But we do not need to sue for them *in formâ pauperis*. Our position is one of independence and reciprocity. We can give as well as take. Alford's Greek Testament; Conybeare and Howson on St. Paul; Ellicott, Stanley, and Jowett on the Epistles; Stanley, on Sinai and Palestine—may stand side by side with

anything in the theological literature of Europe. We are, of course, not insensible to the doctrinal delinquencies of some of the works we have adduced; but we are speaking simply of their characteristic merits, in which our Teutonic brethren have been usually regarded as pre-eminent. We have now before us another volume of unsurpassed excellence. It will lose nothing by comparison with Winer's *Biblisches Real-wörterbuch*, with Herzog's *Real-Encyklopädie*, or with any of the numerous publications similar in aim which have issued from the teeming presses of Germany. It may seem late in the day to be noticing a book published some months ago, and which has already acquired so high and wide-spread a reputation; but we cannot deny ourselves the pleasure of paying our tribute of praise to this noble production of British scholarship.

The work with which it will come into comparison and competition in the judgment of most of our readers will, of course, be Kitto's "Biblical Cyclopædia." We have no wish to disparage the value of the older work when we unhesitatingly give the preference to the new one. It is no merit on the part of the more recent editor to have improved upon his predecessor, who was a pioneer along an almost untrodden path. Dr. Smith would have been a dull scholar had he not learned much from the experience of Dr. Kitto. Let it be remembered, too, that in the interval between the publication of the "Cyclopædia of Biblical Literature" and the "Dictionary of the Bible," Layard, Rawlinson, Bunsen, Stanley, and other explorers in the great mine of Oriental antiquities and topography, have given the result of their researches to the world.* How much has been rendered obsolete in a very few years, by the light which they have thrown on Biblical history! We say, therefore, let those who have Kitto's Cyclopædia be thankful for it; and let those who can possess themselves of Smith's Dictionary, procure it in preference or in addition.

Two excellences will at once strike every one who looks through this admirable volume:—First, the perfect balance and proportion maintained between all the parts, and their subordination to one common end, viz., the illustration of Scripture. We may illustrate our meaning by a glaring instance of failure in this respect—Bomberger's abridgment of Herzog's *Real-wörterbuch*, where the article on Chemnitz is the same length with that on the Cherubim; two columns are devoted to Isaiah, eight to the Irvingites, and twenty-four to Jeremiah! There is nothing like this in Kitto's Cyclopædia, though the want of a rigid editorial control is too often observable. For instance, an article on "Attitudes" extends over five columns. It contains much curious information about the postures and attitudes of Orientals, in religious worship and in common life. One only wonders how it should have found its way into a Biblical Cyclopædia. There is another on "Beards," of about the same length, where a few lines would have sufficed to give all the information really appropriate to the illustration of Scripture. After a careful examination of Dr. Smith's Dictionary, we have scarcely remarked a single instance of disproportion between the article and the subject. The editor must either have possessed extraordinary tact and firmness in his management, or he must have had a most tractable team of contributors to have kept them so well in hand. One omission, however, we have noticed with regret. There is no article on Baptism. Our denomination holds a very respectable place in the list of contributors. Amongst them, Dr. Gotch, whose portrait appears in our present number, is conspicuous. Much as we might have wished it, we could hardly expect it to be entrusted to one of those gentlemen. We should like to have seen what Mr. Huxtable, Dr. Gotch's predecessor in the classical tutorship at

* We do not take any account of the botching and tinkering done by Dr. Burgess, in his recent edition of the Cyclopædia.

Bristol, who is also amongst the contributors, would have found to say on the subject. But neither friend nor foe has touched it. We suppose the reason of the omission to be, that it would be impossible for any one of competent learning to write upon it without making concessions which would be fatal to the Scriptural authority of infant baptism, and so prove distasteful to the rank and file of Pædobaptist communities. For ourselves, however, we do not hesitate to say that we would far rather see judgment go by default in our favour, as in this case, than have to complain, as in some former instances, of the dishonest garbling of articles, to which the initials of the original writer were nevertheless prefixed.

A second excellency which strikes us in this dictionary is the first-rate scholarship apparent in every part. The erudition displayed is never second-hand. The information given in each article is clearly *ex fontibus haustus*. Each contributor writes on a topic which he has thoroughly mastered and made his own. Thus we have Mr. Rawlinson on Babel and Babylon, Lord Arthur Hervey on the Genealogies, Mr. Fergusson on Jerusalem, A. P. Stanley on David, E. S. Poole on Arabia, B. F. Westcott on the Canon, Stuart Poole, of the British Museum, on Chronology. That the articles are not all of equal merit is inevitable from the number of the contributors, but we have not seen one which is unworthy of its subject or of the volume. Nor is there anything to remind us, except by contrast, of the atrocious article (we can use no milder word) on David, by F. W. Newman, in Kitto's Cyclopædia. The article on Jerusalem is one of remarkable value. The topography of the Holy City is presented in a light, so far as we know, entirely new. The most important point we give in the writer's words.

"It agrees generally with the views urged by all those who, from Korte to Robinson, doubt the authenticity of the present site of the sepulchre, but instead of acquiescing in the desponding view taken by the latter, it goes on to assert, for reasons which will be given hereafter, that the building now known to Christians as the Mosque of Omar, but by Moslems called the Dome of the Rock, is the identical church which Constantine erected over the rock which contained the tomb of Christ."

That is to say, the site of Calvary remains no longer doubtful, but is transferred from the *north-west* of the city to the *east*, not very far from the temple, looking across the Valley of Kedron to the Mount of Olives. The identification of the precise site of the temple seems to us perfectly satisfactory, and if the discussion as to the site of Golgotha falls short of demonstration, it comes as near it as our present knowledge will admit. The immense importance of this conclusion in connection with the *vexata quæstio* of the topography of Jerusalem will at once appear.

We fear that from the price of the Dictionary of the Bible, few of our ministers will be able to purchase it for themselves. Our churches, however, could scarcely make a better investment than by adding it to their pastor's library. A couple of guineas thus spent would bear fruit a thousandfold.

The Decalogue viewed as the Christian's Law: with special reference to the Questions and Wants of the Times. By RICHARD TUDOR, B.A. 10*s.* 6*d.* Macmillan & Co.

Toward the close of his eventful life, Martin Luther said with touching simplicity, "Though I am an old doctor of divinity, I have not to this day been able to get beyond the lessons of children—the Ten Commandments and the Lord's Prayer. And these I understand not as well as I ought, though I study them daily, praying with my son John and my daughter Margaret.

. . . . I have many times essayed thoroughly to investigate the Ten Commandments; but at the very beginning, 'I am the LORD thy God,' I stuck fast. He that has but one word of God before him, and cannot out of that word make a sermon, can never be a preacher." Many of our readers will be prepared to sympathise with the feeling thus expressed by the great Reformer. What more simple in its outward form and plain literal meaning than the Decalogue? Yet what depths of meaning does a careful study reveal. Remembering the time, the place, the circumstances of the revelation, we ask no surer proof of its Divine authority than its internal evidence affords. In the infancy of the world, a horde of fugitive slaves, escaping from Egypt, encamped amid the savage solitudes of Sinai, are found possessed of an ethical code, which leaves nothing to be desired. It is brief, precise, complete; the logical co-ordination of its parts is perfect; it was admirably adapted to the rude tribes to whom it was addressed; yet, after the lapse of thirty-three centuries, it has not grown obsolete, for its principles admit of indefinite expansion, and of universal application, so that the most highly-civilised nations on earth still appeal to it as their summary of moral duty and obligation. What can we say of such a code, but admit that "this is none other than the finger of God"?

We should have gladly welcomed this volume as a thoughtful and suggestive exposition of the Decalogue, if we could assure ourselves that our author has any idea of the true position of the law with regard to the believer. He appears to us to be exceedingly confused in his notions of the way of salvation. Christ's merits and our attainments are mingled in such strange confusion that we really do not know whether this author hopes to be justified by faith alone, or by the deeds of the law. There is no clear and pure evangelical teaching in this book; the writer knows not the distinction between the covenant of grace and that of works, and who can expect a scriptural exposition of the law from one who is not plain and perspicuous upon the Gospel? Yet it is but right and fair to admit our admiration of the manly courage, sincerity, and impartiality with which he treats the questions of the day. The following quotation will illustrate our meaning. It is from the exposition of the Tenth Commandment. We ought to premise that Mr. Tudor is a clergyman of the Church of England.

"Everywhere you find this cursed pelf-worship; in the castle, in the cottage, in the counting-house, in the shop. Here, perhaps, we might expect to find it; but it is, alas! where we ought not to expect to find it, *in the sanctuary;* with profane hands, it touches holy things; it makes merchandise of souls; it sets up the tables of the money-changers in the temple, and rings its coins upon the very altar. If there be one thing more sickening than another it is the buying and selling of the cure of souls as we see it often practised. Look at those wretched advertisements offering advowsons and next presentations to livings for sale. The advertisements are in themselves sufficiently scandalous; but to read the terms of some of them is positively loathsome. Surely the Church ought to be spared the humiliation of the auction mart. Oh, shame to us that we tolerate this wretched huxtering of such sacred property. Shame to patrons that they should reckon their mighty responsibility at the value it will fetch in the market. Shame to those who do not rather choose poverty than thus to gain preferment. Oh, that the blessed Saviour would send some one again to drive out those profane traffickers in his sanctuary; some messenger once more to cry in his house, 'Take these things hence; make not my Father's house a house of merchandise!' The Church of England will never raise her voice effectually against the sin of covetousness, until this great blot is expunged from her system, and her clergy can come with clean hands into court. I know with what sophistry this traffic is defended; I make no doubt that many a learned scribe and Pharisee had much to say about 'the convenience' of the stalls in the temple; but if any one attempts to justify this traffic because it works well in practice, I must deny it altogether; I am persuaded that it is not only a scandal to those that are without, but a great snare to our clergy, and a sore temptation to unfit persons to take upon themselves the most solemn vows—to seek not the cure of souls, but the livings awaiting them."

To courageous honesty like this we can forgive very many more points of difference that we find between ourselves and Mr. Tudor. We disagree with him in his justification of the damnatory clauses of the Athanasian Creed, for surely there is all the difference in the world between our Lord's words, "He that believeth not shall be damned" and the declaration that unless we receive

a series of metaphysical definitions deduced from Scripture by inferential reasoning, "we shall, without doubt, perish everlastingly." We disagree with him in his objection to that part of the Marriage Act which allows marriage by civil contract alone, at the registrar's office; for though matrimony be "a holy estate," yet to irreligious and godless persons a religious service may be but solemn mockery and sheer hypocrisy, and to compel them to take part in it would be inexcusable tyranny. We disagree with him in his argument as to the legal prohibition of a marriage with a deceased wife's sister, because it is an imposition of canon law upon those of us who dissent from it. There are other points upon which, if our space permitted, we should be ready to enter into controversy with Mr. Tudor. But our first objection was so fatal as to render it useless for us to mention all minor points of divergence. E.

Nineteen Years in Polynesia: Missionary Life, Travels, and Researches in the Islands of the Pacific. By the Rev. GEORGE TURNER, of the London Missionary Society. 12*s.* John Snow.

Our brethren of the London Missionary Society have been singularly fortunate in their literary ventures. The labours of their agents have been narrated in volumes of extraordinary interest, which have obtained a wide-spread popularity, and which the world will not willingly let die. Moffatt and Livingstone in Southern Africa, Ellis in Madagascar, and Williams in the South Seas, have achieved successes, the records of which have taken their place among the standard literature of the country. They attain the dignity of a prominent position in Mr. Mudie's List, and are enumerated amongst the volumes "without which no gentleman's library can be considered complete." Save in respect of novelty, the volume before us scarcely yields in interest to any of those which we have mentioned. We have become tolerably familiar with the scenery, natural phenomena, and social life of the South Sea islanders, and hence Mr. Turner's narrative suffers in the comparison. But it is only in this respect that it does suffer. It takes up the narrative of the Polynesian Missions at the point at which it was broken off by the death of the lamented John Williams, and in no inferior or unworthy manner carries it forward to the present day.

It was in August, 1840, a few months only after the tidings of the massacre of Messrs. Williams and Harris had reached England, that Mr. Turner received his commission as messenger of the churches to the New Hebrides, the very group in which those brethren had perished. The Island of Tanna, to which they were sent, is divided from Erromanga by a narrow channel. The missionary party had called there on their way to Erromanga only the day before their martyrdom. The aspect of the people was threatening, but having conciliated them by presents and promises, it was deemed safe to leave three Samoan teachers behind, so as to prepare the way for European missionaries. In the true spirit of Christian revenge, which desires to repay cruelty with kindness, and which seeks to avenge itself upon murderers by the prayer, "Father, forgive them, they know not what they do," it was resolved at once to occupy the blood-stained field, and Messrs. Turner and Nisbet were despatched thither to proclaim to those blood-thirsty savages the "glad tidings of great joy."

Scarcely had they landed before their safety was imperilled by the reckless cruelty of the captain of an American whaling ship, who, on the receiving very slight provocation from the natives, opened a fire of cannon and musketry upon them, and then sailed away. It is by acts of high-handed violence like this that the Polynesians are excited to revenge. The death of Mr. Williams and his party, and the massacre of so many crews of vessels, may be traced immediately to similar causes. We regret to find recorded in this volume many such acts as these. The missionary party on Tanna escaped however for the time. But they were speedily compelled to fly from the island.

After bravely encountering a series of dangers and hardships which might have dismayed the stoutest heart, they found that to continue their residence would not only issue in their inevitable destruction, but would involve together with them the chiefs who had taken their part. They therefore resolved to fly. The narrative of their escape is one of thrilling interest. Driven from the New Hebrides the missionaries established themselves in the Samoan group, and continued labouring there, with occasional visits to the neighbouring island, till last year, when they returned to England for a brief interval of repose, after labouring incessantly for nearly twenty years. It is gratifying to find that the faith and zeal of our brethren, even on these inhospitable shores, is likely to be soon rewarded by an abundant harvest. Erromanga and Tanna have now both missionaries and churches. Mr. Turner states the result of labour in this group of islands in the following words :—

"In summing up our progress in these islands, where twenty years ago we had not a single missionary or a single convert from heathenism, and at the very entrance to which John Williams fell, we find that out of a population in the twelve islands which we now occupy of about 65,500 souls, we have 19,743 who have renounced heathenism and are professedly Christian. Of these are 645 church members, and 689 who are candidates for admission to the church. And there are now labouring among them ten European missionaries and 231 native teachers and assistants. Three printing presses are also at work especially devoted to the Papuan vernacular."

In the view of facts like these we may well exclaim, "What hath God wrought!" Great as is the merit of Mr. Turner's narrative in a religious and missionary point of view, it, like the other volumes to which we have compared it, gains additional interest from the valuable information it contains on collateral topics. The ethnology, linguistic peculiarities, traditions, mythology, and manners and customs of the people, are described in a very graphic and spirited manner. Rich and varied as is our missionary literature, this volume forms a very acceptable addition to it; the illustrations are numerous and excellent; those who take an interest in the affinities and mutations of language will find a very valuable and elaborate table of words in the various dialects of the Melanesian and Polynesian groups.

Brief Notices.

CLARK'S FOREIGN THEOLOGICAL LIBRARY. 21s. per annum. Third Series. Vols. VII., VIII. *Tholuck's Commentary on the Sermon on the Mount. Ebrard's Commentary on the Epistle of St. John.* T. & T. Clark.—The late period of the month at which these volumes came to hand prevents our attempting anything more than a brief mention of them. But as completing the issue of Clark's Library for last year, it is right to notice their appearance. They have a reputation so high and so well established, that there is little need for any lengthened review. Tholuck's exposition of the Sermon on the Mount has been deservedly esteemed as one of his most valuable contributions to New Testament exegesis. The present translation is made from the *Barth* edition. His profound knowledge of Rabbinical and Oriental literature enables him to illustrate much which would otherwise be obscure; and his spiritual insight helps him to penetrate to the very kernel and core of passages where other expositors have rested satisfied with the mere husk and shell. Ebrard, on the Epistles of St. John, meets an urgent want in our theological literature. Hitherto we have had no scholarly exposition of these wonderful words of the beloved disciple. So far as we can judge from a somewhat cursory examination, this treatise is deserving of the high estimation in which it is held in Germany. Messrs. Clark promise, for next year, two volumes of Dorner on the Person of Christ; and announce as in progress Lange's great work on the New Testament, Kostlin on Faith, and Martensen's System of Doctrine.

GIFT BOOKS FOR THE YOUNG. *Studies of Christian Character.* By BITHA FOX. With Illustrations by JAMES GOODWIN, James Hogg & Sons.—*Self-Made Men.* By

the Rev. W. Anderson. John Snow.—*Noble Traits of Kingly Men; or, Pictures and Anecdotes of European History.* Jas. Hogg & Sons.—The three volumes whose titles are here given are excellent both in design and execution. At this season of the year, when everybody is looking out for something to give and anything to receive, we may save our friends some perplexity and trouble in selection, by mentioning these volumes. The first on the list is splendid in crimson and gold, with half a dozen illustrations, and a series of well-written historical chapters on the Rise and Progress of Religion in Europe, especially in its literary and artistic aspects. We have, for instance, Bede as a translator and expositor of the Bible; Albert Durer and Cranach, as the artists of the Reformation; Hans Sachs and the Meistersingers of Nuremberg, as its poets; and so on. The style is very graphic and picturesque.—The second volume on our list is especially addressed to young men. It is, however, so full of telling anecdotes and sound advice, conveyed in a very pleasing form, that it will be read with interest, and with profit too, by both young and old. After a well-written introduction and preliminary chapter, Mr. Anderson narrates the histories of John Bunyan, Edward Baines, Hugh Miller, and John Kitto. A couple of chapters, full of sound reasoning and shrewd common sense, follow. This book, too, has our cordial recommendation.—The third volume on our list is somewhat similar in character to the first, but smaller and less richly ornamented. In fifteen chapters the author describes the most important and influential events in European history. Though full of instructive and suggestive remarks on the elements which have been at work in the development of European civilisation, it is written in a style which the young will understand and enjoy. We more than question, we deny, the accuracy of the writer's view of Hildebrand and the Papal Church in his time. But with so much to admire, we are not disposed to take exception against particular errors.

David, King of Israel, the Divine Plan and Lessons of his Life. By the Rev. W. G. Blaikie. 5*s*. Second Edition. Nisbet and Co.—A somewhat diffuse and wordy, but devout and intelligent volume on the Life and Character of David. Mr. Blaikie aims at a threefold work in regard to the history of the Psalmist. 1. To present his life with some measure of unity, not as a mere bundle of unconnected incidents, but as indicating development according to a Divine plan. 2. To present, in due proportion and symmetry, the many-sided aspects of his character, as shepherd, poet, musician, soldier, king, and saint. 3. To vivify, by accurate description and graphic illustration, the events of his life. In this attempt Mr. Blaikie has attained a very fair measure of success. It is a book which cannot be read without instruction and edification.

Rays of Sunlight for Dark Days. With a Preface by Chas. J. Vaughan, D.D. 4*s*. 6*d*. Macmillan & Co.—Dr. Vaughan's preface is very brief, but very excellent. In four or five pages he gives not a few suggestions of much value to those who are called to the "House of Mourning." The work itself is made up of appropriate and well-selected quotations from authors belonging to every school of theology, from Bunyan to Archdeacon Manning, from Tauler to Dr. Winslow. The little volume is got up in remarkably good taste—elegant, yet in perfect keeping with its object as a book for mourners.

Testimonies of Eminent Pædobaptists concerning the Ordinance of Baptism. 6*d*. Simpkin & Marshall.—We have here the very thing for which a desire was expressed in a recent number of the magazine—a collection of Pædobaptist notions on baptism. "Oh that mine enemy would write a book!" They have unwisely gratified our wish and written scores. Here is the result, producing "confusion worse confounded." The collection is well made, and exactly meets our ideas of what was wanted.

The Believer's Hope. Found in Him. 3d. each. By Edward Steane, D.D. Jackson & Walford.—We recently commended an admirable little book by Dr. Steane on Imputed Righteousness. These two discourses are published in the same form, at the same price, and are in all respects equal to the one which preceded them.

"*Footsteps of the Flock.*" *Memorials of the Rev. Robert Bolton and Mrs. Bolton.* Hamilton, Adams, & Co.—Mrs. Bolton was the beloved daughter of the revered William Jay. She married a devout American gentleman of good fortune, who settled in England, and who in the year 1820, losing the greater part of his property in the commercial panic of that period, was led to fulfil a long-cherished desire of entering the ministry, which he did among the Independents. After holding a pastorate at Henley-on-Thames for some years, he returned to America, where he was led by circumstances to take orders in the Ame-

rican Episcopal Church, which is "scarcely more than Lady Huntingdon's connexion with you. There is no union of Church and State, and the appointment of the minister rests with the people." Returning to England, he became chaplain to the Earl of Ducie, and died at Cheltenham about three years ago, being speedily followed to the grave by his exemplary wife. In this life of devout tranquillity there is little to interest strangers. We know hundreds of excellent Christian people whose histories are as well worth recording as those of Mr. and Mrs. Bolton. But whether it is worth while to publish biographies of them all may be gravely doubted. Those, however, who have any special or personal interest in this amiable couple will find that the Rev. W. J. Bolton has been a judicious and affectionate biographer.

The Dramatic Works of William Shakespeare. Adapted for Family Reading by THOMAS BOWDLER, Esq. New Edition, with Steel Engravings. Griffin & Co.—We have so recently noticed the more costly issue of Bowdler's Shakespeare by Messrs. Longman, that we need not again commend it to our readers. The principle upon which Mr. Bowdler edited the works of our great dramatist was to add nothing to the text, but simply expunge or soften down such words and phrases as were either indecent or profane. How often Shakespeare, following the fashion of his age, sinned against decency and reverence, we need hardly say. Though his meanings were never impure, his language was often so; insomuch that it was impossible to read his dramas aloud in the family or in mixed society. Mr. Bowdler has done his work well. This edition, in one volume, is compact, portable, well got up, and very moderate in price.

Annals of the Rescued, by the Author of "Haste to the Rescue." With a Preface by the Rev. C. E. L. WIGHTMAN. 3*s.* 6*d.* Nisbet & Co.—Few works have attained a wide circulation and a high popularity more worthily than Mrs. Wightman's "Haste to the Rescue." It was a simple, earnest, unaffected narrative of faithful labours undertaken in the cause of Christ. The present work is a sequel to it, as the title suggests. It is characterised by the same excellent qualities as the former volume. Without committing ourselves to an entire approval of everything which Mrs. Wightman has done, and dissenting from some of the things she has said, we bid her most heartily God-speed in her noble work, and do not hesitate to express our feelings of grateful admiration at this fresh narrative of faithful godly service.

Intelligence.

THE TERRIBLE EXPLOSION AT RISCA, DEC. 1, 1860.

THE frightful catastrophe at Risca has been so ably described in the newspapers, that even if it came within our province we should hardly inflict a repetition of the mournful story upon our readers. We cannot, however, pass over it in silence, for such a solemn providence has a voice which should be distinctly heard; and as the immediate relatives of the poor miners who have lost their lives have claims upon our sympathy which must not be unheeded by our churches, we have endeavoured to ascertain the religious character of the men who have perished, and we subjoin the information which we have received. Our dear brother, the Rev. E. Thomas, of the adjoining parish of Tredegar, who at our request has made minute inquiries, writes:—"The scene around the pit was terribly affecting, beyond all description; wives, mothers, and sisters, rending the air with their shrieks of despair, whilst agony convulsed their souls. That deadly agent, 'fire-damp,' had imprisoned their brothers, sons, and husbands, in the dread Tophet beneath their feet. Sixty-one bodies were recovered and brought to the surface by Saturday night. Eight more were recovered during the night. Operations for the recovery of the dead were continued during Sunday, and it is stated that seventy-five bodies had been recovered by Sunday evening. Owing to the heavy falls which followed the explosion, and the poisonous foul air in the workings of the pit, very little progress was made in the efforts to find dead bodies during the first days of the week; everything, however, was done that could be done, and six corpses were found on Monday. Eighteen more were lying on a shed near the pit by Friday morning, and up to Friday evening the total number discovered was 103. None have been discovered since Friday. It is but too certain that there are yet from 40 to 50 undiscovered, who of course are all dead by this time. Of the

135, or more (as it is now evident that the number is higher), no more than from fifteen to twenty were members with the various denominations. Two were Calvinistic Methodists; two Wesleyans; one Independent; four Welsh Baptists; and two English Baptists. Some others were members with the Primitive Methodists, and some in the Church of England. Several more were regular attendants at the various chapels in the neighbourhood. Of the great majority, however, there is no reason to hope that they were prepared to meet their awful doom."

The Rev. S. P. Harvard, Wesleyan minister, who has visited the district personally, and has gleaned many interesting incidents, says:—"The mass of the sufferers seem to be comparatively recent immigrants into the valley, who had not identified themselves with any denomination of Christians, and were but little known by the constant residents, most of whom, for years, have avoided the Black Vein, through their knowledge of the peril attendant on working it. I know many have suffered sore privations in the last twelve months rather than accept constant work in such circumstances."

We are the less able to come to any exact statistics as to the number of believers who fell with the rest in the common overthrow, since very many of the men had no relations whatever in the neighbourhood, most of them being natives of Carmarthenshire, Pembrokeshire, and other western counties, and some were from the Forest of Dean. We may, therefore, indulge the hope that there were more followers of Jesus among them than the records of the visible Church can declare; yet, even then, we must fear that a large proportion were hurried away impenitent and unforgiven. What a call upon us all to labour for souls while yet they are in the land of the living.

As for the distress and agony which overwhelm the survivors, our brother Thomas has well said, "The wounds inflicted on many a heart by the awful and solemn event of that day will never again be healed in this life. There are no figures in arithmetic which can sum, and no tropes in rhetoric which can describe, and no powers in the mind which can conceive, the grief into which many hundreds are plunged by losing for ever, and at once, those who were dearest to them on earth. . . . Almost every house had some one dead within its walls, and in many, fathers and sons were lying side by side. In one dwelling there were no less than five who had been killed,—the head of the family and his four sons. In another, three sons, the father, and four lodgers. Hardly a house but contains two or three lifeless bodies. One corpse was carried to the supposed home of the deceased, but, after the lapse of some time, a tobacco-box, found in the pocket, disclosed the fact that he was a stranger. Many similar cases have occurred, particularly where the fire or fall has been at work. The dreadful gloom which overshadowed the neighbourhood indicated that no ordinary catastrophe had taken place. Here and there groups might be seen standing in the doorways, with their tears flowing, for inside lay the dead body of a father, brother, or some other relative or friend. Blinds covered the windows of numerous houses, where kindred and acquaintances were deploring the loss which had happened. Even the places of worship on Sunday were half empty, some of the warmest and most fervent attendants having gone to their last account, while others were engaged in the task of disentombing those who were yet in the pit."

We commend the case of the bereaved to those opulent Christians who love to relieve the wants of misery and poverty. Either of the ministers mentioned will be delighted to receive contributions.

ANNIVERSARY AND OPENING SERVICES.

WANTAGE, BERKS.—The opening services in connection with the new Baptist Chapel in this place were held on November 30th. The Rev. F. Tucker, B.A., of London, preached in the morning, and the Rev. D. Martin, of Oxford, in the afternoon. Upwards of 200 persons assembled at tea in the Town-hall; after which a public meeting was held in the chapel. The meeting was presided over by the Rev. R. Aikenhead, the pastor, and addressed by the following ministers. Lewis, of Abingdon; Jeffreys, of Farnham; Scorey, of Wokingham; Martin and Major, of Faringdon. On the following Sunday, the Rev. P. G. Scorey preached. The cost of the chapel and site is about £1,450, towards which £850 has been raised. The structure was much admired by the friends from neighbouring places.

CRAYFORD, KENT.—On November 18th, the jubilee of the Baptist Church was celebrated, when two sermons were preached by the Rev. E. T. Gibson, the pastor. On the 20th, there was a tea-meeting in the new school-room adjoining the chapel. Mr. Josh. Smith, one of the deacons, gave a short account of the formation of the church, and of the principal events in its history. Addresses suitable to the occasion were given by the Revs. Jesse Hobson,

E. S. Pryce, B.A., T. Smith, J. Adey, W. P. Tiddy, and E. Davis. It has been decided to commemorate this jubilee by the erection of a new chapel.

ASHTON-UNDER-LYNE.—This place of worship, after having been repaired, was re-opened on November 18th, when sermons were preached by the Rev. W. K. Armstrong, B.A., minister of the chapel, and the Rev. S. B. Brown, B.A., of Salford. On Tuesday, November 20th, the Rev. Alex. M'Laren, B.A., of Manchester, also preached. The cost of the repairs, &c., amounting to £150, has been met in a most satisfactory and encouraging manner.

CANTON, CARDIFF.—On November 18th, the new gallery was opened, when sermons were preached by the Rev. R. T. Verrall, B.A., D. Jones, B.A., A. Tilly, and J. Bailey. Liberal collections were made after all the services. On the 19th, a tea-meeting was held, when addresses of congratulation and encouragement were delivered by the Revs. D. Richards, J. D. Williams, A. Tilly, G. How, and the pastor, Rev. J. Bailey.

WITTON PARK, DURHAM.—The Welsh Baptists residing in this place having recently enlarged and beautified their chapel, it has just been re-opened for worship. On November 24th, a lecture on "The Life and Times of Christmas Evans," was delivered by the Rev. M. Roberts, of Felinfoel; who also preached on the following Sunday. On the 26th, sermons were preached in English by the Rev. W. Walters, of Newcastle, and the Rev. J. Marshall, of Hamsterley; and in Welsh by the Rev. Levi Thomas, of Neath, and the Rev. M. Roberts. The Rev. J. Davis, Presbyterian minister, Witton Park, presided at the lecture, and took part in the devotional services on the Monday. The Rev. Z. H. Thomas, the young minister of the chapel, has been very successful since his settlement among the people, in increasing the church and congregation.

RECOGNITION AND ORDINATION SERVICES.

ORCOP, HEREFORDSHIRE.—The recognition and ordination of Mr. Charles Burleigh as pastor of this church took place October 23rd. The questions were proposed and the ordination prayer offered by the Rev. James Shaw, of Lays Hill. The charge was given by the Rev. S. Packer, of Garway. In the evening, the Rev. H. Webley, of Ross, preached to the church. The services throughout were interesting and refreshing.

TREFOREST, GLAMORGANSHIRE.—Very interesting services were held at this place on Monday and Tuesday, the 3rd and 4th Dec., in connection with the settlement of Mr. Thomas Phillips, from Haverfordwest College. On Monday, two discourses were delivered by the Revs. R. Williams, Hengoed, and B. Evans, Aberdare. The recognition services were held on Tuesday, at ten o'clock, when the Rev. E. Roberts, Pontypridd, gave an address on the nature of a Christian Church. The Rev. T. Price, Aberdare, asked the questions of the young minister; after which he was set apart by prayer and imposition of hands by the Rev. R. Williams. The Rev. T. Davies, of Haverfordwest, gave the charge; and the Rev. T. Price preached on the duties of the Church to the ministry. Mr. Phillips enters on his charge with very cheering prospects.

PRESENTATION.

NEWARK.—The friends of the Rev. Richard Bayly met at a social tea-meeting, on Monday, November 26th, to celebrate the completion of the fifth year of Mr. Bayly's ministry among them. After tea, several addresses were delivered, and prayers offered. During the evening a purse of gold was presented to the rev. gentleman, by Mr. T. Fretwell, as a token of the esteem in which he is held by his congregation.

MINISTERIAL CHANGES.

The Rev. J. Williams, having accepted the unanimous invitation to the pastorate of the Baptist Church, Ynysfach, Ystrad, has announced his early resignation of the pastorate of Beulah English Baptist Chapel, Dowlais.—The Rev. R. Shindler, after a pastorate of more than ten years at Matfield Chapel, Brenchley, has given notice of resignation. Address, "Rose Cottage, Brenchley, Staplehurst."—The following students, whose term at Pontypool College will expire at the close of the present season, have accepted unanimous invitations to the undermentioned churches, viz., Mr. S. Jones, Lantioch Major, Glamorgan; Mr. E. Jones, Ruthin, Denbigh; Mr. H. Harries, Hill Park, Haverfordwest; Mr. Thomas Owen, Elim, Pendarran, Glamorgan.—The Rev. E. Dennett, of Truro, has received a unanimous invitation from the church at Lewisham, to become co-pastor with the Rev. Joshua Russell.—Mr. Moon, of Bristol College, has accepted the unanimous invitation of the church at Monks Kirby, Warwickshire.

Varieties.

MAN AND HIS SAVIOUR.—A very old man author discourses thus tenderly of rist: My soul is like a hungry and thirsty ld, and I need His love and consolations my refreshment; I am a wandering and t sheep, and I need Him as a good and thful Shepherd; my soul is like a fright- d dove, pursued by a hawk, and I need s wounds for a refuge; I am a feeble e, and I need His cross to lay hold of I wind myself about it; I am a sinner, I need His righteousness; I am naked d bare, and need His holiness and inno- ce for a covering; I am in trouble and rm, I need His solace; I am ignorant, d I need His teaching; simple and fool- , and I need the guidance of his Holy irit.

"In no situation, and at no time, can I without Him. Do I pray? He must mpt and intercede for me. Am I arraign- by Satan at the Divine tribunal? He st be my advocate. Am I in affliction? must be my helper. Am I persecuted the world? He must defend me. When n forsaken, He must be my support; n dying, my life; when mouldering in grave, my resurrection. Well, then, I l rather part with all the world, and all t it contains, than with Thee, my Sav- iour; and, God be thanked, I know that Thou too art not willing to do without me. Thou art rich, and I am poor; Thou hast righteousness, and I sin; Thou hast oil and wine, and I wounds; Thou hast cor- dials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread the glory of Thy dear name; my love and all my powers for the advance- ment of Thy honour and the service of Thy believing people. And never suffer the stedfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I Him, so we suit each other.'"

SOUND DOCTRINE.—A ship built of sound timber may weather the roughest sea, but a vessel made of rotten planks cannot ride in safety through the smoothest water. Our good old doctrines have nothing to fear from controversy or persecution, but false doctrine will perish from its own rottenness.

Editorial Postscript.

THE Arab proverb says, "When the Pasha's horses came to be shod, the beetle tched out his leg." Room, Mr. Printer, if but for a beetle's leg.

Encouraged by the courteous bow, and kindly expressions of good will uttered by r amiable and accomplished predecessor, and by many like words from all parts of land, with the aid of some of the foremost of our brethren, we send forth the PTIST MAGAZINE for January, 1861.

Beloved Pastors! who feed the flock which Christ hath purchased with his precious od—Church Officers and Members!—Readers, all! we wish you a Happy New r, and we do so with threefold affection and fervent prayers. May your hearts be dened by our humble labours; and as you close our book may your eyes rest on well-known line upon its cover,

"THE PROFITS ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS."

In the hope that the Lord God of Elijah will by our united exertions replenish the al and the cruse, and make the widow's heart to sing for joy, we have consented to our part, and, as the moons revolve, no task will be more sacred than this of speak- the truth in love through the pages of your Magazine.

We earnestly appeal to our readers to aid us in extending the circulation of this long- ed and valuable organ of our denomination. Let them bear in mind the fact that y additional copy sold contributes a mite to the fund for the relief of the families of departed fathers and brethren. Many a smitten hearth-tree will be made to flourish ld our prayers be heard that the circulation of the BAPTIST MAGAZINE may ease fourfold.

We shall report from time to time the number sold, and meanwhile rely upon the ed advocacy of our brother Ministers, both from the pulpit and in the family circle.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies, and original contributions to this department.

Can any information be supplied concerning R. Oliver, the reputed author of the hymns beginning

"Lo, He comes with clouds descending," &c.
"The God of Abraham praise," &c.

It has been asserted, in some recent publication, that Oliver had been a prize-fighter, and was converted by Whitefield's ministry.

Surely something ought to be attainable of the personal history of the writer of the latter hymn, which I suppose to be universally esteemed as one of the noblest in our language.

X. Y. Z.

Are the following works in the library of any reader of this Magazine?

Alleine, Tobie of Exeter. Truth Manifest; or, a full and faithful Narrative of all Passages relating to the Excommunication of Mrs. Mary Alleine, lately delivered unto Satan by Mr. Lewis Stucley and his Church at Exon. 8vo. *Lond.* 1658.

Truth manifest Revived. 8vo. *Lond.* 1659.

Diotrephes Detected, Corrected, and Rejected. A soft Answer to Mr. Tobie Alleine, by E. T. 4to. *Lond.* 1658.

A Short Appendix to the Life of Dr. E. Staunton. 8vo. *Lond.* 1672. (Supposed to be by W. Fulman.)

The Five Groans of the Church.

S.

Anthony Wood, in his "Athenæ Oxon," says: John Pendarves, a zealous Baptist, provoked Dr. Jasper Mayne to enter into disputation with him on the subject of baptism, which disputation took place Sept. 11th, 1652, in the parish church of Watlington. Pendarves, Lecturer, of Wantage, Berks, and Pastor of Baptists in Abingdon, appeared there with numerous adherents, and acquitted himself so much to their satisfaction, that when he died in London and was brought down to Abingdon for burial, his funeral was attended by such multitudes, that Cromwell (who had no love for the Baptists), fearing some mischief, sent Gen. John Bridges with eight troops of Horse, who continued all day Sunday, Monday, and Tuesday, till the praying and preaching were over. Mayne's part of the disputation was published as "A Sermon against Schism, or the Separation of these Times." Queries:—

1. Did Pendarves, or any of his adherents, publish a report of this discussion?
2. What does Wood mean by styling Pendarves Lecturer of Wantage, and at the same time Pastor of Baptists at Abingdon?
3. Do any of the Baptist churches in Abingdon or Wantage trace their history back to 1652; and have they any records of Pendarves and his ministry?

W. G. L.

Is it known which Baptist church was the first to admit the practice of singing in public worship? Flavel, in reply to Cary's "Solemn Call," reproaches the Baptists generally with "sinful neglect of a sweet and heavenly Gospel ordinance, viz., the singing of Psalms."

Are there any existing publications against the practice?

E.

"Among the Baptists in England, or their descendants in America, I have never known or heard of a church that has adopted the Unitarian belief. I do not say that persons professing Unitarian sentiments may not have been convinced of the obligation of the disciples of Christ to be immersed. The belief in baptism by immersion may be entertained by a man of almost any persuasion; but this alone does not unite him with us. He remains in other respects as he was before. Our churches, with one accord, always and everywhere have held Unitarianism to be a grave and radical error."—*Dr. Wayland.*

Is Dr. Wayland correct in the supposition that no Baptist church in England has adopted Unitarian sentiments?

The statement has been frequently made that John Milton was a Baptist. Is there any other evidence in his writings confirmatory of this statement, beside the allusions to the ordinance contained in Paradise Regained?

G.

HE MISSIONARY HERALD.

THE MISSION IN BRITTANY.

To the Committee of the Baptist Missionary Society.

as my engagements with the Cornish Auxiliary would allow, I in accordance with Minute of July 31st, to Brittany; landing at St. going thence by Dinon, Lamballe, St. Brieux, and round the by Paimpol, Treguier, and Lannion to Morlaix; and after spending ortnight with Mr. Jenkins, returning by Guingamp, Rennes, Le ı, and Havre, I had a fair opportunity of seeing the country and

ınfully impressed with the intensely Popish character of all things went. Crosses, crucifixes, and priests, met one at every turn. But ıl condition and appearance of the peasantry, as compared with those in other parts of France, were very superior, and I was informed by ı whose information reliance might be placed, that the Bretons ed to be the best soldiers and sailors in the French army and navy. ot like the French people in general, lively, impulsive, and change- teady, plodding, thrifty, and grave; though they are quickly roused on by what strongly interests them. They are, therefore, very f their customs, language, and religion. But in those cases of con- ıich have occurred amongst them, they abide by their new faith ıme constancy, and are not deterred by the fiercest opposition. The h at Morlaix, though several of its members live at great distances, ıly occasionally enjoy the public means of grace, has not had to a singular instance of apostacy, notwithstanding the great sacrifices e been called to make, and the persecution they have had to he severity and bitterness of these trials can only be fully under- ıose who have lived and laboured in districts where Romanism is

d to the surrounding district, and the Breton population, Morlaix rable centre of operations. The nearest Protestant places of wor- ; Dinon on the east, and Brest and Quimper on the west and south, spectively, at least ninety, fifty, and forty miles! An improving sea- a population of 12,000, and which is increasing, Morlaix, when the w in construction shall have been opened to it, will afford facilities g on the work which few other towns in the province possess.

ORIGIN OF THE MISSION.

be useful to those members of committee who are not acquainted with history of the Breton Mission just to observe, that it originated with hes in South Wales, who knowing the affinity between the Welsh and ns, felt desirous of diffusing the light of the Gospel among their kin- the Continent. Mr. Jenkins was sent over in 1834, in connection with tish Continental Society; and when it was dissolved in 1836, he was d by a Committee in Wales.

any work could be done, Mr. Jenkins had to acquire a competent ge of French and Breton. He found a translation of the New Testa- been made by M. Legonedec, a priest; but that, from its style, it telligible to the common people. With the view of getting one which understand, he began a correspondence with the British and Foreign iety. In 1842 Mr. Jenkins commenced the work of translation, and

finished it in 1846. The first edition, of 3,000 was printed in 1847, and the second of 4,000, in 1851; about half the latter is yet in hand. Besides these literary labours, Mr. Jenkins has written six, and translated thirty-two tracts, including a translation of Dr. Barth's Bible Stories. The first tract was printed in 1835, and since that time more than 100,000 tracts have been printed and widely circulated. Mr. Jenkins has also composed and published a Breton hymn book.

CIRCULATION OF SCRIPTURES AND TRACTS.

The difficulties in the way of the distribution of the new version of the Scriptures and of tracts have been very great. In conjunction with Aicou, the Breton poet, a person of considerable local celebrity, who died in 1848, a humble believer in Christ, the work was renewed. In 1848 Omnes and Georget were appointed colporteurs, sustained by the Bible Society. The latter was refused authorisation by the Prefêt the following year, but the former continued his work till lately. This prohibition almost stopped the work in the department of Finisterre until 1857. Measures had been taken without success, to obtain authorisation, when it was suggested that perhaps the tracts and Testaments might be stamped in Paris. Specimens were accordingly sent thither, and they were approved. But a whole year was consumed in the negotiation, and even then the Prefêt would only authorise the sale of such books as were stamped in Paris. This arrangement continues to the present time. Though very inconvenient, it is yet a great step gained, and a way is opened for the distribution without hindrance from the authorities. Happily the Prefêt of the Cotes du Nord did not refuse to stamp the books which had been approved by the Government; and the work now proceeds in both departments.

To carry it on, two colporteurs are employed; Boloch, who is sustained by the Bible Society, and Gwilliou by the Mission. They are both Bretons, but the latter speaks French as well as Breton. He labours in Morlaix, and the district round about for twenty miles. Boloch resides near Guingamp, and traverses the country districts far and nigh. I spent an evening with them at Mr. Jenkins's, and subsequently I met Gwilliou several times. From all that I could learn by inquiry, and from what I saw of these brethren, I should deem them well qualified for their work, and earnest and zealous in prosecuting it.

PUBLIC WORSHIP.

The obstacles to the establishment of public worship have not been less than those already noticed. A room was first hired in 1836, and fitted up. But the Maire refused authorization, and then the proprietors refused the room. Nothing more could be done until 1838, when Mr. Jenkins appropriated a part of a house, to which he had removed, for the purpose. But public worship was allowed only twice in two years, the Maire objecting that Mr. Jenkins was a stranger, and that the law which applied to the Established Reformed Church demanded that the preacher should be a Frenchman. Meanwhile, M. Le Fourdray, the reformed pastor at Brest, used his best efforts to remove the difficulty, acting through the consistory of Nantes. In 1840 the Government relaxed the restrictions in regard to public worship, and steps were taken to erect the present chapel. But the brethren in Wales, finding it difficult to sustain the Mission, opened a correspondence with the Committee of the Baptist Mission. Mr. Jones, of Cardiff, and Dr. Angus, visited Morlaix in 1843, and the site of the chapel was fixed upon, and the Mission was incorporated with the Society.

While the chapel, which is situated in one of the best streets in the town, was in progress, the Curé insisted that it should not, in appearance, differ from a private house. The Government was applied to, and they gave Mr. Jenkins permission to build it as he pleased. It was opened in 1846, and since then public worship has been carried on without interruption from the authorities.

It is a very plain structure, without any ornament, measuring about 33 feet by 45, fitted up with a pulpit and benches, and is light and airy. It is the only Protestant place of worship in the town. The congregation, on the Lord's day I spent there, amounted in the morning to about forty, and in the evening was over sixty. Nearly all were Bretons, and most Romanists. Many more came in during the service, remained a short time, and then went out. But there was no confusion or disorder. Mr. Jenkins usually preaches in French, but he addresses the Bretons who may be present, in their own language, and contemplates setting up an entire Breton service, as the number who attend is increasing. The singing was very beautiful, and considerable attention is paid to it by those who understand music; and I was pleased to see how generally the congregation joined. In the afternoon there is a Sunday School, consisting of the children of the friends who attend the chapel, and several adults who are anxious to learn to read the Scriptures and receive instruction in them. The chapel is also opened every Saturday, which is the chief market-day, when some thousands of the country people are in the town, and Guillou attends to sell Testaments and tracts, and to converse with any one who may come in.

Besides these agencies, there are four members of the church, three of whom reside in the country, who give a good deal of time, for which Mr. Jenkins gives them a trifling remuneration, to reading the Scriptures, and teaching to read, such as are willing to learn, both children and adults. Many of the latter have not only evinced the strongest desire to learn, but, by great perseverance have succeeded. The attendance on these classes varies from twelve to twenty. In some instances children thus taught have become the teachers of their parents. When at one of these stations, I visited a family living in a secluded, but magnificent gorge among the hills, and I shall not soon forget the expressions of delight with which the father introduced his little girl, an interesting child of nine years of age, as the teacher by whom he himself had been taught to read the Word of God. Both the parents of this little one are hopeful inquirers, and are expected, ere long, to be proposed for baptism and fellowship.

PREACHING IN THE COUNTRY.

It will be seen from the foregoing statements how little could be done to get at the people, for a long time. But when the revolution took place, in 1848, Mr. Jenkins at once took advantage of the liberty afforded for public speaking, and tried an open-air service, after mass, when a large congregation assembled, and in the evening of the same day the house of Omnes, the reader, was filled with attentive hearers. During that and the succeeding year such services were frequent in the district. The country round Morlaix was equally open, and preaching was commenced in many villages within a circuit of two or three leagues. The disposition to hear, which the people manifested, was most encouraging. Only a few cases of interruption occurred, though the priests endeavoured to excite the people by refusing absolution, by personal visitation and rebuke, and by inducing the landlords to interfere. Then came the reaction—and on the present regime being set up the priests again took courage, and their opposition became the more formidable as various edicts were passed against public meetings, until finally, these services were stopped. As, however, there were a few houses open in the country, where Mr. Jenkins preached as often as perhaps he dared, the work was kept on. As the restrictions hitherto in force against public meetings are being cautiously relaxed, he will extend his operations. There are three stations which are often visited, Corquer, Tremel, and Plougasnon, with occasional services elsewhere. At the readings which the colporteurs carry on in the houses of the peasantry there will be ten, sometimes fifteen and twenty persons persent. These facts will serve to show the Committee how varied and formidable the obstacles have been with which Mr. Jenkins has had to contend; and the patience, perseverence, and wisdom with which he has met them.

THE CHURCH.

Since the church was formed twenty-eight persons have been baptized. All these have come from the country except six. Only one has died. Besides seven members who reside in the town, there are five friends not Baptists, who are in fellowship, among whom are Lady Noel, and her niece, Mrs. Donelly. Both these ladies take a very lively interest in the work. Five members have been added to the church this year, and there are two candidates, and some hopeful inquirers. The number of members is now *thirty-five.*

The whole church assembles once a quarter to break bread, and it is to them a high day. Some of them travel all through the previous night a distance of thirty miles, in order to be present at ten o'clock. After the public services are over, Mr. Jenkins throws open his house, and they assemble for personal intercourse, reading, and prayer. These services were described to me as profoundly interesting. *Christian fellowship* was an unknown thing to these poor people prior to their joining the church, and their expressions of love for each other, when they meet, are extremely ardent and affecting. They anticipate these assemblies with deep interest, and enjoy them intensely, and never leave them without great reluctance, often with tears. They think nothing of two nights' travelling, mostly on foot, compared with the benefit and joy which spring from these holy festivals. I very much regret that, owing to storms and tempests, I did not arrive in time to attend the church-meeting which was held the first week in October.

OUT-STATIONS.

I had the gratification of accompanying Mr. Jenkins to services held at Plougasnon, and Tremel. The former was held in an old Romish chapel, on the property of a lady recently escaped from the bondage of the Papacy, and the expressions of her abhorrence of it are intense and startling. It was interesting to see Mr. Jenkins standing on the platform of what was formerly an altar, while opposite to him were the ruins of a confessional. Our little congregation, though hastily summoned, consisted of twenty-five persons, and their attention to the sermon was very marked.

The service at Tremel was held in a rude hut about 20 feet square. The people began to drop in while the couple living in it were taking their evening meal of potatoes and milk, the fowls having gone to roost in the rafters above. I sat in a corner, and looked on. Mr. Jenkins was quietly studying his sermon by the aid of a solitary light, and now and then speaking to those whom he knew as they entered. The hut was soon full, and as there were only two or three stools, the people had to stand; and with their large hats, short pipes, and unshaven faces, they looked more like a company of brigands than anything else. But when Mr. Jenkins rose there was instantly a profound silence; and after cordially welcoming them, he requested Gwilliou to pray. Every head was immediately uncovered, and all knelt reverently down. The prayer was very earnest. We then sang a hymn, and Mr. Jenkins preached, and Gwilliou closed the service. I learned that there were more persons outside the hut than there were in it. In that case there could not have been less than 150 persons present. It took us some time to get away from the people, to whom the visit was evidently most gratifying. Nearly all were Papists. It was midnight ere we arrived home; but no one cared for the fatigue of this long journey after witnessing such a scene.

Nothing, however, gave me more pleasure in connection with this visit than to find in Mr. Jenkins a preacher of great earnestness, life, and vigour. Among us he appears to disadvantage, owing to his having lost command of the English language. He rarely speaks anything but Breton or French; the latter is invariably used in his family, and some of his children know no other tongue. This circumstance, then, combined with his very quiet, unassuming manners, would give one the impression that he lacked energy. It is not so in truth,

and the impression arises from the causes I have named. His French, I am informed, is very pure and grammatical, yet wanting, perhaps, in the idiomatic style of a native. But his Breton, they say, is perfect. No Breton would detect, from Mr. Jenkins' speech, that he was not a Breton. He is most highly esteemed by all parties both in town and country, and his reputation is spotless. Mrs. Jenkins is a cordial co-worker in the cause, and I was much gratified to observe the warm interest taken by her and the elder children of the family in it. The more I saw of Mr. Jenkins and his household, the deeper was my impression of his worth. I greatly enjoyed my visit to them.

The chapel and its fittings needed some repairs to be done at once. The pulpit is far too high, and the benches—for there are no pews—are very narrow and uncomfortable, and were aptly described by one of the friends as "truly penitential"! After conferring with Mr. Jenkins and several friends, it was determined to have the ceiling repaired, the pulpit lowered, and the benches altered. I have reason to believe a moiety at least of the expense will be borne by the people. They would have undertaken the whole but for the outlay last year of £12, to light the chapel with gas. With very few exceptions the people are extremely poor; and I felt assured the Committee would not mind my doing what I did, in their name, as an encouragement to their zeal.

In regard to the future, I found Mr. Jenkins would like a colleague, such as M. Buhon, who had just concluded his visit, and with whom I spent part of two days at Dinan, who would be most acceptable to the French speaking part of the population. Such an arrangement would enable Mr. Jenkins to devote more time to the Breton people. While such a step would greatly strengthen the Mission, yet the expense would, probably, be regarded as an insuperable objection. It strikes me, however, that an extension of the kind of agency now in operation would be very advisable. Thirty or fifty pounds a-year spent in this way would spread around Morlaix a useful, noiseless, but very effective agency. Meanwhile, this Report will exhibit the Mission in its present operation, and perhaps tend to impart to the Committee a sense of its usefulness, similar to that impressed on my own mind by this visit to the scene of its labours.

FREDERICK TRESTRAIL.

FOREIGN INTELLIGENCE.

NORTHERN INDIA.

DELHI.

OUR readers will be pleased to peruse the following extracts from the journal of our missionary brother, the Rev. J. Parsons. They afford a pleasing view of the daily labours of the servants of Christ, and encourage the most cheering hopes for the future.

"*Dec.* 8, 1859.—Visited and preached to an interesting assembly of Choomars this morning. Many of these people seem to be earnestly desirous of knowing the truth. A spirit of inquiry prevails amongst the whole community of them in and about this city, and a considerable number of them have already come forward and made an open profession of Christianity. May the Lord pour out his Spirit upon them and upon us."

"*Dec.* 12.—Preached this morning in a large suburban village called Pahar Gunge, to an attentive audience of about 200, principally Musulmans. Had an animated discussion with three of the followers of the false prophet after I had done preaching. Many of them seem to be convinced of the truth of Christianity. One of them told me it was generally believed amongst them that all the late troubles and disasters which they had experienced were sent upon them by God as a mark of his displeasure for their neglect and rejection of the Scriptures of the Old and New Testaments. He further stated that several of their Moulvies had declared to them that the above was the sole cause of all their sufferings, and had exhorted them all to study, believe in, and obey the Christian Scriptures. Another

followed me part of the way to my house, and stated several doubts which he wished to have cleared up concerning the principal doctrines of the Christian religion. I found on inquiry that both of these men were studying the New Testament, and could converse familiarly on many topics contained therein. They wanted copies of the Old Testament, but I regret to say we have none to give them.

"*Dec.* 14.—Had a blessed time while visiting and exhorting the Choomars this morning. I hope soon to see more of these people truly converted. Preached this evening to about 150 persons in the street; many of them appeared to be very serious. Held a prayer-meeting in one of our vernacular schools after preaching.

"*Dec.* 23.—The work still progresses, and we hope shortly to reap a more abundant harvest. Each morning during this week I have visited two or more villages of the Choomars, and have been much encouraged in my endeavours to lead them to Jesus. The remainder of each day has been spent in visiting the schools, conversing with inquirers, reading and expounding, preaching in the bazaars, and holding prayer-meetings, &c.

"*Dec.* 29.—An interesting case has recently occurred of two Mahomedans coming forward as inquirers, who were impressed with the truth of what they heard whilst I was preaching. May the Spirit of God guide them aright.

"*Jan.* 3, 1860.—Divine services are now held thrice a week in my house near the Ajmere Gate.

"*Jan.* 9.—Visited the small town of Murhowlee, close by the far-famed Kootub Minar, to-day. Preached in the bazaar to a large and very attentive audience.

"*Jan.* 19th.—Hope some of the Choomars are 'not far from the kingdom of God.' Had several interesting discussions with both Mahomedans and Hindoos lately. Witnessed three baptisms at our chapel this evening.

"*Feb.* 7.—I have lately been visited by a very respectable and intelligent Bengali Baboo, who expresses a desire to become a Christian.

"*Feb.* 13.—After I had done preaching this evening a Hindoo pundit stood up before all present and declared his belief in Jesus Christ as the only Saviour of sinners, and stated in a very forcible manner that it was utterly impossible for any person to obtain deliverance from the guilt and power of sin by attending to the rites and ceremonies of Hindooism.

"*Feb.* 20.—An aged Mahomedan exclaimed after I had done preaching, 'I believe all you have said is true. I own you to be a true descendant of Israel.'

"*Feb.* 29.—About twenty inquirers followed me to my house after the evening's preaching was over. To these I explained the Scripture plan of salvation, and several professed their faith in Christ. One amongst them, a Sikh, exclaimed, 'Tell me of nothing else but this, that the glorious Son of the Most High God came into the world, and bore all the punishment due to sinners in their stead. This is enough for me to think of, I want to hear nothing more. Why, there is *nothing* for US to *do* to obtain salvation. Our load of sin has been taken away *already*. This ought to be told to *all the world*, for it is *food* to the BODY and *life* to the SOUL!'

"*March* 10.—A Mahomedan from the north of Rohilcund, to whom I once gave tracts, &c., has come all the way to Delhi in search of me, 'in order,' as he says, 'to become and die a Christian.'

"*March* 11, *Sabbath*.—Divine services conducted to-day at four places as usual. Two young Hindoos attended the morning service; staid behind for religious conversation. Both of them shed tears whilst I was beseeching them to be reconciled to God through Christ.

"*March* 28.—The number of inquirers gradually increases, and daily I am visited by both Hindoos and Mahomedans, who seem desirous to know the truth. Had a few baptisms again lately.

"*March* 29.—Preached in English this evening at our chapel from 2 Cor. v. 17; after which I had the pleasure of baptizing Brother Broadway's son in the name of the blessed Trinity."

SOUTHERN INDIA.

POONAH.

We rejoice to learn that the labours of our brethren are not without some earnest of approaching success. Mr. Cassidy, under date of July 4th, communicates the following interesting facts:—

"Last Sunday evening, at the Communion of the Lord's Supper, we had the pleasure of receiving nine new members into the English Church. These were all baptized by me a fortnight previously; seven of them in the evening, in the presence of the largest congregation I have yet seen in the chapel; the other two were baptized in the morning.

"These nine have formed a very pleasing addition to our little English Church. Nearly all date their conversion to a very recent period, and with scarcely an exception have afforded us peculiar gratification by the spirit of intelligence, and earnestness, and humility, they have evinced. Already two or three others have requested baptism. Others I know are under deep convictions of sin, and I fully expect we shall have the pleasure of baptizing again this month. It is a cause of deep gratitude to the God of all grace that he thus blesses his word amongst us. May all that he has yet done for us prove but the prelude to more signal blessings!"

One of the Free Church of Scotland Mission in Bombay, who has received a good English education in the Elphinstone Institution, and had water sprinkled on him by Mr. Adam White before his own baptism, has given in his reasons for withdrawal from the doctrine of infant sprinkling, and his adherence to the doctrine of believers' baptism, to the Presbytery. He is a Parsee, Mr. Behramjee Kersasjee.

I have had some interesting conversation with him, and believe him to be a sincere follower of the Saviour.

Matters appear more cheerful this year than in any of these seven years past. It is possible Mr. White may make Poona his field. He is a humble, dear, consistent Christian. There is still much to be done, however, and prayer in the closet and field more needed than ever.

We think that our readers will be gratified to peruse a portion of the journal of our native brother, Sudoba, as written by his own hand. It will be perceived that his knowledge of English is extensive. It gives a very vivid picture of the nature of the work, and of the discussion into which the missionary is led by the objections of the heathen.

It is thus seen that Sudoba is engaged in very important labours in the Lord's vineyard. Both by pen and tongue does he endeavour to lead his countrymen into the true knowledge of God and of his salvation.

"Blessed be the name of the Lord, who has given me good opportunities of proclaiming his name to my perishing countrymen during the last month. Day by day I get more and more encouragements to persevere in the work which the Lord has given me to perform. In the appointed places of preaching, in the camp and city, the blessed name of Jesus has been proclaimed. Generally the poor and low caste people hear with much attention.

FOLLY OF IDOLATRY.

"One day, while I was preaching in the street, a shoemaker said, 'What you say is all right; our gods are truly false.' Immediately a brahmin, who was standing and hearing me, said, 'O, fool! what do you know of religion. You are not able to read and write, and how can you know to judge any religion whether it is true or false.' The man replied, 'The great gods in this world are the brahmins, but they are the greatest liars and deceivers. And from this I know that the gods of the Hindoos are false.' Another Hindoo said, 'But our Krishna is a true god.' I told them that God is holy in his attributes and perfections, whereas Krishna is described as telling and doing wicked works. This shows that he is not God; nay, he is worse than a man, because there are many men who are far more superior to Krishna, Rama, and many other gods of the Hindoos. Another Hindoo, very angrily, said, 'And is not your Christ a sinner? Did he not at one time rob an ass?' Asked him where it is said that Christ robbed an ass. The man said, 'In your Bible it is said so.' Asked him in what part of the Bible it is said so. He could not tell the name of the book or chapter in which it is written. Read to him Matt. xxi. 1—3, and told him that these very words are sufficient to prove that Jesus Christ was not a robber. Proved to his satisfaction that Jesus Christ was God. Told them the general history of the Saviour. Many objections were raised as to the incarnation of Jesus Christ. Answers were returned. The people heard very attentively.

USE OF STREET PREACHING.

"The number of deists in this city is increasing more and more. Several of the Hindoos are not satisfied with the religion of their forefathers, and therefore they turn deists.

"I regard street preaching as most important. It is true that sometimes people do not like to hear about Christ. But the number of such is decreasing. There are many who love to hear about Jesus Christ, but want of opportunity, sometimes, keep them back from coming to hear. There are people who, on account of the fear of their relatives and friends, are afraid to go to a missionary's house to know more about the Saviour. To such a

class of people street preaching is exceedingly useful.

"I have six stations for preaching in the camp and city. I have regularly visited these stations during the last month.*

"I am happy to say that the number of the hearers on the Sabbath at our chapel is increasing. At one time there were about twenty who came to hear. Native Christians of other missions, either from Bombay, Ahmednuggur, or other places, are often present.

"On every Sabbath afternoon a certain Christian gentleman's servants were instructed in the Word of God. Among these was my Christian brother Rayaji, who was baptized in the last year.

WORK IN TRANSLATION.

"During the last month most of my time was employed in translations. The tract, published by the Baptist Tract Society, named 'The Strange Sight,' was translated into Marathi. I believe the tract will do a great deal of good among the natives, for whose use it is translated. The American Mission has its own book on the subject of baptism; likewise the Church Mission has its own Catechism on the subject, for the use of the native Christians in connection with their mission. Both of these books contain a good deal of falsehood and superstition. I hope and pray that 'The Strange Sight' will open the eyes of many to see the proper meaning, from the Holy Scripture, of Scriptural baptism.

"Another tract published by the same Society, named 'Christian Baptism,' by the Hon. and Rev. Baptist Noel, M.A., was also translated. This tract gives a summary of the views of the Baptists on the subject of baptism. I have no doubt but this tract, when published, will be read extensively.

"I am glad to bring to your notice that some months ago I had written a small work on the subject of the Sabbath, in the Marathi language, and presented it to the Bombay Tract and Book Society. It has been accepted by the Society, and I hope it will soon appear in a printed form. A book on this subject in Marathi was greatly needed.

"Another small English work, named 'The Heaven,' was translated into Marathi, and sent to the Bombay Tract and Book Society. The Society has accepted it, and the secretary has asked me to revise it. Half of it was revised last month. It will soon be ready for the press.

"In conclusion, pray for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel."

SPREAD OF DIVINE TRUTH.

"In the report from Sudoba, dated the 5th June last, and received the following day, there were some serious matters which seemed coming to a crisis, on account of which I delayed informing you of them. Since then one has come to a crisis, but I shall not anticipate. Sudoba writes:—

"'I have been twice to Tullegaum at the request of some of the inquirers there, who were glad to see me. I taught them the Word of God. The Sabbath always affords a good opportunity of preaching there, as the clerks and others connected with the court have leave on that day. Several of these clerks are convinced of the truth of the Gospel, but are afraid to break their caste. The Moonsif conversed with me for nearly an hour. He asked me what was necessary to become a Christian. I told him that repentance of sin and faith in the Saviour Jesus Christ were necessary. He replied, 'Any man can do this. Hindoos can do so though they stay in their castes, and among their relatives.'

"'*S.* There is no such thing as caste in the Christian religion. All men are descended from Adam and Eve. If you recognise caste you cannot be a disciple of Jesus.'

"'*M.* Is it necessary that a person should be baptized?'

"'*S.* Every believer in Jesus will be willing to obey him, and Jesus says, "He that believeth and is baptized shall be saved."'

"'*M.* How is baptism to be administered?'

"'*S.* Baptism signifies immersion. The disciple of Jesus must be immersed in water, into the name of the Father, Son, and Holy Ghost.'

"'*M.* This is very difficult, since every one who embraces the Christian religion must incur the hatred of every other.'

"'*S.* He who wishes to follow Jesus must take up his cross and follow him; he must be ready to suffer persecution, as Jesus has foretold. Heaven is the place of happiness, and believers will be happy there for ever. Jesus will wipe away all tears from their eyes.'

"He appeared very serious during the conversation, and at the close of it said, 'The missionaries are very good people; they really love our countrymen, for whom they have established schools, and for whose welfare they are determined to do their best.'

* He has been elsewhere as well as these *regular* stations.—H. P. C.

A MISSIONARY'S CONVERSATION.

"Some of the influential men of the town called me to converse with them on Christianity. I went, and one of them began by asking, 'What kind of a being is God?'

"'*S.* God is holy and just, hates sin, and will punish all who have sinned. He is unlike the idols of the Hindoos, for they are liars and full of abominable works. But the God of the Christians is a consuming fire.'

"'*Man.* Show us your God, and then we shall become Christians. Our gods may be seen, and why should we forsake them for another.'

"'*S.* There are not two nor five gods. There is only one. How can I show him since he is infinite. He is a Spirit, and invisible to our fleshly eyes. Your idols are visible, because they are stones, metal, &c. They have eyes, but they see not; feet, but they walk not; mouths, but they speak not. Yet the Hindoos worship them. In this they sin. The true God says, "Thou shalt have no other gods before me," and he will punish those who worship idols. If you wish to know him read the Bible, wherein he has revealed his character.'

"A Mussulman said, 'You Christians have no Scriptures. Jesus Christ was one of our prophets, but you make him a son of God. Has God a wife?' He then uttered abusive language.

"'*S.* Mahomed extracted from the Old and New Testaments, and compiled the Koran. How dare you then say that we have no Scriptures. They contain a great many names of Christ, each of which has a certain meaning. He is called the Lamb of God, because he was submissive, obedient, and innocent; he came in a humble state, and offered himself as a sacrifice for sin. In like manner he is called the Son of God because the Father loved him as a father loves his son.'

INQUIRERS ABOUT BAPTISM.

"There are some at Tulligaum who desire to be baptized.

"I have received several letters from various inquirers after baptism at Ahmednuggur. Some there are doubtful of the propriety of infant baptism, and, being useful assistants to the mission there, they are under the displeasure of the missionaries. One of the deacons has changed his views of infant baptism, and consequently there has been some confusion in the mission churches. The missionaries are delivering lectures on infant baptism, and the members of the church are unsettled, and are searching the Scriptures to see whether these things are so.'

Sudoba gives extracts from the letters of the deacon above referred to, who is a relative of his own, from which it appears that some painful expressions have been used towards us all; but the result has been that Gyanoba Powar came to Poona, laid the whole matter before me, and Suddoba and I laid it before the Church, and he was baptized on the 1st of this month. He intends to return to Ahmudnuggur.

I have been more busy and anxious than I remember ever to have been that the church here should be roused to prayer, mutual edification, and aggressive labour. Frequent meetings have been held in the chapel to ascertain the mind of God regarding the principles on which we commune, and the basis of fellowship, its objects; and if I can but get the members to have plans and carry them out, I shall be happy, happy, indeed. We shall then have a mission here; now we have only a church, a missionary, and a native preacher.

REVIVAL IN JAMAICA.

WE hasten to lay before our readers some particulars of a very remarkable movement which has lately manifested itself in the island of Jamaica. From the following letters, it will appear that this "work of God" commenced in the parish of St. Elizabeth, among the Moravians. Thence it proceeded, on the one hand, into the parish of St. James, and deeply moved the people connected with the stations of the Rev. E. Hewett; and, on the other, found an entrance into the parishes of Manchester and Clarendon. Westmoreland and Hanover have also participated in the showers of Divine mercy; so that the revival may be said to have covered the entire western side of the island, and touched the hearts of many thousands of the population. All denominations have been affected, and symptoms are not wanting to encourage the hope that the movement will extend to other portions of the country.

It is not at the present moment possible to characterise the movement,

or to count the results of the extraordinary anxiety displayed. If some possible evils may arise, yet unquestionable benefits are at once apparent—in the deep seriousness of the people, in the pressing forward to obtain salvation through the Lord Jesus Christ, in the breaking up of illicit connections and the abandonment of unlawful pursuits. Let there be much prayer presented to the Throne of Grace on behalf of both ministers and people, that the one may be supported and gifted with wisdom from on high, and that the other may be preserved from error and all unrighteousness.

Many striking resemblances are apparent between the movement and the recent revival in Ireland, and the blessed effects there realised encourage the hope that Jamaica may be alike blest, and multitudes of its people be safely folded in the Church of God.

The first communication to which we call attention is that of the Rev. W. Claydon, whose stations are at Porus, in Manchester, and Four Paths, in Clarendon. He has also two or three other stations in the district. Under date of Nov. 7, he writes as follows:—

"I must hasten to give you some account of the extraordinary work of God among his churches in this neighbourhood. You will, doubtless, have heard of the religious excitement that commenced about five weeks ago in the parish of St. Elizabeth; it is two weeks since it began in Manchester, and has been experienced in all the churches under my care. It would be vain for me to attempt to convey any idea of its depth or extent; it baffles all description. As you may suppose, various and conflicting are the opinions respecting it; some see in it nought but the work of the devil; others, nothing but the work of God. I have endeavoured to make myself thoroughly acquainted with its details, being called to labour in it day and night for the last two weeks; and, while I fear there is much mere natural excitement, and have no doubt Satan is busy scattering tares among the wheat, I cannot but believe that God is working mightily by his Spirit, and am encouraged to hope that many souls are being born to God. There appears to be no natural cause to account for the origin of the work. Its extension may be accounted for from the earnest, untiring efforts of those who have been wrought upon to carry the work to neighbouring churches. When it once takes possession of a church or district, the most intense excitement prevails for two or three days and nights together; for when the feeling has been aroused, nothing short of physical force will induce the congregation to disperse till nearly every one is brought under its influence. The work is characterised by most agonising convictions, accompanied often by physical prostration; piercing cries for mercy, and heartrending groans, continuing, in some instances, for nine or ten hours; and, in some few cases, where there has been no one to point the convinced to the Saviour, it has settled down into a quiet melancholy for days. When rightly directed, the conviction subsides, and gradually a calm and subdued feeling prevails, which ripens into the most frantic joy, expressed by rapturous exclamation, 'Blessed Jesus!' 'Sweet Saviour!!' 'Precious Redeemer!!' This, again, gives place to a calm but cheerful joy, which is most strikingly seen in the countenance. In this state of mind, expressed by the converts, 'Peace, peace;' they commence to seek out all their acquaintances known to be in a state of sin, and wrestle and labour with them till they bring them under conviction. I should observe, while under conviction they confess to all the sin of which they feel themselves to have been guilty, and seem not able to find peace till they have been reconciled to those with whom they have been at variance, and spoken to those with whom they have been leagued in sin. This work prevails mostly among the young, and of these many of the most dissolute; but it is by no means confined to them, for it has been felt by many inquirers, and several members who had proved unfaithful; and among this latter class I have witnessed the most awful convictions and the most poignant anguish; while those who have not been really under convictions have been so filled with awe as to be compelled to acknowledge sins long concealed. The whole Church appears to be awakened and prepared for any sacrifice for the cause of God; a spirit of Christian charity has laid hold of every heart, and the new converts, as well as the members, seem to vie with each other in exhibiting a spirit of gentleness, kindness, and affectionate salutation. The ministers and officers of the Church are treated now with the most marked respect, and welcomed with most cordial affection. This charity is cherished

not only towards members of the same church or denomination, but for all who love Christ; it appears to give unbounded joy to all that we hold united meetings with the Independent friends: we have been in all our meetings as one church.

"A spirit of prayer pervades the minds of all. Last week, morning and evening, we had, I suppose, 2,000 persons present at nearly all our meetings; and though the excitement has subsided, the desire for prayer still lives. As might be expected, there is an unquenchable desire for tracts, Bibles, hymn-books, &c. So eager are the people for religious conversation, that they will hardly allow their teacher time to take food or rest; for days I have been compelled to allow friends to be present for conversation, while taking food, and frequently compelled to send many away at night, in order to get rest. As on the day of Pentecost, 'great fear has fallen upon all men.' In the village of Porus two rum-sellers have given up the traffic; places of gambling have disappeared, the voice of blasphemy is hushed, and strife and contention have ceased.

"The results of all this, so far as I have been able to gather them up, to my own churches, is upwards of 200 new inquirers; also application from about fifty backsliders. About fifty couples, who were living immorally, have published the banns of marriage—many of them imploring me to unite them at once; a spirit of hearing on the part of all the people, and greatly increased congregation; an anxious concern on the part of all for religious instruction. This awakening has given rise to a multitude of social questions that require no ordinary wisdom to solve; the people throw themselves entirely upon the wisdom of the pastor—his word is now law. You may conceive how worn out one must be at such a time, with such a district as I have here; and, though my body and mind have been tasked till both are exhausted, I cannot meet half the claims made upon me; continual calls are coming from distant classes, 'Oh, pray, minister, come and see us;' this day I have ridden twenty-five miles, attended three meetings, and now, at midnight, I write you this hasty letter, and must be away from this by four to-morrow morning, to reach 'Ebenezer' by daylight, for I am overwhelmed with anxiety respecting it. You know I do not think Jamaica churches should be a burden upon the Society; but I should be guilty of trifling with souls if I did not urge the wants of this district upon the Committee; I believe fifty pounds per annum for three years would enable these churches to sustain two ministers among them, and after that would be strong and healthy churches. Let me implore you to take the case of this district into your prayerful consideration for my sake, for the sake of the churches, for the sake of souls; see if anything can be devised for the good of the cause here."

A letter, dated Nov. 1, from the Rev. J. Clarke, of Savanna-la-Mar, Westmoreland, enters more fully into particulars. From this we select the following striking facts:—

"The work of the Spirit of God has begun in our midst, in a way we have not before seen in Jamaica. Surely God is the hearer and the answerer of prayer, and to him should all flesh come. It is just a year since we began to unite in special prayer for the outpouring of the Holy Spirit among us. I too often felt weak in faith, as if the *blessing* would not come in my days; and so dead and cold did everything appear, that I began to doubt if I should be able to continue until death in this loved island of Jamaica; but suddenly the clouds began to disperse—one after another began to think of the soul and eternity, and then the joyful tidings came that at one of the Moravian stations, named New Carmel, the work of the Holy Spirit had evidently begun. We had but heard of this work when it came into the Bigwoods, on Darliston district, where many of my flock reside; and the wonders effected in the conversion of some of the most hardened sinners, in those parts, cannot be described. All Christians united in holding meetings, and in fervent prayer; and all saw they had little to do but give praise to God, and stand in awe of him, when he smote the hardened scoffer to the ground, laid him under terror and horror for a season, and then raised him up with the gladness of the newborn soul, beaming with angelic sweetness and happiness from his eyes. Soon, too, in some cases, Saul, the persecutor, became Paul, the preacher of the faith he before hated and sought to destroy. Passing over the prostrations, the beating of the breast, the cries for pardon, and the long periods of gloom and despair, through which some of the many passed, I would describe rather some of the more striking results which have followed this amazing shaking among 'the dry bones,' some of whom we feel certain already live to God.

"1st. There has been manifested the strongest possible abhorrence of the sins of concubinage, fornication, adultery, and the like. Those intending to marry immediately

separate, and, without regard to fine clothes, take steps to get married without delay. Old separated ones, who have forsaken each other, some for seventeen years, seek out each other, and once more live as husband and wife. Those who have been living as adulteresses, destroy the very earrings and dresses they have received as the wages of sin. At a *Wake*, in the locality where the revival had begun, they had singing of hymns and prayer, instead of feasting and drinking of rum.

"2nd. There is an abstaining from spirits; and the noise in going to market, and in returning, has almost ceased, and a general thoughtfulness extends even to those parts to which the revival has not yet come.

"3rd. Many are giving in their names as inquirers; our daily prayer-meetings in private houses are well attended, and great numbers who did not before hear the Gospel now come under its influence. Backsliders are also returning with penitence, and are seeking re-admission into the Church of God.

"4th. In confessions made by the '*stricken*' ones, there seems an utter forgetfulness of the presence of man; God is felt to be there, and all seems forgotten but his awful majesty—the sinfulness of the soul pleading for mercy, and his promise of pardon and peace through his Son. And in all, the abiding opinion is that they cannot get peace unless they confess all the sins they remember they have committed.

"5th. Spontaneous meetings are everywhere held. We do not need to say to any, Go to such a place. The active Christians go, and others assemble, and many hundreds meet in every direction. As one of our pious lawyers was coming to attend the Circuit Court on Monday last, he was descending the Haddo Hill (notorious of old, from insurrection occurrences to our late excellent brother Gardner), when he heard the voice of singing, and stopped his carriage to learn the cause of such a concourse of people at that place. It was a revival meeting, and he joyfully took part in it. He saw the angelic joy in the looks of some who had found peace, trembled *himself* as in a place where God was specially present, and left deeply impressed with what he saw. As he came on, he found a person on the road, under conviction of sin, and one with her asked if he was a minister, and if so, if he would speak to this sin-stricken one. He said he was not a minister, but hoped he was a servant of Jesus, and he would speak to her of the Saviour, and this he did for some time. He is a Presbyterian, and has long conducted the weekly meetings at Lucea, to pray for a revival of true religion there."

HOME PROCEEDINGS.

THE unusual press of matter, occasioned by the publication of the Reports of the West India Deputation in the last HERALD, prevented the insertion of any other proceedings.

Our friend, Mr. Page, has been actively engaged, during November and December, in Nottinghamshire, Sussex, Kent, Berkshire, and Middlesex; while Mr. Wenger has attended meetings in Oxfordshire and Sevenoaks. Mr. Green has accompanied Mr. Page to Battle, Hastings, Lewes, and Brighton; and Mr. Underhill has visited Bristol, Waltham Abbey, Windsor, Folkestone, Dover, Somerleyton, and Lowestoft; Mr. Brock being united with him in the two latter places. Mr. Henderson and Mr. Supper have gone through the Shropshire district; and Mr. Hewett has been to Winchcomb and vicinity; also to Windsor, Wraysbury, Sunning hill, and Colnbrook. The reports respecting these engagements which have come to hand, speak of them encouragingly.

In regard to the Coate district, Mr. Arthur writes:—"It is pleasing to state that, notwithstanding the large sum recently raised by our friends for their own chapel, there has been no diminution in the amount given to the Mission. It is also gratifying to add that, during the last five years, the annual amount has increased from £8 to £30, and the average local expense has not exceeded ten shillings."

As all our readers do not see *The Freeman*, they will be pleased to read the news that was sent to that paper. The *Wanderer*, having on board Mr. Saker, Mr. Smith, Mr. and Misses Diboll, under the command of Captain Milbourne, formerly of the *Dove*, again wishful to return to Africa, had arrived at Madeira, after seventeen days' passage from Dublin, on November

15th, and were expecting to sail in two days for their African home. May pleasant breezes waft them safely to their desired haven.

Public feeling in regard to China has been very mingled of late. In the state of affairs out there, the various missionaries have been shut up almost in Shanghai. But while we were expecting news of the bombardment of Pekin, tidings came that it had surrendered without a struggle; and they are followed by the intelligence of the treaty of peace. May this event be the prelude to a vigorous commencement of operations. Our friends there were all well at the time they last wrote. Mrs. Kloëkers has had an attack of fever, but it has passed away. Mr. Kloëkers, as a friend informs us, "appears to be equally insensible to heat, fatigue, or fear, wanting nothing but rice and the blessed Gospel."

Since the earlier portions of the HERALD went to press, we have heard from our indefatigable missionary, Mr. Smith, of Delhi. It is with deep regret that we announce an almost total failure of health, which compels him to give up work. "I am almost obliged," he writes, "to hide myself from the people." The Committee have promptly complied with his request to retire for a while to Australia, hoping that perfect change and rest may recruit his exhausted energies. Nor is Mrs. Smith's health in a much better state. Very sincere and deep will be the sympathy of our friends with these valued missionaries; and many prayers will be presented for their preservation during their journey, and their restoration to health and strength in the more salubrious climate of Australia.

We need only add a word by way of calling attention to the marvellous news from Jamaica. Every mail brings fresh tidings of the spread of the great Revival, for which we regret that we have no room. Would that now there were in the island an adequate number of ministers to occupy all the stations. Three of the brethren are home now, owing to personal or relative affliction. They long to get back; and we trust they will soon be able to return.

It is with no small degree of satisfaction that we report the offer of service for India by Mr. Rouse, a member of Camberwell Church, a gentleman who has been greatly distinguished in the College, Regent's Park, and the London University, and its cordial acceptance by the Committee. It is expected that, should his life be spared, a career of great usefulness is before our young and esteemed friend.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from October 22, to December 20, 1860.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; and *I. S. F.* for *India Special Fund.*

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Bacon, Mr. J. P.	1	1	0
Do., for *India*	1	1	0
Chandler, Mr. John	2	10	0
Douglas, James, Esq., Cavers	5	0	0
Farrington, Mr. B., Cork	1	1	0
Hatfield, Mr. E., Gidding	1	1	0
Webster, Rev. J.	0	10	6

DONATIONS.

A Friend, Stirling, for *China*	3	10	0
A Friend, by E. B. Underhill, Esq., for *Burmah*	5	0	0
Arthur, G., for *Madras*	1	1	0
Baxton, Dowager Lady	20	0	0
Denham, Misses	0	10	0
K. K., Box, by	0	7	0
Medley, Mr. John, Witney	4	0	0
Do., for *Delhi*	1	0	0
"One who owes everything to the Saviour."	10	10	0
Do., for *Africa*	10	10	0
Proverbs, iii. 9	2	0	0
Under 10s. for *India*	0	6	6
Do., for *Africa*	0	5	0

LEGACIES.

Green, D., Esq., late of Bilston	90	0	0
Jones, Mr. Edward, late of Spitalfields	100	0	0
Lodge, Miss Susannah, late of Harlow	10	0	0
Otridge, Miss, late of Hammersmith	107	6	6
Purdie, Miss Jessie, late of Otago	3	0	0
Simpson, Miss, late of Cambridge	50	0	0
Do., for *Education*	19	19	0

LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.
Brompton, Onslow Chapel— Collections	4	14	0
Contributions	7	3	6
Edmonton, Rev. I. Doxsey's— Collections, less exp.	1	16	3
Contributions	2	2	0
Fox and Knot Court— Sunday School box, by Y.M.M.A.	2	11	0
Harlington— Collections, &c.	13	10	9
Islington, Cross Street— Contribs., Juvenile	4	17	7
Kent Street— Sunday School, for *Ganoba, Poona*	1	0	0
Regent's Park Chapel— Collection, for *China*	54	5	0
Salters' Hall— Sunday School, for *African School*	17	0	0

	£	s.	d.
Walworth, Lion Street—			
Contributions, by Mrs. W. H. Watson, on account	20	0	0
Sunday School, for *Gahalaya School, Ceylon*	10	0	0
Westbourne Grove—			
Sunday School, by Y.M.M.A.	24	1	11

BEDFORDSHIRE.

Houghton Regis—			
Anstee, Mr.	1	0	0
Leighton Buzzard—			
Collections	12	10	11
Do., Burcott	0	10	0
Do., Heath	3	2	6
Do. Ledburn	0	9	7
Contributions	9	10	8
Do., for *Africa*	0	6	0
Do., for *Schools*	3	10	0
Do., Sunday School	1	13	7
	30	13	3
Less expenses	2	10	0
	28	3	3

BERKSHIRE.

Wantage—			
Collections	10	13	0
Contributions	11	19	7
Do., Sunday School	0	8	0
	23	0	7
Less expenses	0	7	6
	23	13	1

BUCKINGHAMSHIRE.

Kingshill, Little—			
Collection	2	1	3
Do., Juvenile	2	0	3
Contributions	2	13	6
Proceeds of Lecture	0	10	0
	7	5	0
Less expenses	0	5	0
	7	0	0

CAMBRIDGESHIRE.

Cambridge—			
Contributions	48	17	3
Do., by Miss Lilley, for *Barisal Schools*	7	16	0
Do., by Miss Brimley, for *Rev. J. C. Page's N. P., Barisal*	11	4	3
Do., St. Andrew's Street, Sunday Schools, for *Mrs. Martin, for Education*	10	10	0
Swavesey—			
Collection	4	18	0
Sunday School boxes	0	2	0
Wilburton—			
Collection	1	12	0

CORNWALL.

Hayle—			
Collections	3	13	4
Contributions	3	6	9
	7	0	1
Less expenses	0	6	0
	6	14	1

	£	s.	d.
Redruth—			
Collections	11	4	7
Contributions	3	18	9
Proceeds of Tea-meeting	10	13	11
	25	17	3
Less expenses	0	12	0
	25	5	3

DERBYSHIRE.

Derby—			
Goodall, Mrs.	2	0	0

DEVONSHIRE.

Devonport, Morice Square—			
Contribs., on account	4	1	3
Honiton—			
Contributions	1	1	0
Tavistock—			
Windeatt, T., Esq.	1	1	0
Windeatt, Miss	1	1	0

DORSETSHIRE.

Dorchester—			
Contribs., Juvenile	0	11	7
Poole—			
Collections	7	8	5
Contributions	3	10	7
Do., Sunday School and Classes	2	10	0
	13	9	0
Less expenses	0	6	0
	13	3	0

DURHAM.

South Shields—			
Contribs., on account	10	0	0
Proceeds of Lecture, by Rev. J. W. Lance, for *China*	1	2	6

GLOUCESTERSHIRE.

Cheltenham, Cambray Chapel—			
Collections	23	0	3
Contributions	1	19	9
EAST GLOUCESTERSHIRE, on account, by Mr. R. Comely	20	0	0
Tewkesbury—			
Contribs., on account	20	0	0

HAMPSHIRE.

Beaulieu—			
Collection	2	7	8
Broughton—			
Collection	6	5	2
Contributions	6	3	10
Do., Sunday School	1	2	0
	13	11	0
Less expenses	0	6	6
	13	4	6
Lymington—			
Collection	5	1	0
Contribs., Juvenile	6	0	0
Newport, I. W.—			
Collection	5	0	9
Contributions	4	7	6
Do., for *China*	1	0	0
Do., Sunday School boys, for *India*	1	17	7
Do., do., girls, for *China*	0	9	10
	12	15	0
Less expenses	0	19	6
	11	15	6

	£	s.	d.
Portsmouth, &c., on account, by Mr. James Robinson	40	0	0
Romsey—			
Collection	5	6	10
Contributions	2	10	9
	7	17	7
Less expenses	0	8	0
	7	9	7
Ryde, I. W.—			
Collection	4	2	0
Less expenses	0	7	6
	3	14	6
Southampton—			
Collection Public meeting	4	6	4
Portland Chapel—			
Collections	7	17	8
Contributions	7	16	0

HERTFORDSHIRE.

Watford, on account	25	0	0

KENT.

Sevenoaks—			
Collections	6	3	8
Contributions	6	10	11
Do., Sunday School, for *N.P.*	1	19	8
Tenterden—			
Collection	4	0	0
Contributions	3	1	4

LANCASHIRE.

Blackburn—			
Collection for *W. & O.*	0	10	0
Bolton, Moor Lane—			
Collections	16	17	11
Briercliffe—			
Collection	3	6	0
Less exp., 2 years	0	7	0
	2	19	0
Colne—			
Collection and boxes	8	0	0
Liverpool—			
Coll., Public Meeting	22	13	3
Do., do., Juvenile	8	18	8
Do., Sermon, by Rev. A. Mursell	37	8	4
Contributions	2	15	0
Birkenhead, Grange Lane—			
Collection	9	9	3
Contribs., Juvenile	12	18	2
Do., do., for *Rev. J. Smith's, N.P., Delhi*	12	10	0
Pembroke Chapel—			
A Friend	30	0	0
Colls., Brunel Street, Everton	8	3	1
Sunday Schools, for *Intally*	10	1	7
Soho Street—			
Contribs., Juvenile	3	2	3
Stanhope Street—			
Contribs., Juvenile	1	7	5
	159	7	0
Less expenses	8	5	0
	151	2	0

NORTH LANCASHIRE.	£	s.	d.
Auxiliary, on account, by Mr. L. Whitaker, jun.	170	2	0
Rochdale—			
Collections, West St...	34	7	0
Do., Drake Street...	7	10	1
Do., Public Meeting, West Street	15	18	5
Do., do., Juvenile...	3	14	3
Contributions	202	12	5
Do., for *China*	20	0	0
Do., S. V., 74248, by Miss Ann Robinshaw	10	2	0
Do., Sunday School, West Street	11	0	6
	305	4	8
Less expenses	7	7	6
	297	17	2
Warrington—			
S. Schl., Girls' Class..	0	10	0
Wigan—			
Coll., King Street	3	3	4
Do., Scarisbrick St.	5	7	2

LEICESTERSHIRE.	£	s.	d.
Arnsby—			
Collections	11	18	1
Contributions	7	17	7
Do., Sunday School	5	10	0
Blaby and Whetstone—			
Collections	6	12	8
Contributions	2	18	8
Do., Sunday School	1	4	2
Cosby—			
Collection	0	18	6
Leicester, Belvoir St.—			
Collection	50	1	0
Do., Annual Meetg.	10	12	0
Contributions	204	6	5
Do., for *China*	50	0	0
Do., Sunday School	6	3	2
Do., do., Harvey Lane	5	5	11
Leicester, Charles Street—			
Collections	17	9	2
Contributions	87	17	11
Do., Sunday Schools	3	3	6
Monks' Kirby—			
Collections	2	2	4
Contributions	2	3	8
Oadby—			
Collection	1	8	10
Contributions	3	0	0
Do., Sunday School	0	15	8
Rugby—			
Collection	5	5	6
Sheepshead—			
Collections	4	0	0
Contributions	6	10	0
Sutton-in-Elms—			
Collection and proceeds of Tea Meeting	6	7	0
	503	11	9
Acknowledged before and expenses (deducting 7s. 6d., paid for Collecting books)	475	17	6
	27	14	3

LINCOLNSHIRE.	£	s.	d.
Lincoln, Mint Lane	38	6	7

NORTHAMPTONSHIRE.	£	s.	d.
Moulton—			
Collections	3	14	0
Contributions	1	14	0
Northampton—			
Contributions, by Mr. Edward Ward	3	6	11
Thrapston—			
Contribn., additional..	1	0	0

NORTHUMBERLAND.	£	s.	d.
Blyth—			
Collection, by Rev. J. W. Lance	2	0	0

NOTTINGHAMSHIRE.	£	s.	d.
Carlton-le-Moorland	1	2	10
Collingham—			
Collections	5	4	1
Contributions	9	2	8
Do., Sunday School	0	17	11

OXFORDSHIRE.	£	s.	d.
Coate, &c.—			
Collections, &c.—			
Aston	1	7	0
Do., Sunday Schl.	0	12	3
Bampton	0	18	9
Buckland	0	17	1
Coate	6	2	3
Do., Juvenile	0	11	1
Ducklington	0	8	1
Hardwick	0	5	6
Lew	1	4	0
Standlake	1	1	0
Contributions	16	14	10
	30	1	10
Less expenses	0	10	6
	29	11	4

SHROPSHIRE.	£	s.	d.
Bridgnorth—			
Collections	8	11	3
Contributions	8	5	5
Do., Sunday Schools	1	17	4
	18	14	0
Less expenses	0	12	6
	18	1	6
Donnington Wood	5	12	0
Madeley—			
Collection	1	10	2
Maesbrook—			
Contribution	0	11	0
Ponteabury—			
Collection	2	7	3
Contribution	1	1	0
	3	8	3
Less expenses	0	4	3
	3	4	0
Shrewsbury—			
Contributions	3	1	0
Snailbeach—			
Collection	1	0	4

SOMERSETSHIRE.	£	s.	d.
Boroughbridge and Northmoor	1	10	0
Taunton—			
Collections	9	7	1
Contributions	9	8	10
	18	15	11
Less expenses	0	15	6
	18	0	5

STAFFORDSHIRE.	£	s.	d.
Walsall—			
Gamesos, Mr. Thomas	2	12	0

SUFFOLK.	£	s.	d.
Aldborough—			
Collections	7	1	7
Bury St. Edmunds—			
Collections	23	0	10
Contributions	10	8	11
Do., for *China*	10	0	0
Do., Juvenile	15	13	5
Do., Sunday School.	3	0	7
Clare—			
Contributions	2	11	6
Eye—			
Collections	2	13	5
Contributions	11	12	1
Do., Sunday School	2	2	0
Framsden	1	1	0
Higham	0	15	0
Horham—			
Collection, &c.	6	14	4
Ipswich, Stoke Green—			
Collection	13	2	6
Contributions	11	14	6
Do., Juvenile	5	13	0
Do., Sunday School	5	19	1
Stradbrook—			
Collections	3	3	10
Contributions	7	3	3
	143	10	10
Acknowledged before and expenses	105	6	0
	38	4	10

SURREY.	£	s.	d.
Oxted—			
Proceeds of Lecture, by Rev. T. Henson..	0	6	6

SUSSEX.	£	s.	d.
Battle—			
Collections	4	16	2
Contributions	3	4	4
Do., Sunday School	0	4	4
	8	4	10
Less expenses	0	7	8
	7	17	2

WARWICKSHIRE.	£	s.	d.
Coventry—			
Newsome, Mrs. H...	2	0	0
Rev. R. P. M'Master's—			
Collections	14	17	0
Do., Public Meetg.	7	8	2
Contributions	39	13	9
Do., Sunday Schl.	18	10	1
	80	9	0
Less expenses	2	3	9
	78	5	3

WILTSHIRE.	£	s.	d.
Downton—			
Collections	6	0	8
Contributions	8	14	5
Do., Sunday School, &c., £2 1s. 7½d., doubled by a friend	4	3	3
	18	18	4
Less expenses	0	10	0
	18	18	4

	£	s.	d.
Salisbury—			
Collections	10	1	10
Contributions	6	9	4
Do., Sunday School	21	13	0
	38	4	2
Less expenses	0	16	0
	37	8	2

Worcestershire.

Astwood Bank—			
Collections	9	2	8
Contributions	2	19	11
Do., Sunday School	8	6	5
Do., do., Webheath	0	7	0
	20	16	0
Less expenses	0	8	0
	20	8	0
Catshill—			
Sunday School	1	4	0
Kidderminster—			
Contributions, by Miss Turton	4	10	0
Do., by do., for *Africa*	1	10	0

Yorkshire.

Barnsley—			
Collections	3	13	8
Contributions	4	7	10
Bedale—			
Collections	7	11	10
Contributions	3	7	2
Do., Sunday School	0	8	9
Boroughbridge and Dishforth—			
Coll., Boroughbridge	4	17	0
Do., Dishforth	3	0	0
Contributions	8	11	7
Bradford, First Church—			
Collections	31	8	6
Bradford, Second Church—			
Collections	17	6	1
Do., Public Meeting	7	11	11
Bradford, Third Church—			
Collection, Juvenile	1	7	4
Brearley—			
Collections	4	11	9
Contributions	3	10	0
Do., Sunday School	2	2	7
Earby—			
Collections	2	16	11
Contribs., for *India*	1	2	11
Do., for *China*	0	6	2
Farsley—			
Collections	10	3	1
Contributions	10	10	0
Do., Juvenile	4	4	2
Gildersome—			
Collections	6	4	4
Halifax—			
Contributions, by Master Stevenson	1	7	2
Haworth, First Church—			
Collections	9	0	4
Contributions	6	17	6
Do., Juvenile	1	18	8
Haworth, Second Church—			
Collection	1	0	6
Hebden Bridge—			
Collections	13	0	9
Contributions	13	6	0
Huddersfield—			
Collection	9	0	6
Contribs., Juvenile	5	2	9
Idle—			
Collectns	1	11	0
Keighley—			
Collections	6	13	10
Contribution	1	1	0
Do., Juvenile	1	5	6
Leeds, balance	20	11	2
Lockwood—			
Collections	11	12	3
Contribution	10	0	0
Masham—			
Collection	2	15	3
Contributions	0	7	0
Meltham—			
Collections	4	3	0
Sunday School	3	10	6
Polemoor—			
Collections	13	0	0
Rawden—			
Collections	10	19	6
Contributions	6	5	6
Rishworth—			
Collections	5	13	8
Contribution	1	0	0
Do., for *Translations*	0	4	0
Do., Juvenile	0	13	0
Salendine Nook—			
Collections	10	9	3
Shipley	25	0	0
Slack Lane—			
Collections	2	0	0
Snape—			
Collection	1	5	4
Contributions	1	9	6
Stanningley	2	17	0
Sutton—			
Collections	9	16	9
Contributions	12	3	3
Wainsgate—			
Collection	4	11	2
	370	16	2
Acknowledged before, and expenses	119	3	5
	251	13	9

NORTH WALES.

Carnarvonshire.

Carnarvon—			
Contributions, Calvinistic Methodists, for *New Chapel, Morlais*	6	7	0

Denbighshire.

Glyndyfrdwy—			
Collection	0	6	2
Contributions	3	12	0
Do., Sunday School	0	17	8
Rhyl—			
Collection	1	15	4
Contributions	14	3	0
Do., for *China*	3	0	0
	18	18	4
Less for Local Home Mission and expenses	5	7	6
	13	10	10

SOUTH WALES.

Carmarthenshire.

Carmarthen, Tabernacle—			
Collection	14	12	6
Contributions	15	7	6
	30	0	0
Less expenses	3	12	0
	26	8	0
Newcastle Emlyn—			
Collection	1	4	7
Contributions	2	2	6
Do., Sunday Schl.	15	12	11

Glamorganshire.

Merthyr Tydvil, High Street—			
Collections and Subs.	16	4	5

Monmouthshire.

Abergavenny, Frogmore Street—			
Collections	4	2	6
Do., Public meeting	4	0	0
Contributions	17	6	6
Do., Sunday School	0	10	0
	25	19	0
Less expenses	1	13	0
	24	6	0
Abergavenny, Lion Street—			
Collection	3	3	0
Contributions	3	19	8
Do., Sunday School	0	18	0
Aberycohan—			
Collection	3	2	7
Contributions	1	10	0
Do., Sunday School	1	17	2
	6	9	9
Less expenses	0	1	0
	6	8	9
Caerleon—			
Collection	1	0	0
Contributions	3	2	5
Do., Sunday School	0	2	4
Pontheer, Sion—			
Contributions	22	13	8
Pontrhydyryn—			
Collection	1	3	0
Contributions	5	10	6
	6	13	6
Less expenses	0	5	0
	6	8	6
Pontypool, Crane Street—			
Collection	6	2	2
Contributions	4	19	9
	11	1	11
Less expenses	0	14	2
	10	7	9
Usk—			
Collection	1	6	10
Contributions	1	17	9

Scotland.

Perth—			
Honey, Mr. James, Ruthven	2	0	0

Ireland.

Ballina—			
Collections	3	10	0
Contribution	0	10	0

FOREIGN.

New Zealand.

Nelson—			
Turner, R., Esq., Wakefield	5	0	0

Switzerland.

Berne—			
e Rodt, Rev. C., for *Rev. J. Wenger's N.P.*	16	0	0

IRISH CHRONICLE.

JANUARY, 1861.

'ASTORS AND DEACONS OF BAPTIST CHURCHES, SU-ERINTENDENTS OF SUNDAY-SCHOOLS, AND OTHERS NTERESTED IN THE SPIRITUAL WELFARE OF THE RISH PEOPLE.

ıR FRIENDS,—Allow me to engage your attention for a few minutes. I o set before you, in some measure, THE CLAIMS OF THE IRISH MISSION. is now four years since I entered on the office which I have the r to hold. During that time there has been much to depress and much ourage. For some portion of that time it was impossible to escape from solicitude respecting the pecuniary resources of the Society. This ude was felt by the Committee in general, but especially by our esteemed ırer and myself. The spiritual results of the agency employed also oned anxious thought: they were by no means such as to afford satis-ı to those who have the prosperity of the Society and the welfare of the people at heart.

sequently there has been much to cheer. The ordinary income is some-larger; the spiritual results of the Mission have been very greatly sed. Most generously did you respond to the appeal for a SPECIAL FUND d ministerial brethren to labour in the districts where the Revival has ed; readily did many esteemed pastors go forth at our call, and most ısly have they toiled there, bringing back reports of what they had seen eard, which have renewed the interest and the prayer of their several ıes for the evangelisation of Ireland. And more than all, the DIVINE NG has been largely given. The windows of heaven have been opened. Spirit of God has wrought mightily among the people. A desire for ord has been excited, unparalleled in their history; opportunities for ning the Gospel have been afforded, surpassing any previous knowledge; hurches have been formed, and new houses of God are being raised, which y show that the Irish people are prepared themselves to take their share orts to promote the cause of evangelical truth in their own land. BAN-E, BALLYMENA, BELFAST, COLERAINE, LONDONDERRY, RATHMINES, and ERMORE, especially show that "the people have a mind to work."

s of the utmost importance that the present favourable opportunities for elical effort should be seized and improved. Often have British Chris-said that they would heartily support the Irish Mission if it could be ı that it was doing any real service. The recent success of its agency is d all question. Support was pledged if the blessing were bestowed; the *ng is being given now;* and now the support should be rendered too.

thren! Let me speak freely, though respectfully, on this matter. WHAT L WE DO FOR IRELAND DURING THE PRESENT YEAR?

st. Let Ireland be remembered especially in your MONTHLY MEETINGS RAYER for the enlargement of Christ's kingdom; and let the reports of edings in Ireland have their place in the intelligence which is read on casions.

ondly. Let Ireland be remembered in your *arrangements for congrega-collections for the year.* These arrangements are, in many cases, made early part of January. Why should not a day be assigned for the Mission? And why should not sermons be preached, and public meet-held, in its behalf? If such arrangements were made, it would save us disappointment, and save you from annoyance through the uncertainty regularity that NOW SO often cause our applications to be declined, because

they are not made at a convenient time. If you will kindly fix *the day* for such collections, your arrangements will be most gladly adopted. If *deputations* be desired, the utmost will be done to provide them. This is, however, an item of expense that we desire to keep as low as possible. Experience has plainly shown that deputations cannot be altogether dispensed with in the case of the Irish Mission any more than in other public societies; where they are required let timely notice be given, and all that is in our power shall be done to meet your wishes. In these cases, however, it is greatly to be desired that the arrangement should include all the places in the district, so as to obviate the expense of numerous visits to the several congregations.

Many churches entirely avoid this charge on the funds. If the pastors would generally plead the cause of Ireland themselves, it would be a great diminution of the expense of working the Society. Deputations are not sent because we desire to send them, but because churches fail to contribute if deputations are not sent.

Allow me also to refer to the fact that many churches collect for the Irish Mission only *once in two years*. This is one cause of our limited income. Scarcely anything more is raised by these biennial collections than would be raised annually. A very large and important part of the United Kingdom was formerly visited only once in two years. It is now visited annually, and more is raised at each annual visit than was raised before at each biennial appeal, that is, the amount contributed is more than doubled.

Thirdly. Let Ireland have its appointed *agent* or *agents* in *each congregation* and *in each Sunday school*. Much, very much, depends on such an agency. There are, doubtless, persons in every place who would kindly interest themselves in the Irish Mission; persons who would solicit contributions and distribute papers of intelligence respecting the operations of the Society. But such persons are not likely to act unless requested to do so. Let me, then, respectfully, yet very earnestly, ask the pastor or deacons of each church, and the superintendent of each Sunday school, kindly to enlist the services of some one or more persons who will take an interest in the Irish Mission, and inform me of the name and address of the parties, that I may correspond with them on the matter.

The claims of Ireland have often been urged by an appeal to the degradation and sufferings of the people; they are commended to us now by that which God has already accomplished, and by that which we have reason to believe He is about to effect by the word of His truth applied by the power of His Spirit. The appeal to compassion has frequently met with a generous response. Gratitude and hope now prompt us to greatly enlarged effort for the evangelisation of Ireland.

I am, yours very respectfully,
C. J. MIDDLEDITCH.

January 1st, 1861.

CO-OPERATION OF THE GENERAL BAPTIST BODY.

THE friends of the Society will remember that, at the Annual Meeting of the General Baptist Association held at WISBEACH, a resolution was adopted "commending the important work of the Baptist Society in Ireland to the sympathy and support of the churches" constituting that Association. On Monday evening, Dec. 10th, a public meeting was held in the General Baptist Chapel, Dover Street, LEICESTER, when RICHARD HARRIS, Esq., occupied the chair. The claims of the Society were stated by the Secretary at considerable length, and were commended to the meeting by the Revs. J. MALCOLM and T. STEVENSON, pastors of General Baptist churches in that town; and also by the Revs. J. P. MURSELL and J. LOMAS. It is hoped that other churches in the General Baptist connection will shortly give a similar practical expression to their concurrence in the resolution of their Annual Meeting.

BELFAST.

THE Rev. R. M. HENRY requests the insertion of the following list of subscriptions in aid of the Chapel Building Fund. The case is earnestly commended to the liberal support of British Christians. If BELFAST be rightly occupied, its influence will be felt throughout the North of Ireland:—

		£	s.	d.			£	s.	d.
William Hughes	Belfast	30	0	0	J. Bryce	Glasgow	1	0	0
William Jones	,,	15	0	0	Taylor & Wilson	,,	1	0	0
John R. Wilkinson	,,	30	0	0	D. & J. Smith	,,	1	0	0
Henry M'Clelland	,,	30	0	0	A Friend	,,	1	0	0
Robert Graham	,,	10	0	0	Mr. Roberton	,,	1	0	0
James Smily	,,	3	0	0	Mrs. A. Watson.	,,	1	0	0
Mrs. Smily	,,	1	0	0	W. B. Hodge	,,	2	0	0
John Blaney	,,	2	0	0	H. G. Macpherson	,,	1	0	0
Mrs. Blaney	,,	1	0	0	E. J. Scott	,,	1	0	0
Dr. M'Munn	,,	15	0	0	Baptist Church (John St.), colls.	,,	3	5	0
David Ross	,,	1	0	0	W. C. Shaw	,,	1	0	0
Daniel Blaney	,,	1	0	0	James A. Campbell	,,	1	0	0
Mary J. Menah.	,,	1	0	0	William Campbell	,,	1	0	0
Catherine Hughes	,,	1	0	0	Blackie & Son	,,	1	0	0
Mrs. Campbell	,,	10	0	0	John Williamson	,,	2	2	0
Sarah Hutcheson	,,	1	0	0	R. McLaren	,,	1	0	0
Hugh Campbell	,,	2	0	0	D. H. Lusk	,,	1	0	0
William Dugan	,,	5	0	0	A Friend	,,	1	0	0
Hugh Montgomery	,,	1	0	0	James Allen	,,	1	0	0
Thomas Hammond	,,	2	0	0	Howard Bowser	,,	1	0	0
John Teeling	,,	2	0	0	Robert Henderson	,,	1	0	0
Jane Nelson	,,	1	10	0	Alexander McCrea	,,	1	0	0
Sarah Hutchison	,,	1	0	0	A Friend	,,	2	0	0
W. Groggan	,,	3	0	0	Mr. McKenzie	,,	1	0	0
John Preston	,,	3	0	0	W. J. Duncan	Edinburgh	1	1	0
N.S. Printer	,,	1	0	0	James Eckford	,,	2	0	0
James Weatherup	,,	1	0	0	Robert Haldane	,,	1	0	0
Jane and Margaret Boyd	,,	1	0	0	John McAndrew	,,	1	0	0
James Nelson	,,	2	0	0	D. M. McAndrew	,,	1	0	0
Rev. R. M. Henry	,,	10	0	0	M. Elliott	,,	1	0	0
M. Henry	,,	5	0	0	A Friend	,,	1	0	0
Robert Black	,,	2	0	0	H. Rose	,,	1	0	0
Mrs. Blakely	,,	1	0	0	Archibald Young	,,	1	1	0
William Hastings	,,	15	0	0	James Grant	,,	1	1	0
Sarah Christie	,,	1	0	0	Mrs. Watson	,,	1	0	0
James Pettierew	,,	1	0	0	P. R. Scott	,,	1	0	0
Robert Pettierew	,,	1	0	0	Robert Glass	,,	1	0	0
Alexander Yorston	,,	10	0	0	W. Alexander	,,	1	0	0
R. Workman	,,	6	0	0	Mrs. Johnston	,,	1	0	0
R. Workman, jun.	,,	5	0	0	Mrs. Blair, Bridge of Allan	,,	20	0	0
Arnott & Co.	,,	5	0	0	H. Drummond	Stirling	1	0	0
John Getty	,,	5	0	0	John Puller	Perth	2	0	0
Richard Waring	,,	5	0	0	Robert Puller	,,	1	0	0
Thomas Sinclair	,,	5	0	0	Laurence Puller	,,	2	0	0
R. Henderson & Son	,,	2	0	0	H. L. Miller	,,	1	0	0
Sir H. McCalmont Cairns, M.P.	,,	1	0	0	Mrs. Imrie	,,	1	0	0
Robert Roddy	,,	2	0	0	Miss Great	,,	1	0	0
James Carlisle	,,	2	0	0	A Friend	Kirkcaldy	1	0	0
R. J. Hamilton	Cavan	2	2	0	Robert Robertson	Dunfermline	1	0	0
Mr. Hartley	,,	1	1	0	William Mathewson	,,	1	0	0
Charles Eason	Dublin	5	0	0	W. G. Dobie	,,	2	0	0
W. Cherry	,,	5	0	0	James Inglis	,,	1	0	0
Orlando Beater	,,	5	0	0	Mrs. Whyte	,,	2	0	0
Mr. Wilkinson	Whitehaven	5	0	0	Colonel Dalyell	Cupar Fife	1	0	0
Joseph Tritton	London	5	0	0	John Durham	Dundee	1	0	0
Sir M. and Lady Peto	,,	10	0	0	R. Berrie	,,	1	0	0
Thomas Pewtress	,,	1	0	0	Mrs. Wright	,,	1	0	0
George Lowe	,,	3	0	0	Alexander Easson	,,	1	0	0
G. B. Woolley	,,	1	0	0	John Shiell	,,	1	0	0
F. J. Oliver	,,	1	0	0	John Stewart	Aberdeen	5	0	0
E. Rawlings	,,	1	0	0	G. Brown	,,	2	0	0
E. K.	,,	2	0	0	G. Thompson, jun.	,,	2	0	0
G. S. B.	,,	2	2	0	John Stewart, jun.	,,	1	0	0
J. B. Bacon	,,	1	0	0	Joseph Rowell	,,	2	0	0
J. C. Bowser	,,	1	0	0	Baptist Church (Silver St.), coll.	,,	0	16	1
Joseph Burgess	,,	1	0	0	Mrs. M'Donald	,,	1	0	0
Mrs. Hassall	,,	1	1	0	Miss M'Donald	,,	1	0	0
J. Inglis	,,	1	0	0	Rev. Mr. Anderson	,,	1	0	0
Mrs. Gouldsmith	,,	1	0	0	Thomas Coats	Paisley	10	0	0
Robert Leah	,,	5	0	0	Peter Coats	,,	5	0	0
Miss Oswald	Glasgow	5	0	0	James Millar	,,	1	0	0
Nelson & Matheson	,,	1	1	0	Thomas N. Macalpine	,,	2	0	0
Gibson & Service	,,	1	0	0	William Coats	Dunoon	2	0	0
David Eglin	,,	1	0	0	Mrs. Sheriff	Rothsay	3	0	0

		£	s.	d.
John Jackson	Rothsay	1	0	0
A. Paterson	Greenock	1	0	0
Alexander Paterson	„	1	1	0
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John Baxter	„	1	0	0
William Johnstone	Mill of Kincardine	1	0	0
John Alexander	Aberchirdea	1	0	0
Thomas Bickham	Manchester	5	0	0
William Bickham	„	1	0	0
R. Bannatyne	„	2	0	0
James Burford	„	3	0	0
David Graham	„	1	0	0
Miss Montgomery	„	1	0	0
J. Nall	„	1	0	0
James Blain	„	2	0	0
R. Acheson	„	1	0	0
A Friend	„	2	0	0
William Krauss	„	1	0	0
John Ollivant	„	1	0	0
A Friend	„	1	0	0
A Friend	„	1	0	0
Sir James Watts	„	1	0	0
G. Kemp	Rochdale	1	0	0
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John N. Coffin	Plymouth	2	0	0
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CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from November 19th, 1860 to December 18th, 1860.

	£	s.	d.
London—			
Bacon, Mr. J. P.	1	1	0
B. G.	0	10	0
A Friend, E. X.	5	0	0
A Saxon	0	5	0
Stradley, Mr., for Ballymena	1	1	0
Swanwick, Mrs., for Ballymena	0	10	0
"Would it were more"	0	10	0
Camberwell, by Mr. Young—Denmark Place Collection.	19	6	10
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The thanks of the Committee are presented to Miss Harper, Cheltenham, for a box of clothing; also to Mrs. Beetham, of Cheltenham, for a box of clothing and bales and two parcels of books for lending libraries.

*** *Contributions of clothing are greatly needed.*

THE

BAPTIST MAGAZINE.

FEBRUARY, 1861.

GETHSEMANE.

BY THE REV. D. KATTERNS.

CHRIST entered upon his earthly ministry by retirement and prayer—when he fasted forty days and forty nights in the wilderness. By prayer and solitude he prepares to bring it to a close. Prayer and retirement are ever and anon mingled with his public engagements. In a solemn, humble, heavenly spirit he begins, carries on, and finishes his mediatorial undertaking. His first, last, and intermediate acts, are all clothed in the same sanctifying dispositions. Prayer is the first step: prayer the last. It was the baptism that consecrated him at the beginning: it was the baptism of agony that intensified the sublimity of the end.

There is not only analogy in the facts, but also in the circumstances. His fasting and devotion in the wilderness were distinguished by a conflict of temptation. His solitude and prayer in Gethsemane are marked by a struggle of another kind, but much more severe. Though he is said to have been "seen of angels," yet twice only in his life did angels visibly appear to him. In the desert, when the devil had ended all the temptations, they came and ministered unto him; in the garden there came one to strengthen him. Let us contemplate this latter agony. The Sun of Righteousness rises in a tempest and sets in blood.

There were some ancient interpreters who would fain have blotted out this passage of Christ's history from the sacred narrative. They thought that our Lord's Divine character was degraded by the exhibition of so much human suffering and infirmity. They would also have expunged those instances of weeping which the evangelists have faithfully recorded, first at the grave of Lazarus, and afterwards over the anticipated ruin of Jerusalem. Blessed be God that these records are not lost! that the evangelists were simple-minded men, who wrote precisely what they knew, and suppressed nothing. They delineate, therefore, not only God dwelling among men, but manifest in the flesh, in *a man*. We see not only a Redeemer, but a brother. There is more mystery in his life it is true, but also more beauty. The doctrinal difficulties are increased: but

in the same proportion the consolation is more abundant. We know him now to have been of the same nature with us; that he was tempted, that he prayed, that he suffered pain of mind and body; that he felt what it was to hope and fear, to rejoice and be sorry, to experience weakness and strength. Thus we distinctly see the grand qualifications of our Great High Priest. He is taken from among men;—a greater than Aaron—infinitely above us, and yet a brother. He has drank of the same cup, and understands our griefs and infirmities.

We have full proof of this in the Garden of Gethsemane. This scene excites the interest of believers hardly less than the cross itself. In the latter there was more of public ignominy, but perhaps not more of actual suffering. The garden, lighted by a full moon, so calm and solemn, might have been a place for quiet and happy contemplation, if distress, and trouble of soul, and thoughts of the impending future, had not supervened. But no sooner did our blessed Lord reach the hallowed spot, than all the horror of his situation falls upon him, nor can he refrain from pouring out his emotions upon the ears of his helpless and trembling disciples: "My soul is exceedingly sorrowful, even unto death." It is some relief to reveal our anguish to those who are greater or stronger than ourselves. But when we speak to the feeble and timid, upon whose fortitude the mind cannot rest for support—from whom we can expect no comfort—complaint, in our case, though not in his, can be but the language of frantic despair, which breaks out because it cannot be controlled, and utters only the incoherent expressions of a thoughtless passion. Think, therefore, of the low estate to which the Saviour was reduced, reduced to complain to those who themselves needed that very strength to lean upon which now seems ready to sink under its own burden, who had not a word of comfort to offer, nor the least power to relieve. Only the strong can help the weak. What could creatures do, what could they answer, when the mighty Redeemer cried, "My soul is exceeding sorrowful"? I am ready to die with grief before my sacrifice begins.

The extent of our Saviour's agony may be collected from more than one circumstance. It may be inferred, for example, from the agitation of his manner and from the frequency of his movements. There is a grief that remains fixed and immovable; either calm and settled, or else sunk in stupefied astonishment. But great suffering, when it is fully felt, is active; it admits of no repose; it cannot sit, nor stand, nor abide in one place; the softest pillow is as if it were planted with torturing thorns. Thus our Saviour, though engaged in solemn, earnest, prayer, prayer so earnest that one would have thought it might have rent the very heavens, yet he can neither abide in the same place, nor in one position. He withdraws from his disciples, and then returns again: he renews his solitude and prayers, and again comes back to them when they slept. While he is alone in supplication we notice the same restlessness. First he kneels, then he bends lower and lower, till he lies prostrate, and yet again he rises and returns. Observe these circumstances; they are not recorded in vain. The movements of the body are, in such cases, an index to the state of the soul. Afflicted men may be tossed about with

but here there was no impatience. They may be still from
r, like the disciples, sleep for sorrow. But here was neither
ıor sleep. Here is a perfect man, whose thoughts are all
ctive; whose feelings are all alive to the circumstances of his
who does not move about as other men, from impatience or
who walks to and fro and changes his position every moment,
least admixture of any other cause but that he suffers to the
extent of human endurance.

e collected from his prayers—For what does he pray? He
at for which at another time he refused to pray, though at
lso he was so troubled that he was constrained to give it
"Now is my soul troubled; and what shall I say? Shall I
save me from this hour? but for this cause came I unto this
›refore, how great soever the anguish of that moment may have
oes beyond it. He had before said, "I have a baptism to be
th, and how am I straitened,"—narrowed, pent up, till it be
›d, as if he longed for it, not for his own sake indeed, but that
over, and give place to the glorious issue of his atonement.
s that, if it be possible, he may escape it. Afterwards he so
d himself as to say to a disciple who drew his sword in his
'ut up thy sword in its sheath; the cup which my Father hath
hall I not drink it?" Now he prays, "Let this cup pass
Before he had rebuked Peter for shrinking from the contem-
is sufferings. Now—now he himself pleads in amazement and
pleads too with strong crying and tears to Him that was
re him from death. These facts, I am aware, create some
ifficulties, but just now I am appealing to them only as facts,
ich it appears that, while we have a picture of perfect resigna-
will of God, which we ourselves may copy with advantage, we
hibited a state of mind that approaches so nearly an utter
of disconsolate misery that the best we can say of it is,
without the smallest taint of sin. Had not the suffering been
great, the Son of God would not have shown these signs of
hough it was sinless. But the infirmity did not prevail; it
ecord only to show the severity of the struggle as well as the
f the victory.

nsity of the suffering may also be collected from the effect
oduced. His sweat was, as it were, great drops of blood fall-
is face to the earth. We are not ignorant that in the times of
nd Jerome this and the adjoining verse of Luke were both
a certain codices. But it is much easier to account for their
n than for their insertion; and, besides, we have the testimony
Martyr and of Irenæus, as quoted by Theodoret, that they were
ged in the second century after our Saviour's birth. Justin
ys, in his dialogue with Trypho the Jew, that in the books
ve been composed by his disciples and their followers, it is
that his sweat, as it were drops of blood, flowed down while he
"If it be possible, let this cup pass from me." But our medita-

tion is not designed to be critical, and, therefore, with these remarks, we assume the genuineness of the record. Now, nothing but an extreme agony could have produced this peculiar effect. There are but two or three cases on record in which anything like it has ever occurred in the whole history of mankind; and even those are somewhat apocryphal. Still there is no reason to believe that it is anything supernatural. There never was sorrow like his, and, therefore, it is no wonder that it should be attended with a singular effect. It was blood that came from his body and distilled upon the earth. While we contemplate this wonder, Bishop Hall deserves to be heard:—"How ready was our Lord for his great sacrifice! His blood anticipates his murderers. Before he receives the stroke it begins to flow. The divine fountain opens of its *own* accord that is to wash away the sins of a guilty world! Oh that our hearts were as ready to drop with sorrow as his body with blood! We have greater cause than he; we are in peril of eternal death. Had he not agonised we had perished; and if we are not saved by his agony, our suffering must be for ever. Let his most unutterable sorrows speak how unutterable is his love, and teach us how to mourn for that guilt, the bare imputation of which is almost more than even the incarnate Son of God can sustain."

But how are we to explain the causes of this agony? A veil of mystery still surrounds our Saviour's passion. Nor is the darkness dispersed that encompassed the cross. Yet if we cannot explain it fully, some reasons may be alleged for it with a tolerable degree of certainty.

First cause:—The exhibitions of human depravity with which he was encompassed, and which he so clearly and perfectly comprehended. He had before him not only the weakness and timidity of his disciples, and the extent to which they would fail in the hour of trial, but he knew all the avarice, malice, and treachery of the betrayer, all his secret plottings, and all the foul depths of his heart. He knew all the hatred, revenge, and fury of the chief priests, and saw all these actuated and swayed, unknown to themselves, by diabolical influence. He was at that moment in the very centre and confluence of all the worst passions that men ever indulged, and of all the worst acts that men ever committed; and, what makes a very material difference in the case, he was the victim upon whom and against whom all these raging waves were expending their collected force. How could such a spectacle be presented to him without producing anguish? If he had known less he might have suffered less; or if he had not been the victim, the impression might have been weakened. *We* are spared much acute distress by our ignorance. If we were aware of all that others do and say against us, instead of being for the most part in the dark,—if we knew all the venomous slanders which serpent tongues pour out upon our characters behind our backs,—all the lying whispers, false constructions, uncharitable surmises vented as truth, which may be circulated around us, and which perhaps have their fountain in the hearts of people who will look you in the face and hold out the hand of friendship to you as if they had never done you wrong,—what a world of agony would this be? But we must remember that nothing of all this that concerned himself was hidden from our blessed Lord. He

knew all hearts, all passions, all plots, all motives, all acts, all sins, and all the consequences of the sins committed against him. He was the mark into which entered every one of those poisoned arrows dipped in diabolical malice and feathered with Satanic fire. He was eminently holy, the only holy one of all the human race since Adam fell; and, therefore, on this ground alone, it is impossible for us to comprehend the extent of his agony. We can only understand this much, that if he had not felt a more than common grief, that impassiveness might have been a proof of his Godhead; but it would have gone very far to show that he could not have been truly and properly a man, and that, though clothed in a body, he must have been a being essentially different from ourselves.

Second cause:—The dark and dreadful aspect of Divine Providence with reference to himself. At other times, through all the sorrows and persecutions of his life, we know that the most intimate communion was kept up between the eternal Father and his beloved Son. Hitherto men might rage, blaspheme, traduce, but he had never been given up to it. Whatever circumstances might surround him, there was always a bright heaven above him. The great mystery of his passion was that, in the end, as the hour drew nigh, that very heaven was obscured, and left him at last to complain, "My God, my God, why hast thou forsaken me?" That special protection of Providence which he had all along enjoyed was now withdrawn; that peculiar love and favour in the light of which he had always walked was now being hidden from his eyes. Now, there are two things which when they meet together make up the extreme of human misery; those two things are providential darkness and mental distress. Either of these, especially the former, is greatly mitigated when it comes alone. We can bear affliction better when the mind is in a calm and tranquil condition. But the two mutually aggravate one another; when the darkness is within and without too, then it is night indeed! This, however, was precisely the case of our blessed Lord. He was forsaken of his Father, that is, God gave him up to his suffering, and at the same time withheld from him the ordinary tokens of his love; and this in his case would be unspeakably worse than it would be to us, because their union and communion had been so intimate. *He*, over whom Providence had been so special, is now lost in its darkness; He, to whom the Divine love and favour had been so bright, is now deprived of all its manifestations; He, who had hitherto carried about with him a heaven upon earth, is now left to suffer without help. The contrast is too great for our understandings; we can only point it out; we cannot pretend to represent or explain it.

There is yet a further cause which we must touch upon with the deepest reverence. It is obvious that there was upon our Saviour's mind a fear and horror of *something* which yet is not distinctly defined in the Gospel narrative. The fear and horror are visible enough, but not the object. Yet whatever it was, it was a something from which he was actually delivered, because it is said, "He was heard in that he feared." We cannot suppose that it was simply the fear of suffering and death: that mortal sweat could not have proceeded but from some dire and unusual horror.

"If any one," says Calvin, "should at this day emit blood, and that in such great plenty that the drops fell upon the earth, it would be an astonishing and portentous circumstance; but if it happened only through the fear of death, it would argue a weak and pusillanimous mind." If we think of no object of fear but suffering and death, we impute an unworthy faintness of spirit to Him who is "mighty to save." It is, therefore, very evident that Christ must have had before him some spiritual and invisible object, and we may well interpret it of that dreadful wrath which was poured out upon him for our sins. He had another cup to drink besides that of outward affliction. He had to stand before God in judgment for us, and, in the emphatic language of the apostle, he was made a curse. Was there no fear that humanity might sink down? No fear lest the waters of that baptism should prove overwhelming? We dare not answer these inquiries; but this we know, that Christ *did* fear, and yet he did not fear death; he did not weakly shrink from suffering, and faint in the apprehension of it; yet he *did* fear so intensely that it wrung from him great drops of blood; and what could the object be, but the awful penalty of sin which he was about to undergo? What could it be but that he saw the flaming sword of Almighty justice unsheathed, and knew that it was ready to take its full satisfaction in his own vital blood?

But before we close this meditative disquisition upon the most solemn passage of our Saviour's history, we must remark that his was an agony that expressed and expended itself in prayer, and therein he is an example for our imitation. Our distresses and sufferings also vent themselves in prayer. But the difference is this: we groan and complain, and even rebel, and prayer is only a *part*, perhaps even a small part, of our lamentations. Christ's *prayer* was his agony, and his agony was his prayer. There is no distinction betwen the one and the other. It was not merely that he suffered and fled to prayer as an alleviation, but that the suffering was completely embodied in the prayer. The former is our case, because we are feeble and imperfect creatures; the latter is his, and therefore, in proportion to his agony, "he prayed more earnestly." The fervency of his devotion was regulated by the reality of his condition. Would that it were so with us; ours would then be sublime sorrows indeed.

Another remark we make; it is that this prayer itself discovers to us that the victory over all the weakness of human nature is achieved before the ruffian band made their appearance in this sacred garden. At the beginning he prays, "Father, if it be possible, let this cup pass from me;" in the end he prays, as though acquiescent, "If this cup may not pass from me except I drink it, thy will be done." If there were any shrinking at first, it is now passed away. The comforting angel had met him—and the triumph is complete. The gloomy horror is no more, and Christ is now prepared to suffer and to die.

Oh, how is the mind lost in the contemplation of these tender, sublime mysteries! We cannot comprehend this mixture of human weakness and of Divine strength! This depth of passion—and yet this sublime calmness which could excuse the weakness of sleepy disciples. "The

spirit, indeed, is willing, but the flesh is weak." But when we treat of the suffering of Him who was "God manifest in the flesh," we may allow for the folds of his garments, "whose going forth is from everlasting." Enough for us to rest upon Him who is the "wonderful Counsellor, the mighty God, the everlasting Father," and yet humbled himself not only to human nature, but to shame, agony, and death, and now being exalted, sits upon the throne, as "able to save to the uttermost all that come unto God by him."

"SOUND AN ALARM!"

No. II.

BY THE REV. C. H. SPURGEON.

THAT eminent servant of God, Rev. J. A. James, has very justly said,* "Controversy cannot, ought not to be silenced. What is Christianity but a controversy with all the false religions and false principles in the world? We are commanded to "contend earnestly for the faith once delivered to the saints." As long as Error is in the field, stalking like Goliath before the armies of Israel and challenging them to the combat, Truth must go forth to meet it, like David, in simplicity of intention, strength of heart, and dependence upon God; but only with its own weapons—the sling and the stone of meekness and love. Silence would be treason against truth. This glorious deposit in the Church of Christ, when assailed, must be defended, and defended to the last. Nor must truth act merely on the defensive; it is and must be essentially aggressive. Whatever ruins men's souls, or injures their piety, must be attacked, and if possible vanquished. Peace may be bought too dearly. I have no sympathy with those who would hush controversy by the voice of conciliation, and sacrifice theology to charity. No, no; we must not be afraid of defending truth against error, lest we should be accused of violating the spirit of religion for the sake of its truths. We must not be frightened from our convictions, or hindered from defending or promulgating them by the maudlin spirit which calls orthodoxy bigotry, and earnestness-for-truth fanaticism. It is a stale trick to call good things by bad names, and thus raise a prejudice against them."

It is not possible to prize the good without reprobating the evil. There is no vitality in our reception of the words of Jesus unless we believe them intensely and proclaim them boldly. Many imagine that speaking smooth effeminate generalities in timidity is identical with our motto of "*Speaking the truth in love*"; grievously do they err in their interpretation, for there is neither truth nor love in the man who, destitute of all firmness, equivocates before the world, toys with the enemies of God, and is a traitor to the Cross of Christ. In heart a Pliable, such a being will have the stability of a weathercock, and the constancy of the winds.

* Sermon entitled "The Union of Truth and Love."

Let the reign of false charity prevail, and the town of Fairspeech will send forth its inhabitants to join our churches in a body. My Lord Turnabout and My Lord Timeserver will become model deacons; Mr. Smoothman, Mr. Facing-both-ways, and Mr. Anything will edit our periodicals; while the Reverend Mr. Two-tongues, who was the parson of the parish in Bunyan's time, with others of the same cloth, will speak with cloven but not fiery tongues from our pulpits. The soundness of our ministers, the firmness of our members, and, above all, the abundant grace of God, will, we believe, preserve our denomination from this temptation; but it is one which, by its subtlety, is well adapted to deceive "if it were possible, the very elect."

III. We shall now invade another part of "the enchanted ground," and turn our batteries upon a newly-erected stronghold of evil.

THE IDEA OF PROGRESS has been enlisted into the service of the enemy. Ages grow wiser. The wealth of one generation is put out to interest to increase the possessions of the next. Knowledge attained is but the stepping-stone to knowledge desired. In every department the sons of earth are advancing with tremendous strides. "Whereunto shall this grow?" is a question which, with the past before us, it is not easy to answer. Progress is written upon all human things; and he is little short of a fool who shall attempt to reverse this settled order.

Carried away with the great fact which we have just admitted, certain unsobered minds and unexperienced hearts have plotted against the fixedness of Gospel doctrines, and have planned an advance upon the theology of their fathers. Have we not steam instead of horseflesh? why not then philosophy instead of the Old Book? Do we not constrain the lightning to convey the thoughts of man? what should hinder us from compelling the words of the seers to bear the burden of our new devices? In all things else we march; why then stay we *here?* If in other fields the old opinions have been supplanted by fresh discoveries, why should not theology receive the like renovation? "The old picture," say they, "needs thorough cleaning, new tints must be supplied, and a few touches by a younger hand will improve it greatly. The old Puritans were mere children, and we have so outgrown them that we put away their dogmas as childish things."

What a Siren song is this for the youth of our churches! Shall we marvel if they be beguiled thereby? Happily the disease has not as yet spread very widely; and we trust that decided testimonies may stay it in its very first appearance. O perplexed one, charmed by the allurement of this harlot, yet willing to remain chaste in thy devotion to the truth, ask thyself this one question, and the spell of the enchantress is broken: When God has finished a work, shall man amend and correct it? Look to creation: in what respect is earth more lovely to-day than on the first of her sabbaths? Has the sun become more bright, or the moon more lovely? When the snow-flakes fell upon the mountains in the days of Enoch, were they less pure than now? Were the winds and rain but mere infants when they battled about the ark of Noah? Are flowers a novelty discovered by philosophy? or were the cedars of Lebanon mere

hyssops until learning had developed them? Have mortals quickened the march of the orbs of heaven? or turned to human melodies the roaring waves of the sea? Since the day in which the Lord pronounced all things to be very good, who has re-arranged the universe, and made an advance upon the seven days' work of the Creator? How, then, shall we expect to find changes in a revelation which is, by the guardian voice of Divine threatening, declared to be complete? Is the Bible a mass of matter, shapeless and void, needing human wit to fashion it; or a nose of wax, to be modelled according to carnal wisdom? Is it a mere leaping-pole to aid us in the venturous vaultings of speculation? Will coming ages outgrow its swaddling-bands, and either cast the Book away despisingly, or preserve it curiously as a relic of darker times? No, in the name of all the faith which dwells in the bosoms of the redeemed, we answer, *No.* We repudiate and detest the idea of advancement beyond the perfect law of the Lord; and at the hazard of being left behind in the march of intellect, we choose to tarry in the mount of inspiration, trembling to go beyond the word of the Lord, less or more. The simple word of revelation is the ultimatum of the creed of the Church; and beyond the evangelical doctrines of the Bible she will never dare or even desire to trespass.

But we are met by a portion of our opponents, who claim the right of restating their theory. "We do not," say they, "go the length of expecting an improvement upon revelation; but we are anxious for fresh light to be shed upon it, that men may understand it better. Here we think it safe to prophesy progress; for we believe that, as education advances, we shall be the better fitted to comprehend the deep things of God." This is a most reasonable opinion, if the surface-idea be all. Deception, however, lurks within the plausible. There is truth here, but it is like a homœopathic globule dissolved in a barrel of water. Who will deny the manifest fact that Christian men grow in knowledge, and in an acquaintance with the hidden meaning of the Divine word? But this is not what is meant; this is only the atom of truth: we will soon spill upon the ground the flood in which it is made to lose itself. The meaning of the lovers of a progressive theology is, not that a man is taught more and more to comprehend *with all saints* what are the heights and depths, and to know the love of Christ which passeth knowledge; but that thinking, intellectual professors in our day are far in advance of praying, deep-taught saints in earlier times: that, in fact, John Calvin, Owen, Bunyan, Goodwin, and the like, must needs go to school to modern divines if they should return to earth again. Persons besotted by this notion do not desire to see old truths more distinctly, but to obtain a sort of light, or rather "darkness visible," which shall throw the ancient theology into obscurity, and give a fine opportunity to show their magic-lanthorns of novel speculations. Were it their prayer that God would show them his truth more clearly, we would be humble suppliants with them. O that the Lord would enlighten our darkness, and reveal to us personally the fellowship of the mystery. But when the cry is for such intellectual growth as shall remove the old landmarks, and give us a new gospel, we shake our garments from all association with the rebellious

clamour. The words of Jeremiah ring in our ears, and seem to be meant for such a generation: "Why gaddest thou about so much to change thy way?" We, therefore, testify against this spiritual fornication. We solemnly declare that progress confirms truth, but cannot refute it. No amount of astronomical research can remove the steadfast pole; no increase of telescopic power can shake the heavenly watchers from their stations. Should any star-gazer pretend that he has so advanced in knowledge as to be able to disprove the existence of the sun, or to demonstrate that no light emanated from it, we should reject his theory however logical it might seem, and we should prefer the clumsy conjectures of Ptolemy, who allowed that the sun did shine, to the profound speculations of the sophist who had to deny an evident fact in order to maintain his notions. This would not be progression, except towards insanity; and even so when a man denies the old settled basement doctrines of revelation he may have advanced, but his goal is infidelity, and his path is falsehood.

Once more let us beg our reader's patience while we look this development theory in the face, and handle it and see whose son it is. We have been lately informed that man is but the fruit of progressive developments; that from molecules of living matter, by sundry steps, we have all ascended. Man, according to this discovery, is but a civilised and refined monkey, while that imitative animal is lineally descended and slightly improved from some other creature, and so on downward, through fowls, fish, and all the rest, till we come to the eternal atoms. Now let us imagine that this process of development has its counterpart mentally. Perhaps our advanced friends would put down the evangelical Baptist as having arrived somewhere at the fish state—an ancient, monstrous fish, such as only geology could produce in the animal kingdom. It is highly complimentary to us if we can be allowed to have reached so high a stage, and we will in all kindness return the compliment by granting that the Neologians are almost completely developed. For kindness sake, that we may not seem too hardened in heart, we will concede that they are nearing the last stage but one. Full manhood awaits them by and bye, and, meanwhile, they are rapidly advancing to the respectable position of the next lower creature.

Well, we will turn aside to see this great sight, and, far down in the scale though we be, we will use such little imagination as we have yet received, and prognosticate what the *man*, the perfection, the apex of this marvellous pyramid, shall be. We do not hesitate for a moment, for we are completely satisfied that the culminating development of all will be Philosophic Atheism.

This will be more clear anon. Meanwhile, let us, inferior beings though we be, attend with meekness to the teachings of our advanced spirits. Hitherto our undeveloped minds have believed that wars and fightings sprang from man's lusts, and were the fruit—the direct fruit—of his depravity. We had thought that God's sovereign mercy alone had preserved the earth from being utterly destroyed by the Flood. We had no idea that our race was always trying to expel the evil one; nay, we have

eached that "there is none that seeketh after God," seeing that nal mind is enmity against God. Our idea was that man was set chief, and would by nature run further and further from God. ist confess our wonder when a *developed* minister assured us of or in these words:*—

true history of heathenism is not, as we are too ready to believe, a history of man's to be as sensual and devilish as possible; it is rather the history of a struggle s so, an energetic resolution not to be so, ending, for want of that power of God an has forfeited, in a dark night of despair and death. The true hinges of history als and reformations. Ancient heathendom had many of them, and these are the rces of the world; but for them it had rotted in the mud of the diluvial waters sand years ago. Medical authorities are now agreed that the pain and convulsion of re the sign and the measure of that *vis vitæ* in the constitution which is striving to s disease. Not otherwise is it with the moral constitution of man and of the The groans, the blasphemies, the battle-cries, which are the music of the drama of rmy history, are the signs that man has not rested in the bondage in which he was at has earnestly struggled, as a stout frame will struggle in dying, both to retain ert the powers whose tides were ebbing silently but resistlesaly away."

ng overcome the awe which has been cast over us by the sublimity uthor's language, we are next overwhelmed at astonishment at his r revelation. Masticate and digest it, ye who wish to push forward ve the old ideas behind—here is no morsel for you, but a very food fit for *developed* intellects. What a new light is shed about here are we? Some of us are timid enough to fear that we are in l of thrice-deceitful heresy, nay, we are so undeveloped as to say is fine talk is as inconsistent with the witness of conscience as e teachings of Scripture. *We* are in error, indeed, if this new ion of human nature be the true one, and, whichever may be in he sooner *our* teaching or that of the Negatives shall be swept e better. No peace can be patched up between us, we cannot right, and, as the matter is of vital importance, we must contend as we exist, and one doctrine or the other must be rooted out. ond time let us sit at the feet of this new Gamaliel. In our ignor- have talked of "*godliness*," and should probably never have known meant if the man, whom a contemporary pronounced to be one m "we ought to be very grateful to God, as one of his precious the age," had not come to our enlightenment. Our *advanced* r says:—

nastics, music, fencing, rhetoric, logic, mathematics, were studied and practised y by such young men as hoped to succeed in life. Paul does not undervalue any If I understand his doctrine, godliness ought to include them all."—Page 181.

ding on tiptoe to catch a look at this very muscular "godliness," der how we could have so misread our Bibles. At the next church —in order that we may "exercise ourselves unto godliness"— provide a set of gymnastic poles for our deacons, the young must amuse us with music, while the minister fences with the ndent of the Sunday school; new church officers must be elected; s of rhetoric and of the pugilistic art must turn the vestries into

* Baldwin Brown's "Divine Life in Man," pp. 80, 81.

training schools, and when the debating clubs and the play grounds are in full operation, we shall be on the high road towards this new "mystery of godliness."

Sarcasm apart, will any reader blame honest Christian ministers for protesting against the endorsement of such dreams by a Baptist journal? This is not the teaching which we recognise as Christian; it may suit other men, but Baptists, *never!*

We have no desire to gag these new divines; it is best that they should speak, and the more plainly the better. If the Church be wrong, let them by all means have an opportunity of setting her right, but let them not murmur if, firm in our old beliefs, we give their views a thorough sifting. It is neither nervousness nor bigotry which constrains us to expose men who are undermining the foundations not of Calvinism merely, but of Evangelical truth itself. This is no ghost, no phantom, but a real enemy, and hence we are not content to let it pass unchallenged or exist unassailed. So long as these men will attack our glorious treasures, we must and will be as bold to defend as they are to invade. They need not cry out at our want of courtesy, for they have shown none to us and are as unscrupulous in language and as profuse in epithet as men can be. Soft and friendly speeches are lost on them; this is a case for stones and not for turfs. It is gratifying to observe with what hearty good will the Arminian has made common cause with the Calvinist in repelling the common enemy. Instinctively the different sections of the Christian family have discerned the danger which threatened all, and regarding it as the quarrel not of a sect, but of the whole Church, Episcopalian, Wesleyan, Independent, and Baptist, have called their champions to the fight. Again we repeat it, either Neology or Evangelism must cease to be; for the air in which the one can flourish is as the withering blast to the other. Fire and water are not so antagonistic as these two, which neither can nor will accept of alliance, compromise, or fellowship with each other.

Having before observed that a few more strokes of the oar would land the Neologian upon the muddy shores of that pestilential land called either Philosophical Atheism, Deism, or Pantheism, we shall give our readers a few extracts from a German philosopher, and leave them to judge whether the nonsense and blasphemy which they contain may not very soon be appreciated, admired, and repeated by the men whose notions we have just reviewed. From the sublime rubbish we have already quoted, to the ridiculous absurdities we are about to cite, there is scarcely so great an interval as a single step.

Professor Oken, in a work translated by the Ray Society for the edification of sober, matter-of-fact Anglo-Saxons, raves thus deliriously:—

"Gazing upon a snail, one believes that he finds the prophesying goddess sitting upon the tripod. What majesty is in a creeping snail, what reflection, what earnestness, what timidity, and yet at the same time what firm confidence! Surely a snail is an exalted symbol of mind slumbering deeply within itself.

"The symbolical doctrine of the colours is correct according to the philosophy of nature. Red is fire, love—Father. Blue is air, truth, and belief—Son. Green is water, formation, hope—Ghost. These are the three cardinal virtues. Yellow is earth, the immovable,

inexorable falsity, the only vice—Satan. There are three virtues, but only one vice. A result obtained by physio-philosophy, whereof pneumato-philosophy as yet augurs nothing.

"Fire is the totality of ether, is God manifested in his totality.

"Everything that is, has originated out of fire: everything is only cooled, rigidified fire.

"God being in himself is gravity: acting, self-emergent light; both together, or returning into himself, heat.

"God only is monocentral. The world is the bicentral God. God the monocentral world, which is the same with the monas and dyas.

"God is a threefold Trinity; at first the eternal, then the ethereal, and finally the terrestrial, where it is completely divided.

"God is a rotating globe; the world is God rotating.

"Arithmetic is the truly absolute or divine science. Theology is arithmetic personified."

Come, gentle reader, are you edified? No, you impatiently reply; I am confounded at such mysterious talk. Right well you may be; and we have only introduced it that we may conclude with the Scripture, pertinent alike to the new school and their German cousins, "Professing themselves to be wise they became fools" (Rom. i. 22).

"THE PROMISE OF THE HOLY GHOST."

BY THE REV. J. H. HINTON, M.A.

THE Council of the Evangelical Alliance, in the circular in which they proposed the observance of the second week in January as a week of united prayer, suggested as an appropriate topic of pulpit discourse at the commencement of that season, "the promise of the Spirit." At the first moment, I thought that this phrase was, *ipsissimis verbis*, in the Bible; but, on consulting Cruden, I find it is not so, the nearest approach to it—identical, doubtless, in substance—being found in the words placed at the head of this paper, "the promise of the Holy Ghost." The words occur in Acts ii. 33, and form a part of Peter's apologetic address on the day of Pentecost. Verses 32 and 33 read as follows:—

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

That which had happened was certainly extraordinary. A few plain and unlearned men had been speaking in many tongues "the wonderful works of God," as is narrated in detail at the commencement of the chapter. In explanation, which the populace somewhat loudly demanded, Peter first suggested that the occurrence ought to create no surprise, since it had long ago been foretold by one of the prophets, in a passage which he cited at length from Joel ii. 28 *seq.*; and he then ascribed it directly to Jesus, who had recently been ignominiously crucified at Jerusalem, and of whose resurrection and exaltation such an effusion of Divine energy was assuredly a convincing proof. "Being by the right hand of God exalted," he had "received of the Father the promise of the Holy Ghost." What is the meaning of these words?

It will scarcely be supposed that the promise of the Holy Ghost, or any other promise, was literally given to Christ on the occasion of his ascension to glory. It seems evident that reference must be here made to a promise antecedently given; and the meaning doubtless is, that Christ, on his ascension,

received from the Father power, or authority, to fulfil the promise in a manner more glorious than heretofore. If we ask at what period this promise was given to Christ, our thoughts are led very far back, even to those eternal counsels of love and wisdom in which the great work of redemption originated, and in which all the arrangements which constituted the basis of it must have been determined. Among these Divine arrangements I conceive one to have been "the promise of the Holy Ghost," which was then given by the Father to the Son, in relation to all those influences, both supernatural and gracious, by which the entire plan of redemption should be effectually and gloriously carried out. This part of the plan of redemption had been in its measure accomplished antecedently to the coming of Christ, as by the inspiration of the prophets, and during his personal ministry by the anointing poured upon his own head; but, after the offering of the great expiation, and the ascension and exaltation of the Saviour, the further accomplishment of it was placed in his own hands—then he "received of the Father the promise of the Holy Ghost."

Such I conceive to be the meaning of the passage under consideration. "The promise of the Holy Ghost" is a promise made from all eternity to Christ, and in no other sense can the phrase as here used be understood. The phrase, however, is used nowhere else in the Scriptures, either in the letter or in substance; and it cannot, therefore, upon any occasion be scripturally used in any other sense.

If I may here, without falling into a mistake, suppose that some of my readers may be inclined, in surprise, to exclaim, "But surely there is some other promise of the Spirit than this," I reply only, Let us look at the Scriptures which relate to this subject, and see.

And first for the prophecy of Joel, to which Peter, in his discourse, makes explicit reference.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out of my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." *Joel* ii. 28—32.

The reader's attention will probably be arrested by the phrase at the commencement of this passage—"I will pour out my Spirit *upon all flesh*," but a further consideration of its contents will quickly suggest the propriety, and indeed the necessity, of accepting the words "all flesh" in a restricted import. For it is manifest that the prediction relates to the bestowment of supernatural gifts, and to this exclusively, as a pondering of its several clauses demonstrates beyond question. Now, certainly, it cannot be supposed that "all flesh," in the sense of every human being, are to be endowed with the supernatural gifts of the Spirit; and it is inevitable, consequently, that this phrase must be taken with a limitation. Its meaning cannot be more, than that the supernatural operation of the Holy Spirit should ultimately extend to persons of many nations, and not be always confined to the Jews.

A second passage relating to our present subject is found in Acts i. 4, where we are told that our Lord, in giving his last instructions to his disciples, directed them to "wait for the promise of the Father, which, *saith he*, ye have heard of me." The reference here, no doubt, is to the portion of our Lord's discourse with his disciples before his crucifixion, which is recorded in John xvi. 7—11 :—

"*It is expedient for you that I go away*: for if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you. And when he is come, he will reprove [convince] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

I am aware that stress has been laid upon the term "world," and on the phrase, he will "convince the world of sin"; but I cannot think that this stress is justified by the passage taken as a whole. Convincing of "righteousness" and of "judgment," are phrases not so easy of an evangelical interpretation as convincing of "sin." But, besides this, the reasons assigned under each of the particulars demonstrate a peculiar and a temporary reference of the whole passage. It relates, clearly, to the vindication of Christ's personal character and public pretensions, as it should be affected by the outpouring of the Spirit on the day of Pentecost. So in Acts i. 5, immediately after our Lord had said, "Wait for the promise of the Father, which ye have heard of me," he added, "for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." An occurrence so significant and glorious would be powerfully adapted to wipe away the scandal of the Cross, and to convince "the world"—that is to say, the population at large with whom Jesus had been conversant—of sin, because they had not believed in him; of righteousness, because he had gone to the Father, and they saw him no more; and of judgment, because the prince of this world was evidently judged.

The gospel of John contains another passage on which a passing remark may be made.

"In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believed on him should receive." *John* vii. 37—39.

This is no doubt a reference to the supernatural gifts, as they manifested themselves on the day of Pentecost.

The next passage to which it may be desirable to refer, occurs in the 44th chapter of Isaiah, in the following terms:—

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." *Isaiah* xliv. 1—4.

Here is, undoubtedly, a promise made to the ancient Israel in the time of her calamity, of the communication of a Divine influence, by which her children should be recovered to her from their wanderings; and the passage is frequently accommodated to spiritual things, and treated as a promise of the Spirit in its highest import. I think, however, that this is only an accommodation, and that the passage cannot be strictly understood in the latter sense, or, consequently, employed as an argument in the matter before us.

Sometimes we are told to find a universal promise of the Spirit in Proverbs i. 23—"Turn you at my reproof: behold, I will pour out my Spirit unto you:" I cannot understand, however, for what honest purpose the quotation of the passage is arrested at this point, and the remaining part of the verse is omitted. The whole verse reads thus: "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will *make known my words* unto you."

Now the third clause is evidently explanatory of the second, and shows that the whole is to be understood of the communication of the Spirit in the form of inspired instruction.

In the 11th chapter of Luke is another passage which bears upon our subject. It begins at the 9th verse, "Ask, and it shall be given you"; but it may be sufficient to quote the conclusion of it in verse 13:—

"If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Is not this, it may be asked, a clear promise that the Holy Spirit shall be given in answer to prayer? I answer, Yes, *to the children of God;* but I can see no encouragement here to the enemies of God, or to those whose "heavenly Father" he certainly is not.

It may now be said, that, if there is no direct promise of the Spirit to men universally, there are yet indications in the Scripture that the Spirit is in fact universally given. Here, for example, is one:—

"My Spirit shall not always strive with man." *Genesis* vi. 3.

So "the Lord said," when, "a hundred and twenty years" before the Flood, he made Noah "a preacher of righteousness," and limited to that period the inspired ministry by which, in that crisis of human history, his Spirit strove with men. Nothing more, I conceive, than the inspired ministry of Noah is here intended.

What, then, is to be said of another example, cited from the words of Stephen before the Sanhedrim?

"Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost." *Acts* vii. 51.

The same as before, that Stephen refers to an inspired ministry, by which the Spirit was then appealing to them. This will be evident if the quotation is continued:—

"Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. *Which of the prophets have not your fathers persecuted?*"

A passage much relied upon by some persons is the following:—

"But the manifestation of the Spirit is given to every man to profit withal." 1 *Cor.* xii. 7.

It is manifest from the connection, however, that the apostle is here treating of the supernatural gifts, which were intended, as he intimates, not for the exaltation of the endowed parties, but for the profit of others. He thus proceeds:—

"The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

Is it not said, in 1 Thessalonians v. 19, "Quench not the Spirit"? It is; and in the next verse it is said, "Despise not prophesyings." From which it is plain that the apostle is here also referring to the supernatural gifts, pretensions to which he would have not "quenched," but tested: as he goes on to say, "Prove all things, hold fast that which is good."

A similar remark applies to Ephesians v. 18: "Be filled with the Spirit;" as is manifest from the connection:—

"And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns, and spiritual songs, making melody in your hearts to the Lord."

It appears to me to admit of no question that the apostle is here recommending, as a substitute for sensual indulgences, the cultivation of the gift of spiritual song.

In Ephesians iv. 30, we find the precept, "Grieve not the Holy Spirit of God;" a precept which both its terms and its connection determine to relate to the gracious indwelling of the Comforter. It belongs, however, exclusively to the believer in Christ, and has no relation to the world.

I have thus briefly noticed all the passages of Scripture which bear on the question before us; and the result of the investigation seems to be, that the only form in which the promise of the Spirit is scripturally presented to us, is as a promise made by the Father to his Son, in the counsels of eternal love.

The general idea which is thus before us is capable of a two-fold application: on the one hand, to mankind; on the other, to Christianity.

1. To mankind at large it may perhaps be regarded as a solemn and startling warning to proclaim, *To you* there is no promise of the Spirit. To you God appeals *by his Gospel;* which tells you of his marvellous love towards you in the gift of his Son for your salvation, and of his utmost readiness to receive you in his name, whatever be your guilt and wretchedness. Why should he do more? Is there not enough here to melt even a heart of stone? Is there not more here than even your heart could resist, if you would but seriously ponder it? At all events, he does no more. He waits to see what response your heart will make to this his last appeal, and when this is finally made you will go to judgment. Dear reader, ARE YOU READY?

2. To Christianity "the promise of the Holy Ghost" is obviously of the truest adaptation, and of the greatest necessity. And it is so in both the methods of its accomplishment, the supernatural and the gracious.

The supernatural operation of the Holy Spirit was indispensable to the various divine communications by which the future Messiah should be announced to the world, wherein holy men of God should speak as they were moved by the Holy Ghost; nor less to the personal anointing of the Holy One for the performance of those mighty works which, on earth, demonstrated his presence and vindicated his claims, and to the large bestowment of supernatural gifts which was to afford irrefragable proof of his resurrection and ascension to glory. Equally needful were those gracious influences of the blessed Spirit by which the stony heart is taken away, and a heart of flesh imparted, the blind eyes opened, and the stubborn spirit bowed at the feet of Jesus. Where had been the triumphs of the Gospel without this almighty energy? Or what had its message of richest mercy been, but an act of unparalleled Divine condescension universally neglected and contemned?

And while "the promise of the Holy Ghost" was thus of the utmost necessity and the truest adaptation, the placing of its administration in the hands of Christ was an act of the divinest wisdom. It was a perfect acknowledgment of the high estimation in which the Father held the work which his Son had accomplished on the cross; it was a fitting reward for the deep humiliation to which, for the Father's honour, he had so cheerfully submitted; and it was adapted to afford to us a convincing proof, that, in this department of the great work of redemption, nothing should be wanting to its fullest and most glorious accomplishment.

In what manner, then, let us now ask, may we expect this all-important trust to be administered?

Undoubtedly, in the perfection of Divine benignity and wisdom; but, if it be like God, in sovereignty also, and not without mystery. Had such a trust—let me speak without being deemed irreverent—been committed to us, we should infallibly have poured "floods on the dry ground" at once, and have hastened

to the accomplishment of a prospect so glorious as the conversion of the world. How different has been the actual administration of the exalted Saviour! Must there not have been a magnificent object for which—a reason pregnant with Divine wisdom why—he has waited so long, while strange developments of human corruption and Satanic malignity have been working themselves out in the world? And it is not likely to be otherwise in the future than it has been in the past. The Captain of Salvation, with the power of victory in his hands, and even on the eve of triumph, yet "bides his time."

And what, if this be the mode of administration, should be our attitude in relation to "the promise of the Holy Ghost?"

Clearly one, in relation to the ultimate result, of firm expectation and exultant hope; and, in relation to immediate operation, of fervent desire and importunate prayer. The Holy Spirit's influence, however, while it should be sought, and may be hoped for, cannot be commanded. When we are told that if the Church was universally on its knees, a large outpouring of the Spirit would assuredly come, to my mind the assertion brings no conviction, otherwise than as the gift of an unusual spirit of prayer—for this is *a gift*—might be taken to indicate the approach of some corresponding mercy. I cannot but think that, had the Church been stirred up to any conceivable fervency of prayer some twelve hundred years ago, when the man of sin was approaching his maturity, their prayers would not have availed, either to prevent or to modify this development of spiritual wickedness. They would have had an answer, indeed; but that answer might have been, "My children, it is well that it was in your hearts, but the time is not yet." And I do not see why it *may* not be so still.

What, then? Shall we not pray? Or shall we pray without hope? Surely neither of these is the lesson to be learned from our meditations. Whatever the character of the coming dispensation may be, prayer is assuredly the attitude in which it may be most advantageously received; while, the more largely the spirit of prayer is poured out on the Church, the more ample will be our encouragement to expect the near approach of better times. Pleas are not wanting adequate to sustain our utmost importunity. The world's necessity, the Redeemer's glory, the tenor and the firmness of the everlasting covenant,—all are put into our mouths; and we may safely apply to our position the words of ancient prophecy—"If the vision tarry, wait for it; for it will come, and will not lie."

THE BAPTISTS IN SWEDEN.*

SCANDINAVIA was among the last of the European nations that received the Gospel of Christ.

In the first and second centuries all of those nations that were under the control of Rome, were visited by missionaries of the Gospel. Hence Italy, Gaul, Britain, and Spain, received the word of God before the rise of the Papal power, and were not, from the first, burdened with its errors and superstitions. Although the Gospel was, doubtless, known at an earlier period, yet we have no account of the visit of Christian missionaries until the year 829. In that year Ansgarius, a monk from the Monastery of Corbey, in France, braved the dangers of the journey, and entered Sweden, to plant there the doctrines and practices of the Church of Rome. But though much effort was made in the following centuries by the emissaries of the Papacy, the era of the Reforma-

* The contributor of this paper acknowledges obligation to "The Baptists in Sweden," by Mrs. Anderson, an American work, published here by Trübner & Co.—EDS.

tion found the religious condition of the people but little improved. A corrupt form of Christianity had come to supplant Paganism, and had nominally succeeded. But the real planting of the Gospel was yet to be accomplished.

The language in which a historian speaks of the reign of King Olave may justly be applied to the whole of that period between his baptism, 1001, and the days of Gustavus Wasa, 1520:—"The light of Christianity, or rather the *power of the clergy*, was spreading itself in Sweden." This sentence presents a brief epitome of the religious history of Sweden for 500 years.

In the year 1521, Gustavus Wasa raised the standard of revolution in Dalecarlia; it was a struggle both against the Danish king and the Romish prelate—certain it is, that political considerations alone would amply have justified him, in the day of his triumph, in rooting out the power of the Papal hierarchy. His triumph, after a brief but severe contest, was the end of the Danish dominion, and of the Papal supremacy in Sweden.

Gustavus Wasa was resolved that the power of the priest should no longer come into conflict with the interests of the king.

The New Testament was translated; the discussion of its truths continued, at least among the clergy; the Scriptures began to be regarded as the final appeal in all religious inquiry, and thus the foundations of the Roman Catholic system were gradually undermined. At the Diet of Westeras, in the year 1527, Protestantism was virtually established; the bishops were stripped of their pomp, the churches of their immense estates, and an open way was left for the preaching of the Gospel.

But the Reformation in Sweden was an external work, proceeding rather from the policy of kings and nobles, than from the religious convictions of the people. It was wrought without any deep religious feeling among the mass of the population, and this indifference continued for more than two centuries. In devotion to the external form of religion, the country has not been wanting. Sweden has rendered good service to the cause of Protestantism in Europe in its hour of need. She can point with pride to the bold daring of Gustavus Adolphus, when the armies of the Papacy were endeavouring to crush the cause of the Reformation. His bold achievements and his death on the field of Lutzen (1632), must ever occupy a prominent place in the external history of Protestantism.

Yet, notwithstanding all the service rendered to the cause of the Reformation, the people were comparatively indifferent to the spiritual claims of the Gospel, and the usual consequences of the union of Church and State were experienced in Sweden.

At different periods, however, in the course of the last two centuries, God has raised up men possessed of a zeal for the truth, who have stood like the prophets of old to protest against the ungodliness of priests and people, and to call both alike to the real service of God. And, like the prophets of old, they have uniformly been the subjects of bitter persecution.

Among the instruments whom God has blessed in Sweden, was the Rev. George Scott, a Wesleyan Missionary and pastor of an English church in Stockholm. He commenced his labours in 1830, and met with very marked success. The year after his settlement, he began to preach in the Swedish tongue, and this drew great crowds to hear him; but the spirit of persecution manifested itself, and in March, 1842, he was prohibited from continuing the services. A great movement had, however, commenced, and the removal of Mr. Scott did not put a stop to it. The Scriptures were eagerly sought after and read by the people. Readers, or Läsare, as they are called, went to and fro through the country, and the Lord remarkably testified to the power of his own word. Persons in some of the more thinly settled regions of the north, travelled many miles to attend services, consisting merely in reading of the Scriptures, with a few words of comment, and a closing prayer.

In tracing the rise of the Baptists in Sweden, we must now go back to the year 1839, when Friedrich Olaf Nilsson, a Swedish sailor, who had been converted in New York, returned to his native country, filled with an earnest

desire to preach the unsearchable riches of Christ. He went from village to village, and the blessing of God rested on his labours. In 1842 he was appointed as colporteur among the seamen at Gothenburg, under the direction of the American Seamen's Friend Society—he now spent his summers at Gothenburg, and in winter made missionary excursions into the neighbouring districts. It was in the year 1845 that Nilsson was first led to search the Scriptures on the subject of baptism; after much study and research, mental conflict and earnest prayer, he felt that the path of duty was plain before him—he must "arise and be baptized." In Sweden there was no one to be found to administer the ordinance. He, therefore, went to Hamburg, in July, 1847, and after some weeks spent in studying the doctrines, articles of faith, and constitution of the Baptist Church in that city, he offered himself as a candidate, and on the 1st of August was baptized by the Rev. J. G. Oncken, in the river Elbe.

He well knew the dangers to which he would expose himself by introducing the sentiments of the Baptists into Sweden; but having sought guidance from God, he resolved to return thither and confess the truth, whatever might be the consequences to himself. He met, as he expected, with much opposition. Many of his spiritual children withdrew from him in horror, but some were convinced, and in 1848 the church at Hamburg sent the Rev. A. P. Förster, who baptized the wife of Nilsson, his two brothers, and two other believers, in the Cattegat. That same night the first Baptist Church in Sweden, consisting of six members, was organized in the parish of Lands, district of Halland, and in the spring of 1849 Nilsson went to Hamburg, and was there ordained as its pastor.

The spirit of persecution soon showed itself, and molestations of every kind, with fines, imprisonments and confiscations followed, till in April, 1850, sentence of banishment was passed against Nilsson; he appealed to King Oscar, with whom he had a personal interview, at Stockholm, but this last petition was rejected, and on the 4th of July, 1850, he and his wife took leave of their weeping friends, and departed for Copenhagen. They left behind them in Sweden fifty-two baptized believers, scattered in different districts; but the storm of persecution continued to rage, and in the spring of 1853, a little band of about thirty, determined to seek in the New World the privilege denied them in their own land—"freedom to worship God." Nilsson consented to accompany them, and in June, 1853, he and his little flock landed in New York.

The period of Mr. Nilsson's sojourn in Copenhagen, brief though it was, was marked by an incident of no small importance in the history of the Baptists in Sweden—the baptism of the Rev. Andreas Wiberg, in the waters of the Baltic. Perhaps not many there felt the full importance of the act, and the bearing which in God's providence it was destined to have on the advancement of the Redeemer's cause in Sweden, especially as connected with the Baptist denomination. Mr. Wiberg was born in 1816, in the north of Sweden, and in 1835 entered the University of Upsala. Although in his earlier years he had had many religious impressions, he became after this time an infidel. Speaking of his feelings at this period, he says, "From my own experience I can say, it is a most unhappy thing to be an infidel." But relief was nigh; a pious friend came one day to his room to remonstrate with him, and amongst other things uttered the solemn words of the apostle, "It is a fearful thing to fall into the hands of the living God." These words pierced as an arrow to his heart, but for three long years he sought to work out a righteousness of his own, till he was brought almost to despair; "at length," to use his own words, "by means of a German writer, John Arndt, through the riches of Divine grace, I was enabled to look upon Him who was lifted up on the Cross for my sins, as the Israelites in the wilderness looked on the serpent, and I was healed. I believed on Him who justifieth the ungodly; and being justified by faith, I had peace with God, through our Lord Jesus Christ."

In the spring of the following year, 1843, Mr. Wiberg became a minister of the state church of Sweden. He preached with much earnestness and zeal, and the blessing of the Lord accompanied his labours. But soon he began to have doubts respecting the propriety of admitting unconverted persons to the Lord's Supper. It was at this time almost unknown for a minister of the state church to have any scruples on the subject. Those few persons who dared to entertain such scruples were stigmatized as Separatists, and were the objects of scorn and obloquy. These conscientious scruples caused Mr. Wiberg much anxiety respecting the course he should pursue, and as his health had been impaired by over exertion in preaching, he resolved to ask permission of the Consistory of Upsala to suspend his labours for a season. This permission was granted, and he was for two years engaged in translating and publishing some of Luther's works.

There were at this time in the north of Sweden a number of pious Christians who had left the state church owing to scruples similar to those entertained by Mr. Wiberg. Having confidence in him as a truly evangelical minister, they applied to him to separate formally from the state church, and to become their pastor. He was not yet convinced of his duty to take so decisive a step, but his connection with these Christians caused him to be twice summoned before the Consistory of Upsala. The first time he was suspended for three months; the second, his banishment was contemplated, but his principal accuser having died by his own hand, he was set free. At this period a few minds in Stockholm became interested on the subject of baptism, and the banishment of Nilsson, and his appeal to King Oscar, drew public attention to the same subject. Mr. Wiberg strongly opposed the views of the Baptists; but in 1851 his friend, who was going to Hamburg on business, requested him to accompany him as interpreter; and while there he visited the Baptist church, and became acquainted with the Rev. J. G. Oncken and the Rev. J. Köbner. The spirituality and earnest piety of this church were noticed by Mr. Wiberg with heartfelt pleasure. Its constitution and discipline appeared to him to be formed on the apostolic model. But to their views of baptism he could not consent. On his departure from Hamburg, Mr. Köbner gave him several tracts on the subject, among which was a copy of the German translation of Pengilly's "Scripture Guide to Baptism." This he read on his return to Sweden; and when he saw the exposition which Dr. Dagg gives of 1 Cor. vii. 14, his confidence in infant baptism began to be shaken. The Christians in the north were awaiting decision on the question of his becoming their pastor, and when informed of his new views, they were amazed and shocked, and, in their perplexity, applied to a clergyman in Finland, who made Mr. Wiberg to appear to his former friends a noxious heretic and an apostate, not only from the Lutheran faith but from the Lord Jesus Christ. This was a severe trial, but at last he promised to write them a book in reply to the false statements and calumnies of which he was the object. While engaged in this work he was attacked by a severe illness. When he began slowly to recover strength he applied himself to completing his book. He also held meetings, at which some were led to inquire what they should do to be saved, and found peace in believing in Christ. The Governor of Stockholm prohibited these meetings, but an influential newspaper having advocated their cause, they were again permitted to assemble. Mr. Wiberg's health still continued very infirm, and the physician advised a sea voyage. At this time an opportunity offered of his obtaining a free passage to the United States, of which he gladly availed himself. He earnestly desired to be baptized, and it was his hope that in America this desire might be fulfilled; but, as we have already seen, he was permitted by the providence of God to receive baptism at Copenhagen, the vessel having been detained there for one or two days soon after leaving the shores of Sweden. On arriving at New York he joined the Mariners' Church, and laboured for some months as a colporteur and evangelist.

It may be necessary here to notice that while the laws in Sweden are, as we have seen, most stringent for the prevention of dissent, and absolutely forbid,

under pain of fine and imprisonment, any religious act or service whatsoever except those regularly connected with the state church, there is, at the same time, *entire freedom of the press*, and sentiments which it is a crime to speak in a private room to half a dozen friends may be freely circulated *in print* throughout the length and breadth of the country. The impossibility of such a state of things long prevailing will be readily perceived by the English mind, and the result in Sweden already tends to prove that while the people are enlightened by a free press, religious intolerance must soon succumb to the power of public opinion.

Soon after Mr. Wiberg's arrival in New York he became connected with the American Baptist Publication Society, and was engaged in preparing books and tracts in Swedish; and the Society finally determined to organise a system of missionary colportage, and appointed Mr. Wiberg its superintendent at Stockholm. Special services were held on occasion of his being set apart for this work; and before leaving the shores of America he was united in marriage to a devoted member of a Baptist church in Philadelphia, a lady eminently qualified to sympathise with and assist him in this work of faith and labour of love. Mr. and Mrs. Wiberg reached Stockholm in November, 1855, and were hailed with great joy by the brethren there. The Lutheran press took immediate notice of his arrival in terms of alarm and warning; a number of tracts were widely circulated against the Baptists; from the pulpits of the state churches they were loudly condemned, and every obstacle which could be devised was placed in the way of the newly-appointed colporteurs. One of them, Swen Swenson, after giving an interesting account of services in which he had preached to crowds of eager listeners, says:—"I was sitting quietly one morning explaining the word of God to some friends, when suddenly the house was filled with enemies of God and all righteousness. They pushed me off the chair on which I sat, giving me repeated blows on my head, and pulled out my hair by the roots. They then dragged me out of the house to another place, where they recommenced striking and kicking me." After further ill treatment, he was taken to the prison; he then says:—"Here I was met by the gaol-keeper with curses. They then proceeded to clip my hair close to my head, strip me of my clothes, and drench me with cold water; after which they put on me a prisoner's dress—a very coarse, thin, grey material—and threw me into a dark cell. As the weather was quite cold, I was seized with a violent chill. But the Lord rengthened me, and so manifested himself to me that I was able to rejoice in him, and to feel I was not left alone. From this place I was removed to a cell where I could see. Here I remained three days; after which I was placed on a prisoner's car, and driven to my native place to be set at liberty. So terribly had the people been frightened, that even Christians were afraid to receive me into their houses. A watch was then set in every village to arrest me in case I should cross the boundaries of the parish in which I lived."

Very many such cases might be described; but, notwithstanding all opposition, the work of the Lord prospered greatly. Soon after Mr. Wiberg's arrival in Stockholm he became pastor of the church there. A Sunday-school was formed; tract-distribution and house-to-house visitation amongst the poor were commenced by the members; a winter school for giving instruction to the colporteurs was undertaken; and on January 1, 1856, Mr. Wiberg issued the first number of a religious periodical called the *Evangelist*, which has since reached a large circulation, and been blessed to the conversion of sinners.

During the last four years, Sweden has been permitted to share in those glorious revivals of vital religion which have been granted in answer to the earnest prayers of God's believing people. A rich blessing has especially rested on the labours of the colporteurs, who have now penetrated into almost every province, and tens of thousands of thoughtless sinners have been arrested by the Spirit of the Lord and turned from darkness to light, and from the power of Satan unto God. The indifference which has so long characterised

ple has given way to a spirit of anxious inquiry; and while there are within the pale of the state church who are brethren in Christ, thers have been farther led to see its errors, and have been united wship with the Baptist churches now scattered through the country. he little one has become a thousand; and though only six years have since the first church was formed (excepting that formed by Nilsson . most of whose members emigrated to America), there are now in more than 100 churches, with about 5,000 members.
tatistics for the past five years are as follows:—

January, 1856 ...	12 churches	476	members.
„ 1857 ...	21 „	961	„
„ 1858 ...	45 „	2,105	„
„ 1859 ...	69 „	3,487	„
„ 1860 ...	102 „	4,548	„

Viberg is now travelling in England and Scotland with a view to nds in aid of the Mission, especially for the erection of plain places nip, and for supporting additional colporteurs in the districts yet d. "The field is white unto harvest, but the labourers are few; pray efore, the Lord of the harvest that he would send forth more labourers." le we thus pray, be it ours to live up to the privileges He has granted ling in the glorious work of sending out the messengers of peace, that pel may be preached throughout the world, and that time be hastened all men shall know the Lord, from the least unto the greatest."

M. J. W.

PAPERS FROM MY NOTE BOOK.

BY C. H. S.

ie olden times, before Tract Societies had covered the land with reatises upon godliness, there were good men who individually ed the same work. One who calls himself R. Younge Florilegus has some twenty pithy and practical tracts, not mere scraps or single but respectable pamphlets, some of them running up to sixty-four Of his first issue he says, "There are therefore at the place herenentioned, eight several books, purposely composed, whereof one freely given, and the other seven lent *gratis*, to any that shall them."

he Blew Pales, over against the High Constable's, short of Shoreditch where is a glass lanthorn in the window; such as please may read

lid the good man content himself with merely offering his works who choose to call for them, but he prepared two treatises for , which he sent to their doors. The note at the foot is judicious.

I that it may not be thought a begging busines, the Messenger is only to with your servant, and go his way."

xcellent quality of his writings may be inferred from the fact that recommended by Richard Vines, R. Baxter, Joseph Caryl, Gataker, John Downame, Samuel Bolton, and several other ritanic divines.

e book for this month is filled with such extracts as shall suffice

to give an idea of the style of tracts which did their work in 1655. If not quite so smooth in style as those of our day, none can deny that they are quite as rich in thought. In the first tract upon the "Prevention of Poverty" there is a very smart hit for graceless men who glory in riches.

"*God puts money indeed into these earthen boxes, which have only one chink to let in, but none to let out,* with purpose to break them when they are full. *What was Haman the better for all he had when the king frowned upon him? Or the happier for being lift up the* ladder, *when he was to come down again with a* rope? *For aught thou knowest, this very night thou mayest lose thy gold, thy life, and thy soul too.*"

And how true is the following rebuke of aged worldlings:—

"*Though he have one foot in the grave, yet his appetite and pursuit of gain are but new born. Yea, though he hath outlived all the teeth in his gums, the hairs of his head, the sight of his eyes, the taste of his palate; though he have never so much, yet he hath not enough, and therefore would live to get more, and covets as if he had a thousand generations to provide for. He lives as if he were never to die, and dies as if he were never to live again. Covetousness in old men is most monstrous, for what can be more foolish and ridiculous than to provide more money and victuals for our journey when we are almost at our journey's end.*"

This is forcible language, and we commend it to the imitation of all writers of tracts who desire their productions to be read. His treatise, entitled "The Odious, Despicable, and Dreadful Condition of a Drunkard, drawn to the life," is one of the most pungent satires in any language, but is unfortunately too coarse for modern tastes. His graphic pictures of intoxicated men are like Hogarth's paintings, and the very roughness is but the result of stern adherence to truth.

"*Sure I am, many do that in a tavern which they will repent at Tyburn, and nothing more common than for drunkards to kiss when they meet, and kill when they part. A drunken man will make an affray with his own shadow, or suppose he but nods his head against some post or table (for they will even fall asleep as they sit), he is so stupefied, that in revenge he will strike his opposite companion for the wrong, and then call for drink to make himself friends again; which friendly cup gives occasion for a second quarrel: for whether he laughs or chafes he is alike apt to quarrel.*"

We invite the attention of all mean and miserly churches to the following extract from another paper, entitled "The Pastor's Advocate":—

"*Many men think* that *money ill spent which is given to ministers. They use preachers, in case they like them, as carriers do their* pack-horses, *who lay heavy burdens upon their backs, and then hang bells at their ears to make them music; or rather as gentlemen use* post-horses, *whom they* spur *till they are spent, and then call for a fresh one. Meanwhile they sit still, and think to go to heaven by giving them the hearing, which is commonly all they give them. It is Satan's policy, that they who maintain the truth should not have enough to maintain themselves, and it is the pride of this sacrilegious age that the minister be always the poorest in the parish. They empty their* books, *they empty their* veins, *they empty their* brains, *but they must feed upon* turnips, *and leave their* posterity beggars. *Perhaps they will give a minister great* thanks, *and if he*

be a witty man, that tickles their ears and pleaseth their sense, they will extol him to the skies. But ministers cannot, chameleon-like, live upon the air of thanks, or become the fatter for empty praises."

One feels half inclined to send out an edition of this tract to certain rural churches that starve their ministers to their utmost, for it still seems to be an axiom with some, that "to keep ministers poor is the only way to make them study, therefore they must be dieted like horses for a race, not pampered. A fat bird, say they, will not sing, a fat dog cannot hunt." What hard raps in these sentences, which we cull almost at random:—

"*Many men's shoe-ties cost them more in a year than God and their souls.*" "*Yea, a fiddler, a player, or dancer, is better maintained than a preacher, as if the better were the least to be cared for.*" "*Men would have fire kept in the sanctuary, but allow no fuel; they would have the lamp burn, but without oil.*" "*They* decrease *the minister's maintenance, but* increase *his work, which is like Pharaoh's oppressing of God's people—get ye straw where ye can find it, yet shall nothing of your labours be diminished. They might as well shut a bird into a cage, give her no meat, and yet bid her sing.*" "*Our Pharisees are worse than the Pharisees of old, for what saith one of the worst of them?* I pay tythes of all that I possess. *I should have thought that he lied, but that our Saviour's word bears witness to the fact, even to mint and cummin. A Pharisee in Jerusalem was an honest man compared with many citizens of London, yet that Pharisee went to hell in all probability.*"

As for the doctrinal teaching of our author, theology is rather less his subject than morality, but whenever he touches it, his words ring like the right metal. We will quote two extracts from "Instruction to prevent Destruction." The first shows his confidence in the perseverance of the saints, the second his love to holiness in the people of God:—

"*The winds may well toss the ship wherein Christ is, but never overturn it. If Christ have but once possest the affections, there is no dispossessing him again. The league that heaven hath made, hell wants power to break. Who can separate the conjunctions of the Deity? Whom God did predestinate, saith Paul, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified (Rom. viii. 30). They shall sooner blow up hell with trains of powder, than break the chain of this dependent truth. No power of men or devils is able to withstand the will of God, it shall stand firmer than the firmament.*"

"*Since all natural men are so apt to censure the religious, cause or no cause; and since they have so many reasons to induce them to it; let us for our Maker's, and for our blessed Redeemer's sake, take heed what we do; lest we shame our profession, and make the way of truth to be evil spoken of (2 Pet. ii. 2). Not that I expect their mouths will be stopt; for faults they would find in Christ himself, did he live amongst them: neither can God please them, as you may see by their continual murmuring at the several passages of his providence. Being like the Israelites, who were never content, for when they had water they murmur for bread; when they had bread they complain for flesh: as if they had boarded with God, and he were to provide them diet, and they were expected honestly to pay for what they took. Only let them have no* just *occasion to censure and speak evil of us: for though all true Christians pass under their sharp censures, and bitter reproaches, yet I cannot yield him a true servant of Christ that deserves it.*"

"Wherefore, if we belong to God's family, let us show what house we come of: not only by our livery, but by our living. The sons of God must be pure, blameless, and without rebuke (Phil. ii. 15). In the primitive times, a Christian was known from another man only by the holiness and uprightness of his life and conversation, as Tertullian reports."

With this last we take leave of the old brown-papered book, entitled "A Pleasant and Profitable Paradise," which is made up of the pamphlets all bound together; and we bid God-speed to every writer who, like our worthy author, is desirous to leave "a precedent for which both the present and future ages shall praise him," although we think there are very few who have so good an opinion of their own works as to say with him, "If such as they concern shall be pleased to make use of them, they will probably find in them the flower, cream, or quintessence of what would otherwise cost them twenty years' reading to extract."

THE BAPTISTS OF LIVERPOOL ONE HUNDRED AND FIFTY YEARS SINCE.*

If we look back, by the aid of such annals and records as exist, at Liverpool 150 years ago, when Anne was queen of England, we shall find that, in comparison with its present magnitude, it was a small and unimportant town, extending not more than half-a-mile eastwards from the river, that its buildings were few and scattered, its population little over 6,000, and its only places of public worship two churches of the Establishment, a Presbyterian chapel, probably, a Roman Catholic chapel, and a small Quaker's meeting-house.

In tracing the first establishment of the Baptists in Liverpool, it is neccessary to advert for a few moments to the mother church at Hill Cliff in Cheshire.

In an early part of the reign of Charles II. a number of persons of the Baptist denomination sought refuge from persecution in the county of Chester, and, favoured by the seclusion of the situation, fixed their habitation at Hill Cliff, a village near the banks of the Mersey, about three miles from Warrington. In 1663, they purchased a piece of land, and erected a chapel of stone, upon the side of the hill, and within the skirts of a wood.

That ancient meeting-house has been twice enlarged or rebuilt, and a church of baptized believers still meets in that place under the present pastorate of the Rev. A. Kenworthy.

An incident in the history of the church at Hill Cliff is interesting, and illustrative of the state of society at the time, in contrast with the rights and privileges we now enjoy.

At a late hour one Saturday evening, in the spring of the year 1683, a family of pilgrims, after a long and wearisome journey, entered the town of Warrington. The head of the family was Mr. Rowland Hall, who had been an eminent merchant in Southwark; but the circumstance of his being a Baptist, of strict moral character and exemplary piety, was sufficient to expose him to the fury of prelatical bigotry and intolerance, and after having been subjected to numerous severe penalties, he at length retired from the metropolis, and sought

* The Editors thankfully acknowledge the kindness of their friend who contributed this paper, and invite similarly brief, pithy, and interesting accounts of various Baptist Churches.

for peace and safety in the retirement of the country. On the morning of the next, "the Lord's, day," the family went forth to seek a place of public worship, and observing a number of people, of serious demeanour, apparently going to some place "where prayer was wont to be made," they followed them unobserved, and were thus led out of the town to the little sanctuary at Hill Cliff. As the strangers entered the chapel the minister was engaged in the service, and, fearing they might be spies upon their liberty and doctrine, he paused. Mr. Hall, judging the cause of his alarm, waved his hand, and desired him to proceed, assuring him they were friends. After the service a recognition of the ties of Christian fellowship was established, and the persecuted family found in this obscure situation a people after their own heart, amongst whom they took up their abode and united themselves with the little church.

After the erection of the chapel at Hill Cliff, the number of members increased considerably, and in a few years another chapel was erected in the town of Warrington.

From the church at Hill Cliff nearly all the Baptist churches in Lancashire and Cheshire have sprung, and amongst others the churches in Liverpool.

At the close of the seventeenth century there resided in Liverpool and its vicinity a few persons of Baptist principles, one of the most zealous and influential of whom was a physician of some eminence, named Beane, or Fabius, who resided in a large house at Everton. This gentleman opened his house for public worship, and invited ministers to preach there.

In the year 1700, Mr. Francis Turner, then pastor at Hill Cliff, paid several visits to the brethren at Liverpool; and at the Manchester Quarter Sessions, in July of that year, the house of Dr. Fabius was duly licensed for public worship under the Act i. William & Mary.

The success which attended the preaching of the Gospel soon made it necessary to provide for a larger number of hearers than the house could accommodate, and a chapel of timber was erected in the grounds of Dr. Fabius, to which was added, in the year 1707, a burial-ground, the gift of Dr. Fabius, and conveyed by him to trustees for the denomination.

This burial-ground still exists. It is not now used, but it contains the remains of almost all the early Liverpool Baptists.

In the year 1714, the church at Liverpool, which had previously been a branch of that at Hill Cliff, and had been occasionally supplied by the minister of Hill Cliff (who had performed the journey on horseback, there being no public conveyance), was formed into a distinct church, and on the 13th of July in that year Mr. Peter Davenport was called to the pastoral office.

The following is a copy of the memorandum in the church-book at Hill Cliff, dated the 3rd of July, 1714:—

"*Whereas it was then requested, at a General Meeting of the church at Hill Cliff, by our Christian friends of the Leverpoole Quarter, that our Brother Peter Davenport might be enstated into the pastoral office amongst them, and that they should sit down in church fellowship by themselves; not but that occasionally, and as Providence called and made way, any of them might sit down at the Lord's table with us or we with them,*

"*This their request being taken into consideration, was granted them, upon condition of the performance of their then promises, viz., first, That Brother Peter Davenport, upon the brethren's, or the majority of them, requiring the same, would concur with them in the officing of them with elder or elders, teaching or ruling, or both, and with deacon or deacons, as they should see occasion. Second. That the said Brother P. Davenport would encourage such in exercising their talents whom the Lord hath already endued with teaching or preaching gifts and minis-*

terial abilities, for the benefit of the Society, and all such also whom the Lord may, for the future, qualify with such gifts. The above solicited request of our old Leverpoole friends was granted by the church as their act, and was ordered to be inserted in the church-book on the day and year above written."

Mr. Davenport continued pastor of the church only about four years and a half, when he removed to London.

After worshipping for some years in the chapel at Everton, the Liverpool Baptists erected a chapel in Byrom Street, now called St. Stephen's Church, which was opened for public worship in 1722. This place was enlarged in 1773, and in 1789 was abandoned for a larger chapel in the same street, now occupied by the Rev. T. Dawson, and the old chapel was disposed of to the Church of England.

Mr. John Johnson appears to have been the pastor of the church in Byrom Street until 1747 or 1748, when in consequence of changes in his doctrinal views he left, and, with some adherents, opened another chapel in the town.

Mr. Samuel Medley, author of many of our well-known and favourite hymns, was ordained pastor of the church in Byrom Street on the 15th of April, 1772, and, after a very successful ministry, died on the 17th of July, 1799.

Liverpool, with its suburbs, has now a population of half a million souls, and the Baptists of Liverpool (including the Welsh) have thirteen chapels, besides other preaching stations, and efforts are now being put forth to make their position still more commensurate with the increase of the population and importance of the place.

Liverpool, Jan. 15, 1861. J. U.

A DIALOGUE UPON NAMES.

REPORTED BY A TATLER.

Pastor.—Well, friends, there is a pound or two left in the poor fund, do you know any more of our members who want a little help this cold weather.

Senior Deacon.—Yes, Sir, there is old John Ellis who needs as much as ever, and there is widow Tomkins who finds it almost impossible to get even bread enough for her six children.

Deacon Sharp.—As for Mrs. Tomkins, I think she needs help badly enough, but is she regular in her attendance; Brother Smith, will you kindly look in the ordinance book.

Deacon Smith.—Here it is: "Clarissima Ada Tomkins." She has been at the table eight times in the year, and that is quite as often as she can leave her little ones; while her husband was alive she was never absent.

Pastor.—Ah, poor soul, let her have some assistance by all means; but what a name for a char-woman, and what a fall from Clarissima to Tomkins. Her husband, I think, was a tailor in Paradise-place, and the good woman must have had very little means wherewith to maintain her dignified name, even when he was in good work, but it must be very sad for Clarissima Ada to go out scrubbing floors and washing dirty linen.

Senior Deacon.—The eldest daughter is also a member, and a very good girl she is, but I think none the better of her for wearing the fine name of Georgiana Victoria, but really people are getting so very grand that the good old Thomas, John, and Mary, of my younger days, are growing quite out of fashion. Here am I plain James, and my porter is Frederick Horatio Adolphus Jones, and

calls his boy, who is a dirty little sinner, Victor Emmanuel. There was none of this nonsense in my young days. It is exceedingly ridiculous to notice this affectation and vanity; I don't think it is at all becoming in Christians to give such high-flown titles to their children, it is quite as bad as the finery which you condemned so properly last Sunday, and I am sure it springs from the very same silly pride.

Pastor.—Perhaps it does, brother, but as to the olden times, people were as foolish then as they are now. In the good Puritanic days absurdities even worse than this were perpetrated. Recollect Praise-God Barebone, who was unfortunate enough to be made godfather to one of Cromwell's parliaments. He seems to have been a tolerable preacher, and a first-rate orator, but his unfortunate name would have ruined him had he been as great as Cromwell himself. He had, however, two brothers who had still more cause to blame the pair of Barebones who had the pleasure of naming them, for one was called, "Christ-came-into-the-world-to-save Barebone," and the other, "If-Christ-had-not-died-thou-hadst-been-damned Barebone, which last the cavaliers shortened and left only the last word standing. It gave the profane a very excellent excuse for using bad language.

Deacon Sharp.—That reminds me of a jury list which I copied the other day from an old record of the county of Sussex: I will read it:—

Accepted Trevor, of Norsham.
Redeemed Compton, of Battle.
Faint-not Hewett, of Heathfield.
Make-peace Heaton, of Hare.
God-reward Smart, of Fivehurst.
Standfast-on-high Stringer, of Crowhurst.
Barth Adams, of Warbleton.
Called Lower, of Warbleton.
Kill-sin Pimple, of Witham.
Return Spelman, of Watling.
Be-Faithful Joiner, of Britling.
Fly-Debate Robert, of Britling.
Fight-the-good-fight-of-Faith White, of Emer.
More-fruit Fowler, of East Hadley.
Hope-for Bending, of East Hadley.
Graceful Harding, of Lewes.
Weep-not Billings, of Lewes.
Meek Brewer, of Okeham.

There's a list of saints, doctrinal, experimental, and practical.

Pastor.—What rare amusement the libertines of Charles the Second's court must have found in such strange titles, and how much the doctrines and truths of Scripture must have been laughed at through this custom. Yet, no doubt, those who chose the names were good, honest, earnest, Christian men and women, and it never struck them that they were making sport for the children of the evil one. Poor Mr. Barebone would, I fear, feel rather sore when he found everybody laughing at his name: better to be Standfast-on-high Stringer, than Praise-God Barebone. Let us hope that Graceful Harding had no hump on his back, and that Make-peace Heaton never became a lawyer, or the names would have been as inappropriate as they are laughable. The wits in the civil war declared that the genealogy of our Saviour might be learned from the names in Cromwell's regiments, and that the muster-master used no other list than the first chapter of Matthew.

Deacon Sharp.—It was all very well for those godless gentry to laugh at the names of the true-hearted Cromwellians, but they gave up their laughing when Abraham, Isaac, and Jacob, and all the rest, met them in the battle-field; then they found the sword-cuts of Aminadab and David and Zerubabel much too sharp and quick for their liking.

Pastor.—Yes, that is most true, but really who among us could help joining in a laugh when we heard the muster-master call Jehoshaphat Briggs, Jechonias Styles, or Salathiel Hodges? I remember a curious American anecdote, which I met with in a book entitled "Ten Thousand Wonderful

Things," a book which by-the-bye I would recommend you to read if you want a few hours' amusement and like to get instruction at the same time. The tale runs thus: "About the beginning of the present century a New England sea-captain having some business at a public office, which required him to sign his name, was rather tedious in performing the operation. The officer who was waiting for the signature was both impatient of the delay and curious to discover the cause of it. Perhaps the captain had a long string of titles, which he wished to parade, such as Honourable, Esquire, or Colonel of Militia, or possibly he had a whim which prompted him to write the place of his nativity, residence, age, height, and complexion. Nothing of the kind; the captain had written his name, his whole name, and nothing but his name, and there it stood as illegible as the officer could desire, but yet too plain to be mistaken, "Through-much-tribulation-we-enter-into-the-Kingdom-of-Heaven Clapp." The officer made as demure a face as possible, and despite his violent inclination to indulge in a hearty laugh, he said, "Will you please to tell me, Captain Clapp, what might your mother have called you in your infancy, to save herself the trouble of repeating a sermon whenever she had occasion to name her darling?" "Why, sir," replied Captain Clapp, with all simplicity, "when I was little they used to call me Tribby for shortness."

Now I do not believe that any name used in these times can match with Captain Clapp.

Deacon Smith—I have been much amused by you all, but I must be allowed to say that strange names were not so frequent during the Commonwealth. I have read down the list of the officers of Fairfax's army, and Captain Consolation Fox is the only odd one among them. As for the jury list, it is a wicked fabrication by Dr. King, who was hard up for anecdotes when he made it, and it was much too bad for Hume to insert it at the end of his history as if it had been a fact. The whole of this slandering of the glorious Cromwellians is the result of malice, and time will rob it of its sting.

Junior Deacon.—I do not think it matters much what name a man is called by, but a Christian should neither make his child ridiculous by naming him absurdly, nor show his own littleness by imitating the great of the earth in multiplying a needless array of names. I confess I like an appropriate name if it can be found, and especially if it be commemorative of some family affliction or mercy. Yet for all this, for the very music of the thing, I would not call my girl Kerenhappuch, nor the boys Mordecai or Habakkuk. When one of my friends lost his wife at the birth of his last child, he very beautifully called the boy Benjamin Benoni; and we have twin-sisters, members with us, who are most excellently named Martha and Mary.

Senior Deacon.—Yes, that just meets my taste, but I don't like Christian people calling their children Hercules, Diana, Flora, and such like idolatrous rubbish. When our missionaries receive the South Sea Islanders into fellowship, they get them to drop their old heathen names, and I cannot see either sense or reason in our taking up what these good men are glad to throw away.

Pastor.—There is much force in what you say, when we remember how the early believers often received new names when they were baptized. Now as our dear children cannot change their names when God is pleased to call them by his grace, and when they profess their faith by baptism, I think we ought to give them names which they need not wish to leave behind them in the pool.

Deacon Smith.—My dear sir, as our conversation has taken such a turn, will you allow me to ask you one question before we leave the matter altogether. Do you not think that many names which mothers give their babes are taken out of novels?

Pastor.—Yes, I do, and I say it with very deep regret. I fear that among religious people light and flashy novels are read far more extensively than we would dare to suspect. I have heard most romantic titles given to boys and girls, whose parents are, I trust, godly persons, and I have ventured to ask where the names came from, and have been somewhat hesitatingly informed that papa admired so much a character in one of Dumas's late works, while it might occur that mamma had met with it in a book which she had out of Mr. Mudie's library by mistake, and which she read through without knowing that it was all fiction until she came to the end of the story. I fear, however, that our poorer people cull their grandeur from the *Family Herald*, and the volumes of trash which they borrow for a few pence at our cheap circulating libraries, which I know from frequent observation seldom contain a dozen books besides the frothy fictions which modern writers pour forth in endless abundance. But let us return to the poor, be their names what they may.

THE DIFFERENCE.

BY THE REV. JAMES SMITH, CHELTENHAM.

THE Church and the world are essentially and eternally distinct. They ever have been, and will be until the Lord Jesus comes. Yet they dwelt together on the same earth, and are at times so mixed, that it is not easy to distinguish them. But as when Israel dwelt in Egypt, the Lord kept them distinct, and when about to bring them out, did most plainly separate the one from the other, so it will be with the Church and the world in the end of the age. Let us look at the testimony of Moses in this light, "*The Lord doth put a difference between the Egyptians and Israel.*" Exod. xi. 7.

THERE IS A DIFFERENCE BETWEEN THE LORD'S PEOPLE AND OTHERS. This difference is *ancient*, for the Lord chose his people in Christ, predestinated them to be conformed to his image, appointed them to the adoption of children, and prepared for them a kingdom before the foundation of the world. It is *legal*, for he sent his Son to pay a ransom price for them, to redeem them to himself by his own blood, out of every nation, kingdom, and people; by this price he purchased them, and they became legally his. This led the apostle to say, "Feed the Church of God, which he hath purchased with his own blood;" and, "Ye are not your own, for ye are bought with a price, therefore glorify God in your bodies, and in your spirits, which are his." It is *effectual*, for they are called by God out of the mass of mankind, are created men in Christ Jesus; in consequence of which they come to Jesus, dedicate themselves to Jesus, and engage to live and die for him. It is *experimental*, for they experience a change of heart and a change of state. They are born again, born of the Spirit, born of God. They are pardoned as criminals, justified as believers, and taught as children. They have faith given them, the love of God shed abroad within them, and sweet and holy comfort imparted to them. It is *providential*, for God's providence toward them is special and particular. They are supplied with all they need, receive all they wish, or are taught to be satisfied without it. It is *practical*, for grace leads them to separate from the world, dedicate themselves to God, and employ their talents in the service of God. They are not of the world, even as Jesus is not of the world.

THE DIFFERENCE BETWEEN THE LORD'S PEOPLE AND THE WORLD IS MADE BY

HIMSELF. "*The Lord doth put a difference between the Egyptians and Israel.*" It is done by his purpose and decree. By his purpose which led to the eternal council, by his decree which was passed in the everlasting covenant: "Known unto God are all his works from the beginning." It is done by his promise and grace. He promised to put enmity between the serpent and the woman, between his seed and her seed; and by his grace, transforming and sanctifying his people, he does so. It is done by his Spirit and his word. For the Spirit, working by the word, separates the one from the other, rendering them distinct. and keeping them distinct. It is done by his providence and work. By the former he proves himself their God, and by the latter he proves himself their Father. Thus in eternity he planned their separation; in time he separates them; and to all eternity he will keep them separate. The Lord ever hath put a difference between Israel and the Egyptians, and he ever will.

The question, therefore, is of the highest importance, To which party do I belong? Am I an Egyptian, or an Israelite? I may be enrolled among the latter, meet with them, and join in all the externals of religion, and yet not be really of them; "for they are not all Israel, which are of Israel." "He is not a Jew that is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Let us, therefore, get the question settled, and keep it settled. In order to which, let us not be satisfied with a few faint, or feeble, or questionable evidences of grace, but let us seek for deep and thorough sanctification; thorough and entire dedication to God. Let us come right out of Egypt, leave all the dangers of the Red Sea and the wilderness, following Jesus as the Jews did Moses; and allowing the cloudy fiery pillar to lead us through the journey of life. The clearer the line of demarcation between us and the world, the better. The more thorough and entire our devotion to the Lord's cause and service, the better. A mixed multitude went up out of Egypt; some Egyptians, and others, would mix with Israel, but they soon fell a lusting and perished in the wilderness. Even so at the present day, there are many in the Church who are not of the Church, and by some means or other they will be separated before long. As in the days of the Apostle, so it will be again, as John testified, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

Finally, what a separation will be made between the Egyptians and Israel at last, when the Lord shall send his angels to gather out of his kingdom all things that offend, and them that do iniquity. When he shall say to the reapers, "Gather together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." Then shall be gathered together before him all nations, and he shall separate between them, as the shepherd divideth between the sheep and the goats; and he shall set the sheep on his right hand; but the goats on his left. And these shall go away into everlasting punishment, but the righteous into life eternal. Which will be my doom? Reader, which will be yours? What are we now? Whose image do we bear? Whose Spirit do we breathe? Whose example do we copy? For what do we live? By what rule do we walk? Where are our hearts? Lord, search us and try us, and let us not be found among the Egyptians at last, to be drowned in the Red Sea of thy wrath!

Reviews.

Porter's Lectures on Homiletics and Public Prayer.
Bible Handbook. By J. Angus, D.D. Tract Society.
Scripture Text Book. 2*s.* 6*d.* Ward & Sons, Dublin.
The Bible Text Cyclopædia. By the Rev. J. Inglis. 7*s.* 6*d.* Houlston & Wright.
Biblical Cyclopædia. Dr. Eadie. 7*s.* 6*d.* Religious Tract Society.

A large number of young men professing ministerial gifts are to be found in all our congregations, but they need encouragement and direction, or else it may happen that their abilities will be lost to the Church. Our colleges and educational institutes are, doubtless, a great advantage to those who can avail themselves of them; but there is a class of men who are quite unable, and even unwilling, to submit to a regular and lengthened course of tuition. With these we sympathise most thoroughly, knowing as we do, by experience, the sternness of the task of self-education. Right happy shall we be to aid these brethren by words of counsel, and more especially by directing them to the best books on subjects most needful for a minister to understand. With this view we have introduced the works mentioned above.

Porter's Lectures are invaluable. Having gone through them two or three times with classes of students, we are thoroughly conversant with every paragraph. Judicious, sound, practical advice is here given, and in a style so simple and commanding that it almost compensates for the absence of that influence which only the living teacher can exert. If our brethren in the ministry will read it for themselves, and introduce it to the lay-preachers of their congregations, they will do essential service to the Church and to the world. Greatly do we need an increased staff of common-sense, plain-English Gospel-preachers, whose anointing shall be of the Spirit, and whose communications shall fire the very souls of their hearers; such men, by God's good grace, these lectures will train for the battle, and instruct for the victory.

Dr. Angus's Handbook has been already reviewed in our pages, but as we are fresh-comers, and the edition before us is new and magnificent, we are at liberty to mention it again. We have not simply read this book, but we have studied it thoroughly, and we are thankful to the able president of Regent's Park College for condensing so much solid information into so small a space. The student will find in these pages an introduction to exegetical, historical, systematic, and pastoral theology; he will learn the chief evidences of Christianity, and become acquainted with "*the Book*" and its story. If he shall rise from his reading unbenefited we should advise him to give up all hankering after a pulpit, for he who cannot learn with such an instructor was never meant to be a teacher of others. The edition at 5*s.* will be most suitable to the pockets of our young men, but the larger edition, with its clear type, will be much less wearisome to the eye, and more worthy of a lasting place upon the library shelf.

The Scripture Text Book is an admirable pocket-companion, and will often suggest a discourse, furnish scriptural matter, and arrange the divisions, for men who have little time to spare. Better than any volume of skeletons, this little book will help the lame to run, but will not be a horse to carry the idle.

The Bible Text Cyclopædia is a new and admirable volume. We regard it as, next to Cruden, the most necessary book on a minister's table. The idea is excellent and is well carried out so far as it goes, but we should be glad of a

yet more expanded and perfect work upon the same plan. We are informed in the preface that it is the result of seven years' labour, and we can only say that twice that period would have been well spent to produce such an index to the Word of God.

The last book in the list is now in its seventh edition: to those who cannot afford to purchase Calmet or Kitto, it will be very valuable, and, together with the other four works, will furnish the young beginner with the first tools with which to hew out his path to usefulness and success.

True Manhood; its Nature, Foundation, and Development. A Book for Young Men. By WILLIAM LANDELS, Minister of Regent's Park Chapel. James Nisbet & Co.

MR. LANDELS is so well known to our readers, that it is unnecessary for us to introduce this volume to their notice with elaborate criticism or lengthened commendation. Suffice it to say, that their estimate of the author must be very high indeed already if this work does not enhance it. It is a book of lofty purpose, full of noble principles, broad views, elevated sentiments, and felicitous illustrations. Here is many a gem of thought, and many a graphic delineation of character,—now holding up the mirror to some prevailing folly, and now presenting some pleasing picture of manly excellence. A book, too, healthful and bracing in its spirit, and in style eminently adapted to the class of readers for whom it is designed. Those who are not young men may read it with profit to themselves, and then they could not do better than make a present of it to some one in whom they feel an interest. This would be at once to further the author's design and crown his labour with the commendation which he most covets.

If the Young Men's Christian Association, and its various branches, had done nothing else, they have made the world their debtor for the many series of admirable lectures delivered to them by some of the greatest men of our times. Noblemen, statesmen, laymen of cultivated minds, ministers of religion of the highest reputation, have deemed it an honour to appear before them, and have increased their own renown by ministering to their instruction. Among these lecturers our friend Mr. Landels occupies deservedly a very important place. This volume alone, constructed, as he tells us, out of lectures delivered by him in this connection, would be sufficient to justify the prominence assigned to him in this department. It bears indeed strong marks of its origin, which, to our thinking, is a blemish, though we have no desire to bear hard upon it. It is perhaps too much to expect that an author should expunge what most probably told exceedingly well upon a large assembly. But we are sure that our readers will be better pleased to have presented to them an extract or two than extension of general remark. Here, then, follows a sketch which has given us unmingled pleasure. The author is speaking of the superiority of moral grandeur or spiritual goodness to intellectual greatness:—

"Take the lives of such men as Byron, Swift, and Voltaire—men distinguished for their intellectual greatness—compare them with that of a woman, of large intellect say, but intellect well disciplined, well stored, gifted with mind, and graced with its specific piety, whose chief delight it is to do kind deeds to those beloved. Her life is poured out like the fair light of heaven around the bedside of the sick; she comes like a last sacrament to a dying man, bringing back a reminiscence of the best things of mortal life, and giving a foretasted prophecy of the joys of heaven—her very presence is an alabaster box of ointment, exceeding precious, filling the house with the balm of its thousand flowers. Her love adorns the paths wherein she teaches youthful feet to tread, and blooms in amaranthine loveliness above the head laid low on earth. She would feel insulted by gratitude. God can give no greater joy to mortal men than the consciousness whence such a life wells out. Not content with blessing the few whom friendship joins to her, her love enlarges and runs over the side of the private cup, and fills the bowl of many a needy and forsaken one. Oh, in presence of such affection as this, the intellect of a Plato would be abashed, and say, 'Stand back, my soul, for here is somewhat far holier than thou.' In the presence of such excellence I am ashamed of intellect; I would not look upon the greatest that ever spoke to ages yet unborn."

It is in passages of this description that Mr. Landels eminently excels; but there are some of another character. We must, however, pass them over. One more extract we will give, and then leave the work with our heartiest wishes for its extensive circulation, as possessing the elements of sterling and permanent value—a text-book of Christian manliness:—

"BENEFIT OF ADVERSITY.—By the mortification of the fleshly nature, the spiritual is exercised and strengthened. By pain God purges men from the dross of base passion that is in them, and makes their sorrow the inverted image of their nobleness. And the soul, freed by the fiery ordeal from the incrustations of selfishness and sensuality which surrounds it, shines forth in its own beautiful lustre. As the flower yields its fragrance most abundantly under pressure—as the discharge of the thunder-cloud purifies the atmosphere and brightens the face of the sky—as the fire severs the dross from the gold, and the burnishing of the lapidary gives brilliancy to the gem;—so our agonising struggles, though fruitless as regards earthly good, give prominence to the noblest traits of character, and invest men with that purified and chastened goodness, that subdued and quiet strength, that blended tenderness and fidelity, which only suffering can produce. Many a man has thanked God for making him feel wretched at times; and not a few of the greatest will be ready to acknowledge that not without trial and disappointment did they become what they are. Nor will any wise man fret and murmur because of his disagreeable environments; but recognising them as of God's ordination, so act in relation to them as to snatch profit from them all. 'Disappointment,' says one, 'is a bitter root, and sorrow is a bitter flower, and suffering is a bitter fruit; but the religious soul makes medicine thereof, and is strengthened even by the poisons of life.'"

Select Psalmody: Tunes and Chants for Public and Family Worship. London: Sunday School Union.

Routledge's Church and Home Metrical Psalter and Hymnal, containing One Hundred and One Psalm and Hymn Tunes, adapted to Six Hundred and Forty Psalms and Hymns. Edited by CHARLES H. PURDAY. Routledge.

Gems of Christian Psalmody. London: Hayman Brothers, 13, Gough Square, Fleet Street.

Hymns and Tunes for Cottage Homes and Sunday Scholars. Hayman Brothers.

The Congregational Psalmist, Chants, Sanctuses, &c. Edited by the Rev. HENRY ALLON. Ward & Co.

The Two Organs: an Essay on Psalmody. By JOHN BURDER, M.A. Bristol: Mack, 52, Wine Street.

Theory and Practice of Harmony and Composition. A Manual. By SAMUEL BARR. Glasgow: J. H. De Monte, 101, Buchanan Street.

MORE tune books! when will this musical measles wear itself out? We had hoped that this attention to Psalmody would have produced some better results. At present it has merely issued in opening a market for compilations far wide of the true mark. Every one seems to be conscious that there is *some* want, but no one to comprehend what is wanted. We ourselves sigh for another tune-book, and we are perpetually disappointed. Some are published in a form wholly unsuited for the use of a congregation; others are a wretched medley of bad, good, and indifferent; others, again, give us good tunes, with excruciating harmonies; and some, a hundred years behind their age, mock us with religious glees, songs, and catches, that are like nothing in heaven or earth, or under the earth. Perhaps a word or two on this subject may be of use, if of no other than to show incompetent editors the folly of wasting paper and type upon collections that had far better be put into the fire.

The seventeenth century comprehended the palmy days of Psalmody. Thomas Ravenscroft published his Psalter in the year 1621. One almost wishes to have lived when, with Howe, Baxter, or Owen in the pulpit, our ears might have been regaled and our minds relieved by a psalm that had in it both taste and devotional feeling. All through that century and the beginning of the century that followed, our forefathers praised God as he has seldom been praised since. Of course we refer to the quality of the psalmody, because we cannot answer for the execution. We are sorry to say that Dissenters were the

chief offenders in the change that has reduced us to our present condition, and the only thing that saved the Established Church their share in this reproach was the organ. For want of organs Dissenting congregations were obliged to employ as leaders men who were called "clerks." Their office was to "give out" the hymn and bawl out the treble (the louder the better) an octave below its true significance. These men were chosen for the quality of their voices, and had little knowledge of music; but their office gave them a kind of professional reputation, Though they could hardly read music at sight, they set up for oracles. They gathered about them a choir, and introduced new tunes. Whatever was most difficult of execution commended itself most: and hence they delighted in fugues, and thought it a wonderful achievement to turn the psalm into an anthem or glee. Great then was the glory of the "*Table Pew.*" It held in subjection both ministers and people. We owe to it the whole of that class of congregational music which is now fast falling into disrepute. But the glory and triumphs of "clerkdom" are departed. No more shall eight or ten roaring voices perform "Pope's Ode" at funeral sermons, nor "Denmark" at anniversaries. Still we want a restoration of the Psalmody of the seventeenth century, and, with respect to modern compositions, a rigid rejection of all melodies and harmonies that can only serve to perpetuate a corrupt taste, and such is at present the taste of the great bulk of our people.

For there really is no denying the fact, that the larger part of our congregations are not satisfied with the plain, chaste, sober, solemn melodies of the olden time. They ask for jigs, crotchets, and quavers—for sing-song, sensuous turns of musical expression. We say, emphatically, they ought not to be gratified; they ought rather to be educated. They ask for the old tunes, but by the old tunes they mean Lydia, Nehemiah, Hampshire, Ebenezer New, Reuben, Jewry, and so forth—tunes which they heard when they were young. These utterly irreligious strains are not to be tolerated; but how are the people to be alienated from them and taught to hate them? Not by such collections as the "Union Tune Book," nor the expurgated edition noted at the head of this article. The latter is only less objectionable than the former because it is smaller; for, although we have some of the ancient melodies preserved, they are spoiled by inconsistent harmonies—harmonies purposely rejected by their authors,

Mr. Allon's "Psalmist," consisting of certain Psalms pointed for chanting, is an excellent collection *of the sort.* For an individual, or a small select party, the chanting of a Psalm is, at least, an innocent recreation. But to expect a large congregation to read music at sight, and to attend to the pointing, and yet at the same time to be regarding the meaning of the words, is so utterly utopian at present, that we cannot help thinking that chants in a Dissenting congregation are a mistake and a piece of senseless imitation. Imitation of what? A cathedral choir. Even in parish churches chants are out of place. Congregations may scramble to overtake them, but in vain. They belong to an educated choir, and for the most part are in their nature antiphonal. For congregations they are a sort of steeplechase psalmody, in which the only object of the individual singer is to be "in at the death." Devotional sentiment can have no place; there is no time for it.

Routledge's "Church and Home Metrical Psalter and Hymnal," edited by Purday, is a book after our own heart. Enlargement of the plan, together with a more judicious choice of hymns and psalms, would make it an admirable tune book, and supersede the labours of many for years to come. But it is too limited, and in congregations that have three services in the day, and three hymns in each service, there is no scope for variety.

The other works on our list do not require any particular notice. The "Two Organs" is chiefly an argument against the use of instrumental music in public worship; and Barr's "Theory and Practice of Harmony and Composition," is of no use except to those who already understand the subject, or have a master at hand. We cannot see that a teacher of music could stand in need of it as a

text book. The collections that we have not noticed are pretty things in their way, but the want they are designed to meet we are unable to perceive. Perhaps they are meant to be musical recreations to amuse pious families on a Sunday evening. If that be their aim, we wish them God speed in families that have nothing better to do.

Lectures on Jonah. Delivered at Hitchin, by the late Rev. JOHN BROAD. With a Prefatory Address by the Rev. J. LEIFCHILD, D.D. Simpkin & Marshall.

WE have no hesitation in classing Mr. Broad among the most honourable and successful workers of our day and generation. Not trained in the schools of our prophets, not pushed into a sphere of usefulness by extraneous influence, but starting as a layman while yet engaged in business, and cultivating diligently the talents which God gave him, he won for himself at last a place among the best reputed ministers of our denomination. The little church at Kensington Gravel Pits, expanded now into the flourishing community at Westbourne Grove, is, or at least was, in our recollection, under deep obligations to Mr. Broad. He was an earnest, spiritually-minded man, who never could be happy unless he felt that he was doing good. His settlement at Hitchin was speedily followed by the erection of the present chapel, one of the most complete and desirable scenes of usefulness which could fall to the lot of any minister whose tastes might lead him to prefer retirement above the duties and engagements of a more public position. As for these lectures, the price is so ridiculously small for their merits, that they ought to be sold by thousands. Mr. Broad was no servile copyist, no empty declaimer, no dealer in vapid sentiment. He discusses difficulties, and gives good reason for his opinions. We cordially commend this little memorial of his pastoral labours.

Brief Notices.

Daily Light on the Daily Path: a devotional Text book for every day in the year, in the very words of Scripture. S. Bagster and Sons.—The diamond only can cut the diamond, and a diligent comparison of one portion of the Sacred Word with another, must ever prove far more effective than merely human comments. This invaluable little book presents the reader with a daily portion, in each case illustrated by an ingenious and felicitous collection of harmonious passages. There are two editions published, one in large, bold type, admirably adapted for the advanced in life; the other and cheaper form of the work is equally legible to those who are blessed with unimpaired vision.

The Children's Church at Home; or, Family Scenes for the Lord's-day. By the Rev. JOHN EDMOND ISLINGTON. T. Nelson and Sons.—Twenty-six complete services, each comprising a sermon, two portions of Scripture, two hymns, and a short simple prayer, all calculated to engage the attention and impress the minds of a youthful audience. In the hands of a godly mother this book will prove a blessing under the hearth-tree. It reminds us of *the dish of milk well crumbed*, of which Mr. Gaius said, "Let the boys have that, that they may grow thereby."

Egypt in its Biblical Relations and Moral Aspect. By J. FOULKES JONES, B.A. Smith, Elder, and Co.—A book on Egypt, in the form of personal travels, but dealing with questions, ancient and modern, in an enlightened spirit, and apparently with a competent knowledge of the subjects introduced. The unlearned reader will find in it a great amount of information, and the learned will find brief disquisitions characterised by sound judgment and independence of mind. A handsome volume, well got up, pleasant to read, and on religious topics thoroughly satisfactory.

The Addresses delivered at Cheshunt College, Oct. 9, 1860. By the Rev. T. BINNEY, and the Rev. H. R. REYNOLDS. Ward and Co.—No great outlay, and the names of the speakers are quite sufficient as

a recommendation. Mr. Binney is known to all the world, and Mr. Reynolds, late of Leeds, is the newly appointed president of Cheshunt College. The Connexion of the Countess of Huntingdon has hitherto been distinguished for soundness in the faith. The appointment of Mr. Reynolds to such an office is an argument that in all vital points he is a true man.

Mysteries of Life, Death, and Futurity, illustrated from the best and latest authorities. By HORACE WELBY. Kent and Co. —Apparently a compilation of passages from many different authors, upon the three great subjects mentioned on the title page: order, however, and unity, have been preserved. It is a book for spare moments of time. The frontispiece is a fac-simile of a curious woodcut from a block print in the British Museum, representing the seven ages of man. Of course we cannot be supposed to endorse every opinion contained in such a miscellany of quotations.

The Underground Railroad from Slavery to Freedom. By Rev. W. MITCHELL. W. Tweedie, 337, Strand. 1s. 6d. Second Edition.—This second edition is a very great improvement upon the first, in the matter of appearance. We felt our soul boiling like a cauldron while we read this unvarnished story of American slavery. Albeit that our strong words upon the abominable crime of slaveholding have caused our sermons to be burned by wholesale throughout the slave states, we feel, upon reading our brother Mitchell's descriptions, that we would fling our most vehement testimony into the hypocritical faces of man-owning professors, even if we were to be burned ourselves as the consequence.

Life, its Power and Purpose. A New Year's Address to Young Men. By the Rev. RICHARD BRINDLEY, Minister of Percy Chapel, Bath. Nisbet and Co.—This little pamphlet, price sixpence, may be well called "multum in parvo,"—a great deal in a small compass. It deserves to be read by every young man in the kingdom. Mr. Brindley is a teacher fit for the age—capable of wielding great influence over that class of society. We would urge our friends to give this address the widest circulation in their power.

Open Communion and the Baptists of Norwich, with an Introduction. By the Rev. GEORGE GOULD. Norwich: Josiah Fletcher, Market Place.—Our pages are neutral on the main subject of this volume; but as a report of legal proceedings in which both sides are equally interested, we may say that it is well worthy of attentive perusal. The history of the Church at Norwich is written with great ability; and, apart from the merits of the controversy, the narrative of its rise, progress, and settlement, so far as the present decision is concerned, must prove acceptable to many who have hitherto heard much of the case, without being able to understand it. The speeches of counsel, too, which are here reported, corrected by themselves, constitute a remarkable feature in the volume, not so much as specimens of eloquence, as of learning, displaying an acquaintance with our denomination which we should hardly have expected to find out of ourselves. It would have been a great loss to our Baptist literature and history if this case had not been fully reported, were it only for the sake of these speeches—which will fully repay the whole cost of the work.

The Sweet Story of Old. Religious Tract Society.—A sweet little book, in large type, for very little readers. It should be in every nursery.

Grace Abounding. A Narrative of Facts, illustrating what the Revival has done and is doing. By Rev. JOHN BAILLIE. Nisbet & Co.—This is a very excellent sketch of the Revival, containing only AUTHENTIC facts, almost all of them *known to the writer personally.* The chaste and interesting style of our esteemed brother has always ensured him an army of readers. He has published a shoal of books, some of which have reached twelve and fifteen editions. He handles the attractive subject of the Revival in a most evangelical and spiritual manner, and we cordially commend his book to our readers.

Spurgeon's Tracts of Testimony. Alabaster and Passmore. Sixpence per hundred.—*Spurgeon's Challenge Accepted, a letter in reply to Tracts of Testimony.*—By ELI CARR.—*Baptism Explained; or the Title of Little Children to this means of grace proved.* By F. R. HALL, D.D., late Fellow of St. John's College, Cambridge. —The first of these tracts are cheap handbills upon baptism, and for general circulation: the second good-tempered epistle is intended to be an answer to them. The arguments in the reply are threadbare, and the wind whistles through them upon the nakedness of the excellent writer's theory. We quote one choice piece of logic, based, we suppose, upon the assumption that "*all Judea*" means every man, woman, and child in that region, which we need only say is almost as ridiculous as infant baptism itself. "One great difficulty that I have in believing that the baptism of John was by immersion, is, the great number of both sexes who came to him to be baptized: some have calculated that there must have

early 2,000,000. No one human being have done it if he had been in the all the time."—The last tract is a pretentious and more foolish affair by here is an N.B. at the foot of page ch we will supplement with another. .—Pharaoh wished to keep the little rom serving the Lord; persons now- keep little children from baptism. coincidence is remarkable." Very kable, indeed; but we might match absurdity, if we were to try. Our says that the children of the Israel- ere baptized unto Moses in the and in the sea, which is most true; also read, "which the Egyptians g to do were drowned," which we hope the doctor will receive as a coincidence as wonderful as his own.

Etymology of the Words of the Greek Language. Longman.—This little work corresponds to that of another by the same author, entitled "A Manual of Latin Etymology." The two together contain a great mass of information on the origin of the words of the Greek and Latin languages. We subjoin the etymology of Βαπτίζω, and would observe that the Rev. F. Valpy, of Garveston rectory, is the author. Βαπτω, Βαπτίζω, to dip, dye, bathe, drench, baptize. As Δάω, Δάπτω; Κνάω, Κνάπτω; from Βαω, for Κατά-Βιβαζω, ἐμβιβάζω, to make to go down or in, plunge (properly).

Intelligence.

MISCELLANEOUS.

RUCTION BY FIRE OF THE BAPTIST L, BURTON-ON-TRENT. — We very regret to announce that the Baptist , Burton-on-Trent, has been de- l by fire. This visitation will, no excite the sympathy of friends, any will be eager to give a helping the minister and the congregation re thus suddenly deprived of the of their assemblies." Donations of the rebuilding of the chapel or erection of a new one, as may be er determined, will be most gratefully l by the pastor, Rev. A. Pitt, 6, treet, Burton-on-Trent.

IVERSARY AND OPENING SERVICES.

ER EDMONTON.—A neat and com- s Baptist chapel was opened for in this place on New Year's-day. on. and Rev. B. W. Noel, who d in the morning, took for his text, 47, the last clause of the verse. In ernoon the opening services were by the Rev. W. Miall, who read r ii. and offered prayer, and the was preached by the Rev. Dr. James on, who took the words, "Ye are building." In the evening a tea- was held, at which Mr. Edwards, ister of the chapel, presided, and s were delivered by Messrs. Davis, Turner, Fairburn, and J. P. Bacon. day, the 6th, two sermons were by the Rev. J. H. Wilson, of Aberdeen. The cost of the building will be about £1,200. The sum realised by the various services was £50, making the total amount collected nearly £700.

WHITEBROOK, NEAR COLEFORD.—Interesting services were held in the Baptist chapel on New Year's-day in connection with the opening of a new school-room and the re-opening of the chapel, which had been closed for repairs and improvements. In the afternoon, the Rev. W. West, B.A., of Coleford, preached an excellent sermon from Hebrews xii. 2. At the close a collection was made in aid of the building fund. At five o'clock a goodly number of friends sat down to tea, and at six o'clock the chapel was well filled with an attentive audience. Mr. B. W. Provis, Coleford, presided, and effective and practical addresses were delivered by Messrs. R. Jordan, C. Evans, and W. Nicholson, and the Revs. G. Howells (pastor), T. Piper, and W. Best, B.A.

HENGOED, GLAMORGANSHIRE. — The third jubilee of the first Baptist chapel was celebrated on Dec. 27th. Two sermons were preached by the Rev. W. Williams, Mountain Ash, and J. Lloyd, Merthyr. On Thursday morning, at half-past eight o'clock, a prayer-meeting was held. At ten o'clock, a sketch of the history of the church was read by Mr. L. Jenkins, one of the deacons, and son of the late minister, which stated that the church had existed in scattered materials nearly 250 years ago, was incorporated in the year 1650, and its first chapel built in 1710, being the fifth Baptist chapel in the principality. Out of the ten original branches

nursed by this prolific mother, there are at present not less than 100 churches in the counties of Glamorgan and Monmouth, while the mother church, with its two chapels, is still in a vigorous condition. During its existence it has had ten ministers, averaging twenty years each; and its members are calculated at 4,000 from the commencement. Among the preachers that have come forth from this church may be mentioned the Rev. David Rees, of Limehouse; the Rev. Thomas Llewellyn, LL.D., London; the Rev. Morgan John Rees, who established a Sabbath-school even earlier than Charles of Bala, and after going to America, became useful in establishing the cause in that country; the Rev. Titus Jenkins, Ramsey, Huntingdonshire; and the Rev. John Jenkins, the present missionary in Brittany (both sons of the late Dr. Jenkins). Addresses were delivered on the state of the Baptist denomination in Wales previous to 1710, by the Rev. B. Evans, Aberdare; on the increase of the denomination during the last 150 years, by the Rev. E. Evans, Dowlais; on the doctrine and ministry of the Baptists during the same period, by the Rev. J. Evans, Abercanaid; and suggestions for the increased usefulness of the denomination, by the Rev. T. Price, Aberdare. At half-past two o'clock a prayer-meeting was held to implore future blessings on the Church, after which the Rev. T. Price delivered a sermon from the proclamation of the year of jubilee in the land of Israel. At half-past six o'clock two sermons were preached by the Revs. B. Evans and E. Evans.

RECOGNITION AND ORDINATION SERVICES.

HILL PARK, HAVERFORDWEST. — On Sunday, December 23rd, and the following Monday and Tuesday, highly interesting services were held in connection with the settlement of Mr. Henry Harries, of Pontypool College. The Revs. Dr. Thomas, of Pontypool; T. Davies, of Haverfordwest; C. Griffiths, D. Griffiths, W. Jenkins, and Messrs. F. Evans and H. W. Hughes, took part in the services.

PRESENTATION.

BOOTLE, NEAR LIVERPOOL.—On Jan. 11th an interesting meeting was held at Bootle, near Liverpool, to take farewell of the Rev. D. B. Joseph, who on that day completed and concluded a term of eleven years' ministry. The chair was occupied by Richard Johnson, Esq., and the meeting was addressed by the Rev. C. M. Birrell, Rev. W. M. Taylor (Pres.) and the Rev. J. Walker (Ind.); all of whom testified to their high esteem of Mr. Joseph. In the course of the evening the chairman presented the retiring pastor with a purse containing one hundred and ten guineas, as an expression of the cordial regard of the church and congregation, on which Mr. Joseph delivered a very touching and forcible farewell address.

MINISTERIAL CHANGES.

The Rev. T. Hanson, of Idle, Yorkshire, has accepted an invitation to the Bethel Baptist chapel, West Bromwich. — The Rev. W. H. Wylie, late of Regent's Park College, London, has accepted the unanimous invitation of the church in Ramsey, Huntingdonshire.—Mr. Morris S. Ridley, of Rawdon College, has accepted an invitation to the pastorate of the church at Lydney, Gloucestershire, and intends to enter upon his stated labours the first Lord's-day in March.—The Rev. John Walters, of Earl's Colne, Essex, has accepted the unanimous invitation of the church at Broughton, Hants, and he commenced his labours on the first Lord's-day in the new year.—Mr. Thomas Rees, late student at Pontypool College, commenced his pastoral labours at Newtown, Montgomeryshire, on the first Sunday of the new year.—Mr. Isaac Edwards, late a student in the same college, has accepted the unanimous invitation of the church at Llanidloes, Montgomeryshire.—Mr. Samuel Thompson, late of Rawdon College, has accepted the invitation of the church in Myrtle Street, Liverpool, to take the charge of a mission station in Toxteth Park, Liverpool.

RECENT DEATH.

MR. JOSEPH TOWN.

"THE righteous," we are assured by unerring authority, "hath hope in his death." Owing, however, to the instantaneousness of this fatal event, or of the stroke which is its immediate precursor, all possibility of audibly expressing the hope may be precluded. Yet, even in such case, it does ever and anon vindicate and make manifest its existence. The quiet withdrawment of the spirit, the unruffled aspect of the deserted frame, the air of serene repose which seems to embathe its every member and limb, all but articulately declare the tranquillising sway of the heaven-inspiring emotion which only a few

moments before reigned within. Thus was it most truly in the instance of the "righteous" one whose recent removal to the church above, and a few of the leading characteristics of whose spiritual life we now record. It pleased the All-wise Disposer of events to translate him almost momentarily into the unseen state. No premonition, in any ordinary acceptation of the term, was vouchsafed. At once, by a stroke which cut him off from all further intercourse with surrounding objects, he was summoned hence. For three or four hours he lay quite insensible: but as the spirit passed away from its earthly tabernacle, such an undefinable glow of more than mortal radiance seemed to play over, and for the instant light up the entire countenance, as said to the Christian friend watching with pensive interest his approaching departure, "Verily, the righteous hath hope in his death:" "here, certainly, death is swallowed up in victory."

"How blessed the righteous when he dies," &c. But was the subject of this reference a "righteous" one? Mere appearances, however unwonted, or however gratifying, cannot safely be accepted for realities. As in life they not unfrequently deceive, may they not also in even death itself? Without at present debating this question, the one originating it must (if there be any force in the evidence of good works, springing avowedly from purely evangelical principles, and extending over an unbroken period of more than forty years,) be unhesitatingly answered in the affirmative. When Mr. Town began consciously to serve the Lord, there is no register to indicate; but, descended from pious parents, by whom he was brought up in the nurture and admonition of the Lord, and, moreover, evincing from earliest childhood great tenderness of conscience, together with a decided bent for religious associations and exercises, strong reason exists for numbering him with those highly favoured ones, who are "sanctified from the womb." At the age of twenty, prior to which period, however, he had been most diligently occupied for nearly if not quite ten years in Sabbath-school teaching, he made a public profession of exclusive dependence on the only Mediator between God and man for acceptance and eternal life in the baptismal ordinance, and thus identified himself with his church on earth. Soon after taking this decided step, he was removed by Divine providence from his native place, Keighley, to the neighbouring town of Leeds, and forthwith transferred his membership to the Baptist Church there. It was not long before the sterling quality of his principles, and the unvarying consistency of his course, combined with manifest earnest endeavours to render himself as useful as possible, secured such full confidence, from both pastor and flock, as led to his unanimous and hearty election to the diaconate then needing to be filled up—the duties of which it is not too much to aver, he continued during the remainder of life to discharge with singular exactness, fidelity, and zeal. In the meanwhile, he had entered into the closest and sweetest sublunary relation with Janet, second daughter of Mr. and Mrs. Annandale, of Shotley Grove, near Newcastle-on-Tyne. This union, the source of mutual improvement and joy, furnished new occasions for illustrating and adorning his avowed characteristic principles. Enriched with a numerous offspring, it was his sedulous, unceasing care, in connection with his beloved and thoroughly sympathising "helpmeet," to train them up as he himself had been trained. He wrestled with God, and prevailed. During his life, it was his joy, the most solid and enraptured a Christian father can realize on earth, to witness the accession, one after another, of nearly the whole of his children to the church of which he was himself a deacon. While thus exemplary in his family and in the church, he was not less so abroad—whether transacting the business of secular life, or co-operating with fellow-christians of other denominations in measures for ameliorating the sorrows and correcting the vices and sins of our fallen humanity. There are now lying before the writer of this brief sketch, most gratifying testimonies from various parties both in England and Scotland as to the transparent integrity of his mercantile dealings, the unaffected courteousness of his demeanour, the large-hearted catholicity of his spirit, the unstinted generosity of his beneficence, and the steady unflinching persistence of his endeavours to do good. Two notable instances of the latter qualities may be mentioned: Learning that the progress of a neighbouring church was seriously hampered by a heavy pecuniary incumbrance, he spontaneously undertook, at much personal inconvenience and toil, to remove it, by canvassing the entire district of associated churches for contributions—himself setting, in addition, an example by heading the list with the largest amount of all. On the outskirts of the town, where a numerous population had gradually settled, but where the means of Christian instruction were exceedingly disproportionate, he instituted, several years since, in a room built for a school by the friends in South Parade Chapel, a Sabbath-evening service; and from that date onwards, till his decease, maintained it with

uninterrupted regularity, always, except as he could very occasionally secure the aid of a kindred spirit, officiating himself. Nor was this work of faith and labour of love suffered to go unrewarded. One after another of his hitherto neglected hearers were time after time given to him as "seals to his ministry"; his "joy" here; and now in the world whither he is gone, "his crown of rejoicing." The departed "righteous" one was, moreover, given to hospitality. The current phrase, "a minister's house," is no more than a literally correct description of his well-known and much-frequented residence. Without the slightest ostentation or pretence, there was always a hearty welcome to the Christian wayfarer, ministerial or otherwise. Hence, it can be no marvel that, by those who had opportunities of noting him, he was greatly respected; while by such as knew him more intimately, he was very highly prized and loved. To some, peradventure, he might at times appear needlessly cautious and apprehensive, as if unable to throw himself out, and give as well as challenge confidence; but even they, if such there were, would, it is believed, be among the foremost to attribute the defect complained of to constitutional temperament rather than aught else, and gladly allow it to be overshadowed by the many excellences, which co-existing with, served, if not altogether, almost entirely to eclipse it. But he has gone where not the shadow of a shade ever chequers the character, or dims the life; "his works do follow him." "By the grace of God he was what he was;" to Him be all the praise. It only remains to subjoin, that Mr. Town departed this life sincerely deplored by a large circle of admiring friends and acquaintances, in the 57th year of his age; having been born May 15th, 1804, in Keighley, and taken away, as above stated, momentarily, July 28th, 1860, at the house of a friend in the neighbourhood, with whom, and the agents of the Town Mission, socially convened, he was spending the evening in religious exercises.

A.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

We are greatly gratified by the generous assistance received from our brethren in answering our queries. As many of the replies must necessarily be the same, we shall usually take the liberty to make extracts from several, and so rather to compile an answer, than fill our narrow space with needless repetitions.

REPLIES TO FORMER QUERIES.

SINGING IN PUBLIC WORSHIP.

The plan of "Notes and Queries" seems to me a very good one. It makes jottings possible, and gets rid of long essays on small facts. Though I cannot say which of our churches first sang in public worship, I may add a fact or two on the Service of Song generally.

Keach, in "The Breach Repaired in God's Worship, or Singing of Psalms, Hymns, and Spiritual Songs, proved to be an Holy Ordinance of Jesus Christ" (1691), throws light on the practice of our early churches. Twenty years he himself opposed the "ordinance." When this book was written, "not a few" churches in London refused to have singing in public service, and "many of the Baptized congregations in England and Wales" could not "be said to sing in any proper sense at all."

Keach's book is an answer to "our brother," Mr. Isaac Marlow. Marlow held that Christians should sing *in their hearts* only—"not singing in any proper sense"—unless any brother "had a psalm;" and then he was to sing it alone, "one by one;" for God is the author not of confusion but of peace. He insists that the Psalms of David are not fit for evangelical worship; that human and "pre-composed hymns" are dishonouring to the Spirit; that women are forbidden even to speak, much more to sing in the church; and, in short, that "the winter is not yet past," nor is "the time of the singing of birds come." The shout of praise must be repressed till Babylon is fallen, and Christ's kingdom established.

Keach replies to these arguments. He notices by the way, that his own church had for years "sung a hymn" at the ordinance of

Supper, and had "sung psalms" on ...nksgiving-days. Recently, he adds, they ...d resolved to sing every Lord's-day—only ...fter sermon, and when prayer was ended," ...t the few who were dissatisfied might ...ve without offence. Even this change ...ade it needful for the pastor to write ...rongly and lovingly against separating from ...e church on that ground. Singing Chris...ans, he suggests, may for the same reason ...e tempted to leave silent churches; and so ...ensations and divisions would ensue.

There is a considerable literature on the ...estion, happily rather curious than practi...lly important.

J. A.

THOMAS OLIVERS.

Of "*R.* Oliver" I know nothing. "Lo, ...e comes," &c., was written by Charles ...esley. See the *Wesleyan Methodist Maga...ne*, for January, 1861, where the Rev. Wm. ...Burgess, author of "Wesleyan Hymno...gy," states (pp. 64-5) his reasons for this ...clusion. "The God of Abraham praise" ...as written by *Thomas* Olivers, one of the ...rly Methodist preachers. He was never a ...ize-fighter, though till his conversion a very ...mmoral man; and his first abiding religious ...pressions were received under a sermon ...om Whitefield. "X. Y. Z." will find his ...personal history," as detailed by himself, ...Thomas Jackson's "Lives of Early Me...odist Preachers," Vol. I. (1846), pp. 133-...71. He was born at Tregonan, Mont...omeryshire, in 1725. Being at Bristol, he ...ard Whitefield preach from "Is not this a ...and plucked out of the fire?" and gave ...imself up to God. He joined the Wesleyan ...ethodists at Bradford, Wilts, and ended his ...ays in London, where he corrected the press ...but very imperfectly) for Wesley. He was ...smart pamphleteer on the Arminian side of ...he Five Points' controversy, and wrote a ...ailing, but too vapid elegy on the death of ...is denominational chief. The mistake of ...ttributing to him the hymn "Lo, He ...omes," &c., seems to have arisen from two ...acts; 1st, that, being a musical composer, ...e made "the old tune" to that stanza, called ...ometimes "Helmsley," but by Mr. Wesley ..."Olivers;" 2ndly, that Olivers also both ...wrote a hymn and set it to music, entitled ..."A Hymn on the Last Judgment," which, ...in 1779, had reached the 20th edition.

J. M. H.

In addition to the above, G. J. S. informs us that a portrait of this remarkable man, and a memoir written by himself, will be found in the *Arminian Mag.*, Vol. II. 1779.

C. W. S. adds, "The fine hymn in the Wesleyan collection, 'O God of good, the unfathomed sea,' was composed by Olivers." Several correspondents state that, as a mark of respect for services rendered to Methodism, a tablet in this good man was laid in the ... which contains the ashes of John Wes...

SECOND QUERY ABOUT PENDARVES.

There is nothing improbable in a minister, during the Commonwealth, being "Lecturer at Wantage," at the same time that he was pastor of the Baptists at the neighbouring town of Abingdon; for there were other instances, besides Pendarves, of Baptists occupying parish pulpits. Their number, it is true, was not great; but we must remember that the principal requirement in those days was "a preaching ministry." Uniformity of creed was not expected. The vast majority of the *working* clergy, when the war commenced, sided with the Parliament, accepted the Directory, and dropped the Prayer-book; the main difference between them and their former selves being that they were no longer "dumb dogs." On doctrinal points there was already great diversity, even before the war; and Tobias Crisp, though a Baptist, was preaching in the parish pulpit of Brinkworth, in Wilts. There is no doubt, also, that many of the incumbents were, during that anxious period, feeling their way towards the utterance of a purer faith, as testified by the path they afterwards took, when the Act of Uniformity stimulated them to a more explicit declaration.

Touching Anthony à Wood's statement, that "Cromwell had no love for the Baptists," besides that it is the testimony of an enemy, it is only saying of Cromwell what has been true of a great many other good men in the days gone by; with this slight difference, that whereas the doctors of divinity have warred against Baptism on doctrinal grounds, we have no reason to suppose that Oliver was opposed to them otherwise than on political grounds. He was simply determined that no pretenders, whether under Anabaptist or Fifth-Monarchy colours, should upset that Government to which the God of providence had so manifestly summoned him. On the other hand, many passages from his speeches might be quoted, showing a like determination to crush the spirit of Presbyterian persecution ever and anon cropping out towards his "Baptist brethren;" and Baptists were included among the ministers to whom mourning was sent at his Highness's funeral. Moreover we have the counter testimony of "sundry of the Baptist churches" themselves, who in their congratulatory addresses to the new Protector, Richard, "express the great benefit they had under the government of his princely father, of precious memory, who to them had been as a nursing father; and they lament his death in the words of the prophet, My father, my father, the chariot of Israel and the horsemen thereof; and do congratulate his happy succession into his dignity: and do say they shall instantly lift up their hearts and hands to God, that he [Richard] may long continue prosperous in the government; promising to contribute their cordial assistance, to their ability; and subscribing themselves his *loyal, faithful subjects and servants.*"—*Presented during the Parliament's sitting. See the Diurnal, for Monday, 27th Sept.*, 1658. See the "True Catalogue" of the addresses to the Protector Richard, p. 25.

J. W.

AN AMERICAN QUERY AND ITS ANSWER.

The Banner and Baptist puts a question about the degree of D.D., and in a very serious manner asks for light upon the subject. The Editor says:—"How Baptists can encourage this custom of ministerial distinction we are unable to comprehend. If the Bible justifies it, we have either overlooked the passage, or did not understand it. Perhaps some one who has conferred the title, or some one who has received it, can give us light. The columns of *The Banner* are open to our brethren. We promise a respectful, patient hearing."

To which *The Baptist Messenger* responds:—"We have never conferred or received the title, and certainly have no expectation of doing either. We are therefore not included in our brother's request; nevertheless we will venture to offer a reason in favour of keeping up this literary distinction. We have noticed for some years past that a number of individuals in our denomination (no allusion to the editor above) have taken a peculiar delight in ridiculing, deriding, and scoffing at various pious, distinguished, and useful ministers, upon whom this title had been long ago conferred. Now these venerable ministers, being frail and sinful men, like 'the rest of mankind,' no doubt stand in need of something continually to keep them humble—some 'thorn in the flesh,' some 'messenger of Satan to buffet' them—lest they should be 'puffed up,' and fall into the condemnation of the devil, become 'castaways,' or some other terrible thing happen to them. We hope, therefore, that the D.D. distinction will be kept up, so that whenever we see one of our eminent and beloved ministers becoming too proud, all we that are not D.D.'s can have a pick at him, make sport of him, or say some unpleasant thing of him. This will make him feel his imperfection, and will be an admirable means of humbling him, as well as promoting our own growth in all that is amiable and Christ-like."

NEW QUERIES.

Is there any truth in the statement that the Lord's Prayer was not composed by our Saviour, but that it was previously used among the Jews?

C. L.

An Independent minister has written the life of John Penry, and appears to claim that indefatigable evangelist as one of that denomination. The querist has some reason for believing that John Penry was a Baptist. Can any evidence be produced? Our Welsh brethren will probably know.

P. M. T.

Editorial Postscript.

A statement having been made in the columns of some of our contemporaries, to the effect that our predecessor (Mr. Manning) was removed from the editorship of this Magazine, we are authorised to publish the fact that Mr. Manning's resignation was purely and simply his own act; moreover, that it was accepted by the Proprietors of the Magazine with regret, and after repeated attempts to induce him to retract it.

A contribution appears in this number from the pen of our venerated friend, Mr. Hinton. We greatly value his assistance, and exult in the service he has rendered to Divine truth in the late controversy; and as one of the few fathers of the denomination, we acknowledge his right to speak in our pages in his own way; but we know his generous heart will excuse our saying that the Editors are not committed to his view of the subject in question. Once for all, we disclaim the notion of being held responsible for *every* sentiment expressed by contributors to our pages. It will be ours to take heed that the *general* tendency of any paper that we admit is in accordance with our ideas of sound doctrine. More than that we cannot promise to accomplish. We shall be glad of able articles upon the Person and Office of the Holy Spirit, not controversial but expository, and we hope Mr. Hinton's paper will draw them forth.

THE MISSIONARY HERALD.

THE BIBLE IN GOVERNMENT SCHOOLS IN INDIA.

"THE question of Government allowing the Bible to be taught in its schools has at last been fairly raised in India. Hitherto confined to the platforms of missionary meetings and the somewhat unattractive pages of missionary periodicals in England, its discussion is now transferred to India. We enter upon it knowing that almost all missionaries in India, whether 'Voluntaries' or Churchmen, agree that it cannot be done, and that if it could, it ought not to be attempted. We take it up with the certainty that it will be impossible to persuade the religious public of England that they are wrong in agitating it. We write with the painful conviction that the so-called neutrality policy of the Government of India is unsatisfactory, anti-Christian, impolitic, and deserving of all the reprehension cast upon it, while on this one point it happens to be right in fact, however absurd and unworthy the reasons may be by which it defends its position.

"Several months ago Lord Palmerston informed a deputation of gentlemen interested in Indian missions, that there was no objection to Government teachers giving instruction in the Bible to such pupils as chose to attend after school hours. The Church Missionary Society immediately wrote out, urging the masters in the State schools to put this to the test. Mr. Martin, Principal of the College at Berhampore, at once did so. He might have confined himself to inviting his students to meet at his house periodically for Bible reading and exposition. But he wished to hold his Bible class in the College, and addressed the Lieutenant-Governor of Bengal on the subject. With a degree of timidity which we should not have expected from Mr. Grant, he sent up the letter to the Government of India without remark. It was returned to him for an expression of his opinion. He has now written a Minute on the subject, and the whole question awaits, and probably will long await, the decision of the Supreme Government. His Minute is accompanied by a long and able letter from the Rev. Dr. Kay, Principal of the Bishop's College, and Secretary of the Church Propagation Society. Both arrive at the same conclusion, though starting from very different premises, and treating the question in a very different spirit. Mr. Grant writes such a Minute as Pyrrho might have penned, or as the most eclectic of Hindoo Vedantists would endorse. Dr. Kay, meeting as a High Churchman on the same ground as the 'lowest' dissenting 'Voluntary,' writes as befits one called on to deal with eternal principles. But both come to the same conclusion. Mr. Grant thinks 'the wise and just answer to Mr. Martin's application is, that he is at perfect liberty to hold such a class as he wishes to hold in his own house or elsewhere out of College; but as Government schools and colleges are not intended for any but secular education, and do not undertake and could not regulate theological instruction, his class of theology must not be held in the Berhampore College.' Dr. Kay is of opinion that 'both the consistency of Govern-

ment and the satisfaction of the teacher himself, would be better consulted if the class met elsewhere.' Here then the important question is definitely settled—that the Government teacher need not cease to be a Christian. Nay, he may be a more active missionary than any of those whose profession it is to be so. Entering into the closest relationship with his pupils, winning their affections and exciting their respect, he may in his own house, in the public streets, in the mission church, or anywhere but in the school-room, preach and teach the truths of Christianity with a power and an influence that none but a parent possesses. To have gained even this is a great point. No longer will Christian men be prevented, as they sometimes have been, from entering the 'godless' educational service. No longer will Christian men in that service be tormented, as we know they have been, by the conflict between what they felt to be their duty to God, and that which they supposed their official superiors required of them. With God's blessing Mr. Martin ought to do more good than all the missionaries who have ever laboured in Berhampore. We rejoice to know that Mr. Cowell, the first man in the educational service since Arnold died, and Professor of History in the Calcutta College, is ready to begin his private class for Jewish and Bible History at once. It will be a blot on the educational department in all the Presidencies if these two stand alone.

"But this will not satisfy the extreme party, represented by the Committee of the Church Missionary Society. They wish the Bible to be taught *in the school*. We shall not commit Mr. Grant's mistake of reasoning as to its impossibility. We shall not show how it would necessarily follow that the Moulvie must be also allowed to teach his Koran, the Brahmin his Purans, the Vedantist—as actually happened in the Jessore school—the pantheism of his Veds, the Roman Catholic his Mariolatry, and the Socinian his Mohammedanism; for to all these and some other classes do Government teachers belong. We shall not draw the usual parallel between the state of things in Ireland and in India on this question. We hold that if the Bible is true, if the Government of India believe it to be so, they are bound to acknowledge it in the face of the world as Queen Victoria did in her Proclamation; to prove it by the lives and the efforts of all their servants; to urge it by all means of moral suasion, and to avoid rigidly the slightest suspicion of fostering idolatry and superstition. In England the conflict lies between sect and sect, all of whose members acknowledge Christ and enjoy the civilization of the Gospel. In India the contest is not between distorted views of the same great truth, but between truth and error, civilisation and barbarism. If it can be proved satisfactorily that it is right for Government, and would bring about the desired result, to set up the standard of a Christian crusade, to preach as Mohammed did, to shut out of all offices of State all non-Christians, as Constantine tried to do, to risk our empire that the truth may spread, then we are bound to do it. Let us do our duty and carry out God's will, if we leave India to-morrow. But is it our duty? Is it God's will? Would such a policy result in conversion? Let the Christian fanatic study the life of Constantine even as painted by that flatterer, Eusebius, and then answer. No, utterly condemning Mr. Grant's premises, we agree in his conclusion. As we cannot use the sword like a Mussulman, neither would we employ the Bible as the priest his holy water, or the Mussulman and the Pharisee their circumcision. It is the boast of Christianity that it is a belief, that it is of the heart,

that it does not consist in 'the washing of cups and pots, and of brazen vessels and tables.' The Bible does not act as a charm, nor does it appeal merely to the intellect. Though it has been the study of Christendom for ages, the lives of how few has it affected, how few have really believed its report! We remember those of whom it was said, 'the Word did not profit them, not being mixed with faith in them that heard it.' Yet taught as a class book in every school, by idolators, atheists, and Mohammedans, of every hue of belief and life, what would the Bible become, what good would it accomplish?

"What, then, is the Shaftesbury party to do, if this, their great battle-cry, be taken away, or if it be rendered unnecessary by the permission accorded to all Government teachers to proselytise as much as they can? Stir up the Church to pour in missionaries to India who will plant their Bible schools by the doors of the secular colleges. Agitate till they convince the Home authorities that the Indian Government will get out of the religious difficulty only by ceasing its connection with special schools and colleges altogether; that it has no call to become a school-master as it now is; but should devote the thousands it wastes on incompetent Directors of Public Instruction, and Professors who compile class books containing the filth of the French school of English writers, to Grants-in-Aid, which will assist all who give a good secular education. Demand that Hinduism be ignored; that the State cease to abdicate its functions; to shut up its Courts, its Councils, and its Treasuries, and send its Lieutenant-Governors to poojahs, in honour of false gods. Petition that the insult to Christianity be wiped out by rescinding the cowardly order which forbids its ministers and missionaries to teach in or inspect Government schools. Protest against the intolerance of the Home authorities, who would not assist the missionaries to teach the Santals, lest the Hindoos, by whom they are surrounded, might catch the plague of Christianity; and against the folly which maintains a mosque in Calcutta, under the name of a madrissa, for the hatching of treason and the propagation of Mohammedanism. This one point of Hindoo holidays, and that greater question of the severance of all connection between Government and special colleges, and the committing of English education to private enterprise, that the money now spent may be devoted as in England to Grants-in-Aid, are real and need to be attacked. There are giants enough to be slain. Let the puritans of England no longer beat the air."—*Friend of India.*

FOREIGN INTELLIGENCE.

HAITI.

It is some time since we brought before our readers any intelligence from this island; but which, the accompanying letter from the Rev. W. H. Webley so well supplies. Long has the island been a prey to anarchy, to venality in the highest offices, and to a savage despotism. The rule of President Geffrard is a contrast to all this. In a noble manner he pursues his great object—the well-being of his country, though continually in peril of life from conspiracies fostered by the men who prefer disorder, as thereby they personally gain. It

will be seen that the president favours every effort to enlighten and civilize the people. And the need of it is great. But a short time since there was discovered in a retired spot in the mountains a bust of Nelson, which the superstitious people had set up as an object of worship, and to which they brought daily offerings and gifts. Even the concordat referred to by our missionary is an effort to remedy a great evil. Hitherto the priests have been perfectly lawless, owning no ecclesiastical superior, and addicting themselves to avarice, rapine, and licentiousness. To put a stop to these offences, the president has sought the assistance of the Pope of Rome, whose power hitherto has not been recognised, owing to the jealousy of all former governments of foreign interference. For missionary purposes the island is now open to us. The former restrictions on missionary movements do not exist. The Wesleyans have several important stations, and with the exception of a small mission of our American brethren in Port-au-Prince, they, with ourselves, are the only evangelical labourers in the island. The Wesleyan Society does not intend to enlarge its mission, and at present we have but one missionary in this great country. As the committee has resolved to strengthen the mission, we trust that in a short time, one or more brethren will be found to enter upon this work of faith and labour of love.

Mr. Webley's letter is addressed to Mr. Underhill, and, as will be seen, refers to his recent visit to the island.

"With respect to the Government, all has been going on of late at almost telegraphic speed. Since you left, schools have been established almost by wholesale, in towns, and villages, and mountains; and, if my memory serves me, more than forty thousand children, male and female, are now receiving gratuitous education from the Government. Emigrants, too, are pouring into the country in large numbers from Canada, and from the Southern States of America; and already a fine colony has been set on foot at St. Marc. These, with their tools, implements, buildings, machines, and mode of living, will introduce into the country an amount of civilisation which will make the Haytians literally stare. Two fountains have also been erected and opened since you left at Port-au-Prince; the pay of all Government officials has also been increased; whilst, I believe, two instalments of the debt with France have been paid. As yet, it is true, we have no railways, no telegraphs; nor perhaps are we likely to have them for some time. Yet public improvements are being made, public works are being carried on, and public buildings are being erected. The public funds, therefore, are being usefully employed in spite of an immense amount of venality that still goes on, and which it seems impossible to put a stop to. So far so good. Yet in one respect this Government has gone ahead too fast to please us. I refer to a *concordat* which has just been concluded with Rome. We are therefore to have the country inundated with Jesuit priests; and what the result will be it is impossible to foresee. That we must leave with Him who overrules all events for our good and for His own glory. I can safely say that this is the only respect in which I have felt dissatisfied with the present Government. An archbishop, two bishops, a host of priests, a complete hierarchy of Jesuits,—all that, I must confess, is ominous of evil for Protestants and Protestant missions.

"I am somewhat stronger than when you were here, though still weak and easily fatigued. I do hope that now you are at home, and all your reports will be laid before the Committee, no time will be lost in doing what is intended to be done for Hayti. A brother missionary and a schoolmistress should come out at once. Only let us have some right-minded, holy, devoted men of God, and that as soon as possible. This seems all the more necessary just now, as the people are so ready to hear the Gospel, and so many places are now accessible to our ministrations.

"Our new agency, that of our Scripture readers, is doing wonders for us; and our Wesleyan brethren would gladly employ similar means of getting at the people, but they have not agents.

"On Friday next, if all be well, I hope to baptize six more new converts from the mountains—three men with their wives, to whom Lolo's unpretending efforts have been blessed. These make twenty-four or twenty-six persons to whom this young man has been useful since he joined the Church. Eliacine, too, has been as hard and zealously at work as her position would admit of. Her husband, a devout, good, zealous man, has mainly taken her place. They have conjointly established a Sunday mid-day prayer-meeting, which is well attended, and which is drawing down upon us immense untold

blessings; and her husband has been made a deacon in the church. Eliacine, with all her failings, and of course she has many, is, I think, one of the most holy, heavenly-minded women I ever met with. She has a heart overflowing with love to Christ, and love to souls; always seems in an ecstacy of joy, and lives more in heaven than on earth. A short time back she gave herself to prayer for the observance of the Sabbath in Hayti, and passed whole nights in prayer for that end. The result is that last Sunday the Sabbath was observed throughout the length and breadth of the land. No markets, no traffic, not a shop open. Oh, blessed, thrice blessed be God!"

To explain the subsequent interesting statements it is necessary to say that, soon after the accession of President Geffrard to the supreme power, he established a large number of primary schools. Of the school established in Jacmel, M. Diana Ramsey, a member of the church, and formerly assistant to Miss Harris, though a Protestant, was elected governess. It will be seen that she has in no way compromised her faith in Christ, nor hesitated to use her influence for the highest interests of the children committed to her charge.

"Diana's school may almost be considered as a mission school, and therefore it will not be out of place to give you a few particulars respecting it. She has still a large school, and is being abundantly blessed in it. One of her assistant teachers, once a very bigoted Catholic, seems now hopefully converted to God. Several of the children, too, appear to be brought to a knowledge of the truth. They have refused the Romish catechism in a body, and Diana, although she never taught it, but allowed it to be taught, is somewhat in a fix about it. The children will have the Bible, and nothing but the Bible; and the parents uphold the children in the decision. We shall see how the priest and the Government will eventually act. One thing is certain, and that is that good seed is being sown in these children's hearts, and that more or less fruit will ultimately spring up. Diana is a godly, praying woman, and has the salvation of the children very near her heart."

As the result of these labours and the many prayers of the church, the word of God has been much blessed; twelve persons have been baptized, and eight more are coming forward. In the church there is more zeal, more union, more love, and more spirituality. The congregation has also increased. In the surrounding mountains, in every direction, there are men and women who bear testimony to the grace of God. "Send us, oh, send us help!" says the missionary. "We can no longer get on alone; God is preparing this field of labour in such a way as to convince you that you must send more labourers into it."

REVIVAL IN JAMAICA.

We are sure that our readers will rejoice to have as many details as can be given of the remarkable movement, the commencement of which was announced in our last "Herald." It is with gratitude to God we report its gradual spread, and that while some of the most striking physical features continue to appear, yet that in a short time they subside, and generally give place to a more sober, yet solemn and earnest, seeking after the Lord. The Rev. J. M. Philippo, writing on December 25th, thus refers to the subject:—

"You have probably heard before now that the Revival, for which we as ministers and churches here have been so long praying and labouring, has at length been realised in numerous districts of the island. On its occurrence in Manchester and Clarendon some weeks ago, I went down to these parishes to the assistance of Brother Claydon, and there had sufficient evidence that the work was of God. Since then it has, though at present in a more moderate manner as to its external manifestations, found its way to Spanish Town; so that our places of worship are thronged, and services are continued in them, I may almost say, from morning until night of every day of the week. Intelligence of the rapid extent and wonderful concomitants of this awakening are reaching us by every post. On this south side of the island it has extended itself from Savannah-la-Mar to Old Harbour, I may say to Spanish Town; and on the north, from Bethel Town and Mount Carey onwards through Montego Bay, Falmouth, Stewart Town, Brown's Town, to St. Ann's Bay. It is spreading and rolling onwards like a mighty river, and will, no doubt, cover the

whole island. The results, as in Ireland and elsewhere, are not altogether unmixed with evil; but wherever the movement has been under the guidance of pious and devoted ministers of the Gospel, the fruits are such as demonstrate them the production of the softening, converting, almighty operation of the Spirit of the Lord of Hosts."

As may be supposed, our excellent brother is almost worn out with fatigue and want of rest. Yet the calls upon his time and Christian labours are unceasing.

CLARENDON.

The districts in which the Rev. W. Claydon labours, are to the west of Spanish Town, and have long needed the revival which is now taking place. Referring to his former letter, he says:—

"You will be rejoiced to learn that the great work which God has begun amongst us, and of which I informed you last mail, has continued to spread its gracious influence, till it is bidding fair to deluge the whole island. Every station under my care has received a large measure of the Divine outpouring, till, apparently, seriousness is impressed upon almost every soul. During the past month I have spoken to about 500 persons who profess to be anxious for their souls' salvation, and who have united with one or other of our churches as inquirers. Many of these have passed through all the stages that characterise this Revival:—prostration, alarming conviction, and the enjoyment of peace from a sense of pardon through a Saviour's blood. A large number, however, are only awakened to an anxious concern for their souls; but of many of these I hope well. My intercourse with them you will conceive must have been of a very limited character—in many instances a few words only. This Revival has been to us like a tempest passing over, and, with one blast, purifying the atmosphere, and calling into new life a thousand beauties over the Christian landscape. The fearful excitement with which this great work commences lasts only a few days, and invariably subsides into a calm, cheerful attention to every religious duty. Its influence penetrates every class; deacons and members are aroused to activity; inquirers, whose indifference to Christian ordinances I had long deplored, are now anxiously seeking admission to the Church; newly-awakened sinners are entreating that they may speedily put on Christ by a public profession; hundreds, nay, thousands, who have totally neglected all the externals of religion, are now crowding the House of God, till on Sabbaths we cannot accommodate the multitude that flock to the house of prayer; and evening prayer-meetings, held every night during the week, are very frequently literally crowded. Many of those who stood aloof, and even scoffed at the work, have been subdued by its irresistible power, and are now among the most active in extending its influence. Some who carefully avoided every meeting, and laboured to shut themselves out from its spirit, have yet been visited in their houses, upon their beds, in their grounds, and while journeying to distant places; so that fear has fallen upon every mind.

"The confessions of sin, both on the part of professors, as well as non-professors, has been such as to make one blush for humanity, to say nothing of Christianity; it is only due, however, to our people to say, that the members who have confessed to secret sins are comparatively few.

"There have been several instances of second convictions, that is, after they professed to find peace. When this has happened, it has either been some sins were not confessed, or that they had fallen into some slight evil since their conversion—as anger, the sin I discovered—evidently showing the conscience to be very tender.

"In some few instances we have been perplexed by individuals under conviction confessing the sins of other people, under the strong impression that the Spirit revealed them to their minds. This has the germ of a fearful evil, and needs the utmost wisdom and caution, for many of our people believe it; and the only method of disabusing their minds is to trace the matter to its source, which I have invariably found to be a rumour of the sin which the convicted and confessing party had heard before the time of the Revival.

"I believe I told you in my last that those convinced have shown the greatest abhorrence of sin. Goods obtained dishonestly, or that had been the wages of iniquity, or employed for purposes of wickedness, have been freely destroyed. In some instances this has been carried to extravagance, extending to the goods and chattels of their neighbours; however, when this has happened, in their calmer moments they have replaced the goods.

"The advantages of our schools have been strongly manifested during this visitation. As you are aware, it is chiefly among the young who have passed through our schools, but who have been lost sight of for years. Now they are brought to turn from their wickedness, the knowledge they

display of the 'Word of God; is truly astonishing; and the correctness with which they quote, and the propriety of selection, would indicate a matured growth in Christian experience. Much of this may be ascribed to the 'Work of the Spirit;' but it is evidently the Spirit working by his own truth previously lodged in the memory, for the elder converts do not display this acquaintance with the Word.

"There is one peculiarity about this Revival that I am at a loss to account for. While the new converts will pray with a fervour and earnestness that thrills one's soul, and exhort with a power sufficient to melt the heart of the most obdurate, and expatiate most eloquently upon the excellency of the Saviour,—there is a degree of incoherency about it all. They will frequently break off in the midst of the most earnest petitions to God, and commence a powerful exhortation to sinners, and from this proceed to discourse on a Saviour's love. This is a feature of the Revival, for members who used to pray consecutively enough before the Revival, if affected by it at all, become subject to the same peculiarity.

"The rapid extension of this work may be accounted for by the purely apostolic conduct of the new converts. As soon as they obtain their own pardon they go everywhere preaching the Word, individually, as the 'woman of Samaria,' and Philip to Nathanael,—and also in companies from chapel to chapel, village to village, till the whole neighbourhood is impressed.

"The work increases every day. The people are moving to erect seven village class houses; and twelve miles from Porus, in the Manchester Mountains, a large village, and very populous, seven miles from any place of worship, the people are sending to me every week to commence a school and preaching among them. I have been up twice, but the cry is repeated, 'Help, help;' and what can I do? From the character of this movement I am strongly convinced that now is the time, God's own time, for giving a higher tone to the piety of our churches."

The labour entailed by the outpourings of Divine grace are, as may be supposed, most severe; and our excellent brother most earnestly pleads for help. For the last few weeks he has held three services a-day, and travelled an average of twenty miles a-day, and that under a tropical sun. At least two hundred persons have joined the inquirers' classes, and still they multiply.

WESTMORELAND.

The stations of the Rev. J. Clarke are partly in the plain of this fertile and sugar-producing district, and partly in the mountains which surround it. Writing from one of his mountain stations, called Sutcliffe Mount, Mr. Clarke says, under date of December 10th:—

"Mrs. Clarke, myself, and daughter, are blessed with our usual health, and are in the midst of such work as I never before saw or heard of in my thirty-one years' acquaintance with Jamaica. My engagements are from morning to night; and to-day, after six meetings yesterday, I have conversed with fifty-two persons respecting their state, all of whom desire Christian baptism, and say they repent of sin, and believe in Jesus. Two members came early to confess their sins, and to express sorrow with much weeping and grief, though their sin had been committed two years ago, and was known previous to this Revival to themselves and to God only. In number my inquirers stood at fifty-five, and only twenty-two of these had appeared to be in earnest. Now, I number 425, and have restored twelve backsliders, and have baptized fifteen, who gave evidence of conversion to us to be a true conversion to God. We are examining others for baptism in a few weeks hope to baptize forty-five couples have come to me for marriage, and each week brings others who see the evils of their former mode of life. The chapels, and other places of worship, are crowded; and some prostrations, similar to those in Ireland and Scotland, take place; but I have never been interrupted in the public services by any excesses, and have seen only a very few of those who fell to the ground. Some, however, have lost their reason, and a few pretend to have received revelations from the Spirit. One of these was, that I was to be the teacher of the person, and my wife was to take and bring up her child. Several have been dumb for a few days, and great numbers still show strong convulsive action of the chest. We discourage all we think wrong, and direct that which we think is in accordance with the word of God. The confessions of sin are the most remarkable features of the case. These seem involuntary, yet true; and the strong feeling exists in the person at the time, that unless all is truthfully confessed, nothing will be forgiven."

LUCEA.

Crossing the mountains to the north side of the island, we arrive at the stations of the Rev. W. Teall, who has furnished us with the following account of the movement in that district. His letter is dated November 19th.

"I will try to give you some account of what we have witnessed in the last ten or eleven days.

"On Friday evening, the 9th instant, we were holding the United Revival Prayer-meeting in our chapel. There was a large attendance, and a solemn feeling seemed to pervade the assembly. J. S. Trench, Esq., C.P., was presiding, and the meeting had been going on for about half-an-hour when the Rev. Warrand Carlile entered the chapel, and was followed by a considerable number of the people from Brownsville, where the work of God had been going on for some days previously. The rush of people in a state of great excitement quite alarmed us, and we feared a breach of the peace; but we soon found that a holy power possessed many of those who had lately become the subjects of Divine grace. These spread themselves among the people in and around the chapel, and such pleading and entreaty for souls I never in my life witnessed. The meeting lasted all night, and I should think that at least one hundred persons were powerfully affected with a sense of their sin and danger. The cries of some of the convicted were truly heart-rending. There were not a few who obtained grace to believe in Jesus as their Saviour; and the change which took place in their appearance was truly astonishing. While under conviction, their features were fearful to look upon; but when a sense of pardon was realized, they looked almost angelic.

"On Saturday morning, at six o'clock, I closed the meeting, and dismissed the people. I then went up the Hill [to his house], to get a little rest; but I had scarcely thrown myself on the bed, when I heard the most distressing cries in the chapel, and hastening down, I found some fifteen or twenty of the poor abandoned girls of the street all in the utmost distress. Their confessions of sin and cries for mercy were such as I never expected to have heard. The chapel was speedily refilled with the people of the town and neighbourhood, all apparently the subjects of deep seriousness. I ran up the Hill to get a cup of coffee, and when I returned to the chapel I found that a shopkeeper of the town had sent a barrel of biscuits for the people. A baker sent ten shillings' worth of bread and a large basin of butter. This was a most timely supply; for many of the people were faint from hunger. A most gracious work proceeded all day till four o'clock, p.m., when I dismissed the meeting, requesting the people to go home to rest, and refresh themselves for the Sabbath approaching.

"On Lord's-day, the 11th, we began as usual with a prayer-meeting at six o'clock; but instead of having from seven to twelve persons, we had upwards of a hundred, and they continued to increase till the meeting closed. At half-past nine I found the chapel thoroughly filled, and some five hundred persons outside who could not obtain even standing room inside. We have had no occasion to fit up the galleries till now, so that the people could only occupy them by standing along the sills and sitting astride the joists. I was assisted during the day by persons of all denominations, and a most powerful awakening took place. The services did not close till Monday morning at daylight.

"On Monday I went and bought boards to floor off the galleries, and properly seat them. The number of sittings added during the past week is about 700. The carpenters have work by day, and all night the work of grace has gone on. I went out into the town and got £10 in the course of an hour towards the work.

"On Tuesday evening the united meeting was held in the Kirk, and I received a note from some one, asking the meeting to remember poor Green Island, which was yet unvisited. At six o'clock on Wednesday morning I started for Green Island, and when I got there I found everything very unpromising. A most wicked place has Green Island been. But the people from Lucea began to pour into the town, singing as they entered, 'Repent, sinners! repent!' Our chapel, as you know, is in ruins, but we have a booth in which we worship. The whole premises were filled with people, and the Lord made bare his arm among them. We then proceeded over the sands to Old Green Island, and had a meeting in the open air, when about six persons were converted. Again we returned to the mission premises, and had fully 1,500 persons there and in the street. The service was maintained all night, and I think about fifty were deeply affected. At daylight I rode to Rock Spring Estate, and held a meeting, when twelve persons fell down under conviction of sin. I then passed on to Kendall, and held another meeting. Then on to Mount Moriah, and down to Lucea. I now felt really unwell,

and was obliged to go to bed, although 1,500 people were waiting for me at Lucea. I had had only one night's rest for a week, and that day I had ridden twenty miles, and attended three large and exciting meetings, and had eaten nothing. However, I enjoyed a comfortable rest, and on Friday I felt as well as usual.

"On Saturday I returned to Green Island, to attend to the usual services. Yesterday the congregation numbered not far short of 1,000, nearly all of them sitting on the ground exposed to the sun. How I should rejoice if I had the means to restore the chapel! £200 is the estimated cost. During the service yesterday morning seven persons fell down; and at the close forty-two young persons enrolled themselves as inquirers.

"I came to Lucea for the evening service. Brother Murray (Wesleyan) occupied the pulpit, and fully 2,000 were in and around the chapel. I must not now prolong my letter. I am continually interrupted by persons coming to me about their souls. I will just note the following points:—

"1. Instead of universal indifference, we see a general spirit of seriousness.

"2. Hundreds of persons have been powerfully affected with a sense of their sin and danger.

"3. Many of these have repented and believed in Jesus, and are now rejoicing in the Lord.

"4. Deep concern felt by converts for the salvation of others, and especially of their own family. Walking many miles to seek out their relations, to urge them to be reconciled to God.

"5. Pride of colour has been destroyed, or at least lost sight of for the time. I have seen what I could hardly have believed possible if I had not actually witnessed it. I have had my heart overjoyed to see females of fair colour hanging on the necks of their black sisters, weeping over them, even kissing them whilst they have, as in Christ's stead, besought them to repent of sin and be reconciled to God.

"6. Great numbers of persons who have been living together without being married, are hastening to put away the reproach of fornication by being legally united.

"7. Rum shops are abandoned. The retailers acknowledge that during last week, though the town was full of people day and night, their sales were *nil*.

"8. All the places of worship are insufficient to receive the thronging multitudes who now feel anxious to serve the Lord."

The deputation on visiting Lucea found that, for several years, the people had been endeavouring to finish their chapel, and that but a short time before the front and the frame of the galleries had been put up. This great movement demands the early completion of the structure, and we shall be happy to convey to our brother any donations that friends may forward for that purpose.

BROWN'S TOWN.

Passing over the intervening parishes where indeed God is also manifesting his power, but the details of which have not reached us, we come to the parish of St. Ann's, in which our esteemed brother, the Rev. J. Clark, is labouring. He thus writes, under date of December 6th:—

"It is only a fortnight since the work began here, but it has been a glorious one. We have had scenes such as were never before witnessed; they have been like heaven upon earth. But there has also been much to fill one with anxiety and sorrow. A few persons have been excited almost to delirium, and are charging people of blameless lives with horrible crimes, such as murder, Obeahism, &c., declaring that in their stricken state they saw the deceased individuals, who revealed the cause and the circumstances of their death, or that the Spirit had told them. And many are inclined to believe these fancies as revelations from heaven. A few also have manifested zeal without knowledge. But what is the chaff to the wheat? These are Satan's devices to hinder the work of God. That *the* work is of God no Christian can doubt. It has reached to the very depths of the soul of the true converts and penitent backsliders; and they have told of what God has done for them, and prayed with an earnestness for mercy so as to convince everyone that the Spirit of the Lord was working on their consciences and hearts.

"'By their fruits ye shall know them.' And already we see fruit abounding, and trust it will be abiding. Great numbers who have been living in open concubinage, have abandoned their sin, and are having the banns of marriage published. Drunkards have become sober men, and the very rum-shops are deserted. Husbands and wives who have been separated, are returning to each other. Enemies are reconciled, and are walking in peace and love. They crowd at the prayer-meetings; they

walk many miles to attend the evening services, at which we often have a thousand people. The countenances of those who have obtained pardon beam with joy.

"May God carry on the work he has begun, and permit us to realize the hopes we once so fondly cherished, but which were so utterly disappointed, of seeing the great mass of the population of this island brought up to the glorious liberty of the children of God."

ST. ANN'S BAY.

We cannot better close these extracts than by giving the following *resumé* of the movement by the Rev. B. Millard, with some remarks on the state of his own station. He writes December 4th, 1860.

"You will rejoice to hear that a very remarkable awakening, both among saints and sinners, is now felt in many of the churches. In Westmoreland, Hanover, St. James', Clarendon, Manchester, and part of St. Ann's, the spirit of the Lord is working mightily. Some portion of our island's vile press is ridiculing the work—representing it as the work of the evil one. A few who do not go with a corrupt press are afraid of it. But the majority of ministers and Christians regard it as the work of the Lord. You remember, perhaps, that our Union issued a circular to our brethren. This I sent to *all* the Baptist ministers throughout the island; and I have reason to know that in most cases the suggestions were acted upon. Many prayers were offered; much effort was made; many longed earnestly to see Zion blessed. The Lord has heard our prayers in some portions of the vineyard. The awakening, however, did not take place first among Baptists. I believe it first originated among the Moravians at New Carmel, in Westmoreland, where Mr. Lichtenthaler is located. There multitudes cried for mercy. Physical demonstrations, similar to those in Ireland, were made. The excitement became intense. Characters the most abandoned were now overwhelmed with a sense of their sins. Young and old cried anxiously for mercy. Sins long concealed were at once confessed. Immorality was abandoned, and multitudes sought and found pardon and peace. *Our* people, I believe, were prepared by our united and general action in April and May, and in some cases during the following months, for spiritual influences. The revival soon spread on to Bethel Town, Mount Carey, Shortwood, Sav.-la-mar, through St. Elizabeth, to Clarendon, thence up the valley to Mount Zion (Br. Johnson's), to Clarksonville, and by this post I hear the Spirit has wrought wondrously in the hearts of sinners at Brown's Town. Churches, chapels, class-houses, are crowded. Marriages are almost without number. Rum shops are well nigh forsaken. Sinners are converted. Saints are alive and at work. Brother Clarke at Sav.-la-mar, says:—In August I had fifty-five inquirers; I have now 341. Brother Teall gave forty-two inquirers tickets at Green Island; 100 at Lucea, and expects double that number in a few days. Brethren at other stations tell of wondrous things.

"At St. Ann's Bay we have not any of those fearful physical, convulsive, and epileptic movements. We are waiting, working, praying, and hoping. Our congregations are good, and we expect a visit from on high. In April we had a week of prayer-meetings and special services. As I did not see any special revival, we continued to have prayer-meetings three times a week at four o'clock in the morning (Monday, Wednesday, and Friday) throughout the district here and at Ocho Rios. Generally the Monday and Wednesday meetings were the best attended, and from inquiries and reports I found about 400 assembled on an average. We had also services in the evening, when I read extracts from Prime's Power of Prayer, the *Baptist Messenger*, and other publications. As an invariable rule, however, I purposely and rigidly abstained from reading any remarks bearing on the physical developments of the revival, knowing how apt our people are at anything of that kind. So we have been going on, quietly but comfortably, anxious to witness but by no means to *force* a revival. We have baptised twenty persons; restored thirty-two penitent backsliders. Have forty candidates now for baptism, and about twenty in the penitent class. Our leaders have been working, I try to keep them active; they have visited all the villages. My Sabbath school visitors have also had very interesting meetings throughout the district—in fifty different localities—with the young, urging them to give their hearts to Jesus; and our deacons have also had their share of work.

"We are hoping to see sinners converted in large numbers, and shall continue in prayer till the Lord hear our cry, and send his spirit on this portion of Zion, so that his people shall rejoice and sinners turn to the Lord."

In laying before our readers these letters, we have not withheld any facts, whether painful or pleasing, which may throw light on this striking movement. That under strong emotions and powerful convictions, some extravagant things should be said and done seems inevitable among a people so excitable and, as yet, uninstructed as the negro. Still the painful bears but a small proportion to the pleasing, while those who witness the effects unhesitatingly ascribe the good to the Spirit of God. May our brethren, with their deacons and leaders, have abundant grace given them to guide the people, and the result be seen in manifold true conversions to God, increased purity of life, and zeal in the cause of Christ.

APPEAL FOR JAMAICA.

To the above interesting documents we are happy to append the following appeal for means to sustain a very useful and accessible class of labourers for the emergency arising from this religious awakening. We cheerfully commend it to the kind sympathy and liberality of our friends.

DEAR FRIENDS,—You are already acquainted with the recent manifestations of God's power and mercy in Jamaica. Places of worship in different parts of the island are too small to accommodate the numbers who flock together to worship God. The ministers of the Gospel, always too few, are now completely overwhelmed with their multiplied and multiplying labours. No means at present exist in this country for sending forth additional labourers into that interesting field. Something must, however, be done, rightly to direct the many thousands who are anxiously asking what they must do to be saved. The latest communications show that upwards of 20,000 are deeply anxious respecting their salvation. There is in the island a class of black and coloured men, deacons and leaders, qualified to read and explain the Word of God, and to aid the ministers of the Gospel in their present arduous duties. These persons are, however, dependent on their daily earnings for the support of themselves and their families. They cannot, therefore, be engaged in this kind of service altogether without pecuniary aid. Still, this outlay would be but small, compared with the importance of the work itself. Twenty or twenty-five pounds each would, it is believed, meet the necessity of the case. The number employed ought not to be less than fifty. It is proposed that the engagement itself should be but temporary—say for twelve months—so that no permanent charge would be incurred; but such an agency employed for that time would be of vast service. The agents employed will be carefully selected by the Baptist Missionary Society already existing in Jamaica. One thousand pounds wisely expended now will be of incalculable benefit in the future history of the cause of Christ. We place this appeal before the Christian people of Britain with the fullest confidence. The Church has been earnestly praying for the outpouring of the Holy Spirit. The religious awakening in Jamaica is beyond all doubt the result of that Spirit's work. Where God gives His blessing in answer to prayer, His people surely will not withhold their aid. That which is done should be done promptly. Ministers are sinking beneath the burden of their toils; souls are mourning for want of spiritual counsel. Brethren and sisters in Christ, aid us! Aid us now! Aid us by your prayer and your contributions in behalf of a people whose welfare, both temporal and spiritual, has so often awakened your benevolence and zeal.

It is with the full concurrence of the committee of the Baptist Missionary Society that we make this appeal for temporary aid to meet the present emergency. The secretaries of that society will gladly receive contributions for this purpose. The Rev. C. J. Middleditch, of the Baptist Irish Society, has also kindly consented to act on our behalf, and will forward to Jamaica whatever may be raised for this urgent work.

One of our number, Mr. Henderson, hopes to return in the early part of next month to the sphere of labour which he has long occupied. May he be the bearer of good tidings to the Church of Christ in that land!

We are, dear friends,
Yours in the Gospel of Christ,

J. E. HENDERSON,
EDWARD HEWETT,
THOMAS GOULD.

Baptist Mission House,
33, Moorgate-street, London, E.C., January, 23rd, 1861.

We have much pleasure in subjoining the following letter, received from Benjamin Scott, Esq., Chamberlain of the City of London. We trust others will follow his example of Christian liberality.

"To the Rev. C. J. Middleditch, Secretary, Baptist Irish Society.

"Dear Sir,—I observe that the zeal for God which marked the conduct of the Baptist Irish Society in reference to the recent revival in Ireland has been honoured and rewarded by an abundant outpouring of the Holy Spirit's influence in Jamaica.

"I am not a Baptist, but I can appreciate the labours of those who differ from me on some points of inconsiderable importance; and as I feel convinced from what I have witnessed elsewhere that the money will be well applied I forward you a small cheque towards present exigencies in Jamaica. I have directed some books to be sent to you for the same destination.

"I am, dear Sir, yours very faithfully,

"London, 22nd December, 1860. "BENJAMIN SCOTT."

HOME PROCEEDINGS.

JAMAICA DEPUTATION.

AT the Quarterly Meeting of the Committee, held January 16th, the following important rules, prepared by a Sub-Committee, were laid down to guide the Committee in carrying out the recommendations of the Deputation, and which were adopted by the Committee at a previous meeting in November last. The portions of the Report of the Deputation referred to will be found at pp. 207 and 210 of the December "Herald."

In the Report of the Deputation, adopted by the Committee, the suggestions for facilitating the settlement of English ministers as pastors over churches in the island of Jamaica, are three, namely:—

I. To provide the cost of passage for the brethren approved by the Committee.

II. To make some provision for families of such brethren in case of their decease.

III. To render some assistance should sickness supervene and render a change of climate necessary for the restoration of health.

The Deputation in offering these suggestions further say, that it will be necessary "that the committee should require of every church seeking a pastor through its medium to give a full account of its state, of its pecuniary resources, and the reason why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought."

In accordance with these suggestions, your Sub-Committee proceed to offer the following recommendations, as rules to guide the Committee in carrying out the plans proposed, the Committee reserving the application of such rules at their discretion.

I. Any minister applying to be sent to Jamaica should furnish the Committee with the usual testimonials of piety, character, and ability, with a medical certificate as to his state of health and fitness of constitution for a tropical climate.

II. That any church in Jamaica applying to the Committee for assistance in obtaining a minister from England, should furnish the following particulars, namely:—

1. Number of members and inquirers, and ordinary congregation. 2. Total receipts of the church and congregation for the previous three years. 3. Amount of salary given to the former minister. 4. Probable salary for the future. 5. State of repair of the chapel, mission-house and premises. 6. A recommendation from the officers of the Jamaica Baptist Union, or four ministers of the island. 7. Any special observations that may contribute to the information of the Committee.

III. Your Sub-Committee further recommend that an assurance be effected on the lives of such brethren on behalf of the Society, and the premiums be charged to the Widows' and Orphans' Fund.

IV. In cases of sickness needing a change of climate and assistance from the Society, your Sub-Committee recommend the adoption of the rule given in the Society's instructions to missionaries for the brethren sent out under this arrangement, and which is as follows:—

"Should it please God to visit you with sickness, so as to render you incapable of prosecuting your labours, we should not disapprove of a temporary change of climate, provided that step were recommended by the concurring opinion of

medical men, and sanctioned by your missionary brethren; a voyage to England should not be undertaken without the consent of the Committee, unless the circumstances of the case are very urgent; and it is proper to state that while your own health is continued to you, we could not sanction a relinquishment of the work on account of the health of other members of your family, excepting in rare instances of obvious and imperative necessity."

V. When the circumstances of the case are very urgent, and time cannot be given without peril of life for previous reference to the Committee, it should suffice to furnish the Committee with proper medical certificates, and the testimony of two or more neighbouring brethren.

VI. With respect to the proposed changes in the term and mode of study of the students in the Institution at Calabar, your Sub-Committee recommend that the secretaries be directed to call the attention of the Calabar Committee to the suggestions of the Deputation, and to report the progress made to this Committee.

DAY SCHOOLS.

With regard to the management of the Fund it is proposed to raise for the support and aid of Day-schools attached to the congregations founded by the Society in the island of Jamaica, your Sub-Committee propose the following rules for the guidance of the Committee.

I. That the managers of the Day-schools desiring assistance from the Fund be required to furnish the secretaries with the particulars of each school calling for aid, in the form of the schedule annexed, and a report of the annual examination, signed by the examiners.

II. That the secretary draw up annually a special report on the state of education and the assisted Day-schools, also a statement of the receipts of the Fund and their appropriation, and circulate it among the friends of education in Jamaica.

III. That the monies so collected be appropriated by the Committee in such amounts as they may deem requisite, on the recommendation of a Sub-Committee to be annually appointed, provided that all schools assisted are open to children of all denominations.

During the past month well-attended meetings have taken place in Pembrokeshire, Shropshire, and at Ross, at which the Rev. F. Trestrail has represented the Society. In Pembrokeshire he was assisted by the Rev. J. C. Page. The Rev. T. Gould, of Jamaica, has kindly visited the Forest of Dean, awaiting Mr. Trestrail at Hereford and Ross. The Rev. J. Wenger, with the Rev. E. Hewett, has attended meetings at Lowestoft and Somerleyton.

We have the pleasure to state that the Committee has engaged the services of Mr. A. Gunning, son of the Rev. A. Gunning, of Weymouth, for the Normal School department of the Calabar Institution. The esteemed president will not only rejoice at the assistance he will thus receive, but will find in Mr. Gunning a valuable coadjutor.

The Rev. J. E. Henderson is expected to sail for Jamaica by the packet of the 2nd inst. He leaves earlier than was anticipated, in order to render assistance to the pastors in the overwhelming labours brought upon them by the revival.

PUBLIC MEETING.

A Public Meeting will be held at Willis's Rooms, on the 20th February, to receive from the Deputation to Jamaica, Edward B. Underhill, Esq., and the Rev. J. T. Brown, a report of their visit, and especially an account of the results of emancipation in the West Indies. The Chair will be taken at twelve o'clock precisely.

Tickets of admission may be had at the Baptist Mission House, 33, Moorgate Street. Fuller particulars will appear in the daily papers.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 30, Oct. 30; Saker, H., Sept. 29, Oct. 30, one letter, no date, received Jan. 14.

VICTORIA, Saker, H., no date, received Jan. 14.

AMERICA—BOSTON, Anderson, R., Nov. 19.

ASIA—AGRA, Gregson, J., Sept. 27, Oct. 5, one letter, no date, received Dec. 20.
ALIPORE, Pearce, G., no date.
BARISAUL, Martin, T., Nov. 2.
CALCUTTA, Craig, T. R., Sept. 30; Goplzar Shah, Sept. 22, Oct. 18; Leslie, A., Sept. 22; Lewis, C. B., Sept. 22, Oct. 8, Nov. 2, Dec. 8; Sale, E., Sept. 22; Sale, J., Oct. 8, Nov. 2, Dec. 8.
CHITOURA, Williams, J., Nov. 1.
CHURAMONCOTTER, Hobbs, W. A., Oct. 1.
COLOMBO, Allen, J., Oct. 29, Nov. 15.
DACCA, Bion, R., Nov. 5.
DARJEELING, McKenna, A., Nov. 6, 10; Niebel, C. G., Nov. 10.
DELHI, Gregson, J., Dec. 20; Parsons, J., Sept. 3, Oct. 10, Dec. 1; Smith, J., Oct. 4, Nov. 3, Dec. 20.
DINAGEPORE, McKenna, A., Sept. 11.
HOWRAH, Morgan, T., no date.
JESSORE, Anderson, J. H., Sept. 6, Nov. 6.
KANDY, Carter, C., Oct. 27, Nov. 14.
MADRAS, Claxton, W. A., Oct. 26.
MEERUT, Gregson, J., Dec. 18.
MONGHYR, Gregson, J. G., Nov. 7; Lawrence, J., Nov. 14.
MUTTRA, Evans, T., Oct. 3.
PATNA, Kalberer, L. F., Oct. 27.
SERAMPORE, Dakin, E., Nov. 21; Trafford, J., Dec. 7.
SEWRY, Williamson, J., Sept. 20, Nov. 6
SHANGHAI, Hall, C. J., Sept. 6, Oct. 19. Nov. 21; Kloekers, H. Z., July 12.
BAHAMAS—CAICOS, Tucker, St. G. D., and others, June 28.
GRAND CAY, Pardo, F., Sept. 24.
INAGUA, Littlewood, J., Oct. 20.
NASSAU, Davey, J., Oct. 26, Nov. 21.
FRANCE—MORLAIX, Jenkins, J., Dec. 15, Jan. 11.
HAITI—JACMEL, Webley, W. H., Nov. 10.
PUERTO PLATA, Rycroft, W. K., Oct. 27, Nov. 1, Dec. 3.
HONDURAS—BELIZE, Henderson, A., Oct. 16.
JAMAICA—BROWN'S TOWN, Clark, J., Nov. 6, Dec. 6.
CALABAR, East, D. J., Sept. 24, Nov. 3, 22.
FOUR PATHS, Claydon, W., Nov. 7, and one letter no date.
HAYES, Duckett, A., Nov. 23.
KINGSTON, Oughton, S., Nov. 1.
LUCEA, Teall, W., Nov. 19.
PORT MARIA, Day, D., Oct. 4, Nov. 22, Dec. 8.
ST. ANN'S BAY, Millard, B., Nov. 23, Dec. 4.
SAVANNA-LA-MAR, Clarke, J., Sept. 24, Nov. 1.
SPANISH TOWN, Philippo, J. M., Nov. 8, Dec. 25.
STEWARTON, Knibb, M., Dec. 7, 21.
SUTCLIFFE, MOUNT, Clarke, J., Dec. 10.
WALDENSIA, Gould, T., Oct. 22, 23.
MADEIRA, Diboll, J., Nov. 13; Saker, A., Nov. 15; Milbourne, T. K., Nov. 15.
PRUSSIA—Dierdorf, Hirsch, E., no date received Dec. 31.
TRINIDAD—Law, J., Oct. 7.
PORT OF SPAIN, Gamble, W. H., Oct. 23; Law, J., Dec. 8.
SAN FERNANDO, Gamble, W. H., Dec. 8, 23.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1860, *to January* 19, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Allen, J. H., Esq.	2	2	0
Barnes, Mr. R. Y.	1	0	0
DONATIONS.			
A Friend, at B.B., for *China*	1	0	0
A Mother, for *India*	0	10	0
Do. for *W. & O.*	0	2	6
Evans, James, Esq., by "Record."	2	0	0
"Gratitude."	2	0	0
Strong, Mr., Newington	5	0	0
Sundries, by Rev. A. Saker, for *Africa*	109	3	0
Wood, F. J., Esq., LL.D.	20	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Blandford Street—Collection, for *W. & O.*	1	0	0
Bloomsbury Chapel, on account	112	13	9
Collection, for *W. & O.*	13	5	0
Camberwell—Collection, for *W. & O.*	8	6	5
Camden Road—Collection, for *W. & O.*	10	3	9
Chelsea, Paradise Chapel—Collections	3	0	0
Do., for *W. & O.*	0	10	0
Eldon Street—Contributions	4	18	2
Hammersmith—Collection, for *W. & O.*	4	18	0
Hampstead, Bethel—Collection, for *W. & O.*	1	6	0
Harlington—Collection, for *W. & O.*	1	0	0
Hawley Road—Collection, for *W. & O.*	1	0	0
Islington, Cross Street—Collection, for *W. & O.*	5	0	0
John Street, on acct., by M. Martin, Esq.	60	0	0
Lorrimore Road, Walworth—Sunday School	0	17	0
Notting Hill, Norland Chapel—Collection, for *W. & O.*	1	13	0
Regent's Park Chapel—Contbs., by Y.M.M.A., for *Schools, Muttra*	18	11	6
Rockingham Row, New Kent Road—S. School, Ebenezer, by Y.M.M.A.	0	12	3
Salters' Hall—Collection, for *W. & O.*	4	16	7
Shacklewell—Collection, for *W. & O.*	3	7	4
Shouldham Street—Sunday School boxes	1	12	6
Soho Chapel—S. Schl., by Y.M.M.A. for *Kottawille Schl. Ceylon*	10	10	0

	£	s.	d.
Staines—			
Collection	2	12	5
Contributions.....	3	7	0
	5	19	5
Less expenses	0	12	9
	5	6	8
Trinity Street—			
Collection, for *W. & O.*	0	10	6
Walworth, Lion Street, Balance, by Mrs. W. H. Watson	17	16	3
Westbourne Grove—			
Collection, for *W. & O.*	10	10	0

BEDFORDSHIRE.

Bedford, Mill Street—			
Contribution	0	10	0
Cranfield—			
Contributions.....	0	19	0
Risely—			
Collection, for *W. & O.*	0	11	0

BERKSHIRE.

Reading—			
Collection, for *W. & O.*	5	0	0
Wallingford—			
Collections	8	13	4
Contributions.....	14	19	6
Do., for *China*	4	14	6
	28	7	4
Less expenses	1	3	8
	27	4	8

BUCKINGHAMSHIRE.

Aston, Clinton—			
Collection, for *W. & O.*	1	1	0
Buckingham—			
Collection, for *W. & O.*	0	13	6
Colnbrook—			
Collection, for *W. & O.*	0	16	0
Swanbourne—			
Collection, for *W. & O.*	0	4	9
Wraysbury—			
Collection	1	8	9
Contributions.....	3	3	9
Wycombe, High—			
Collection, for *W. & O.*	1	13	1

CAMBRIDGESHIRE.

Cottenham, Old Baptist Church—			
Collection, for *W. & O.*	1	0	0
Gamlingay—			
Collection, for *W. & O.*	1	5	9
Haddenham—			
Collection, for *W. & O.*	0	15	3

CHESHIRE.

Stockport—			
Collection, for *W. & O.*	0	15	0

CORNWALL.

Redruth—			
Anon.....	1	17	0

DEVONSHIRE.

Ashburton—			
Contribs., for *N.P.*	0	4	9
Budleigh, Salterton—			
Collection, for *W. & O.*	1	0	0
Contribs., box	0	4	6
Devonport, Hope Chapel—			
Collection, for *W. & O.*	2	0	0
Contribs., on account	18	0	0
Lifton—			
Collection, for *W. & O.*	0	3	6

	£	s.	d.
DORSETSHIRE.			
Poole—			
Collection, for *W. & O.*	1	10	6
Weymouth—			
Collection, for *W. & O.*	1	10	0

DURHAM.

Stockton-on-Tees—			
Collection, for *W. & O.*	0	17	2

ESSEX.

Burnham—			
Collection, for *W. & O.*	0	15	0
Harlow—			
Collection, for *W. & O.*	1	10	0
Loughton—			
Collection, for *W. & O.*	4	4	6
Romford, Salem—			
Collection, for *W. & O.*	1	0	0

GLOUCESTERSHIRE.

Coleford—			
Collection	5	15	4
Do., for *W. & O.*	1	10	0
Contributions.....	6	3	4
	13	8	8
Less expenses	0	5	4
	13	3	4
Hillsley—			
Collection, for *W. & O.*	0	7	0
Thornbury—			
Collection, for *W. & O.*	0	11	8

HAMPSHIRE.

Broughton—			
Collection, for *W. & O.*	2	0	0
Shirley—			
Collection, for *W. & O.*	0	5	0
Wellow, I. W.—			
Collection, for *W. & O.*	0	14	6

HERTFORDSHIRE.

Chipperfield—			
Collection, for *W. & O.*	0	9	1
Hitchin—			
Collection, for *W. & O.*	4	13	6
Contribution	5	0	0
Markyate Street—			
Collection, for *W. & O.*	0	12	0
St. Alban's—			
Collection, for *W. & O.*	4	5	0
Contribs., on account	10	0	0

HUNTINGDONSHIRE.

Great Gidding—			
Collection, for *W. & O.*	0	14	0
Spaldwick—			
Collection, for *W. & O.*	0	11	0

KENT.

Birchington—			
Collection	1	7	0
Coxheath, Loose—			
Sunday School, box...	0	7	0
Deal—			
Collection	2	16	2
Do., for *W. & O.*	1	2	6
Contributions.....	10	3	10
	14	2	6
Less expenses	0	5	6
	13	17	0
Lee—			
Collection, for *W. & O.*	6	13	9
Margate—			
Collection, for *W. & O.*	2	0	6

	£	s.	d.
Sevenoaks—			
Collection, for *W. & O.*	1	15	0

LANCASHIRE.

Bacup, Ebenezer—			
Collection, for *W. & O.*	1	0	0
Bolton, Moor Lane—			
Collection, for *W. & O.*	0	15	0
Liverpool—			
Ladies' Negroes' Friend Society, for *Jamaica Institution*	10	0	0
Birkenhead, Grange Lane—			
Colln., for *W. & O.*	7	2	8
Myrtle Street—			
Colln., for *W. & O.*	14	1	9
Pembroke Chapel—			
Colln., for *W. & O.*	17	11	0
Ramsbottom—			
Collection, for *W. & O.*	0	16	0
Rochdale, West Street—			
Collection, for *W. & O.*	3	0	0
Salford, Gt. George St.—			
Collection, for *W. & O.*	1	10	0
Waterbarn—			
Collection, for *W. & O.*	1	0	0
Contribution, for *do.*...	1	0	0
Wigan, Scarisbrick Street—			
Collection, for *W. & O.*	1	10	0

LEICESTERSHIRE.

Oadby—			
Collection, for *W. & O.*	0	15	0

LINCOLNSHIRE.

Great Grimsby—			
Collection, for *W. & O.*	1	10	0

NORFOLK.

Lynn—			
Collection, &c.	11	7	0
Do., for *W. & O.* ...	1	11	4
Contributions.....	4	1	6
Do., for *N.P.*.....	1	1	0
	18	0	10
Less expenses.....	0	14	10
	17	6	0
Necton—			
Collection	1	3	0
Thetford—			
Collection, for *W. & O.*	0	7	9
Worstead—			
Collection, for *W. & O.*	2	0	0

NORTHAMPTONSHIRE.

Blisworth—			
Collection, for *W. & O.*	0	14	6
Brington—			
Collection, for *W. & O.*	1	0	0
Hackleton—			
Collection, for *W. & O.*	1	0	0
Harpole—			
Collection, for *W. & O.*	0	10	0
Middleton Cheney—			
Collection, for *W. & O.*	1	0	0
Contributions.....	1	3	6
Northampton, College St.—			
Collection, for *W. & O.*	5	5	0
Pattishall—			
Collection, for *W. & O.*	0	10	0
Ravensthorpe—			
Collection, for *W. & O.*	1	0	0
West Haddon—			
Sund. Schl., for *N.P.*	0	8	9

NORTHUMBERLAND.

Newcastle-on-Tyne, Bewick Street—			
Collection, for *W. & O.*	2	17	0

	£	s.	d.
North of England Auxiliary—			
On account, by Mr. Hy. Angus (including P. W. G., for *India*, £20)	50	0	0

Nottinghamshire.

Carlton-le-Moorland—			
Collection, for *W. & O.*	0	7	0
Collingham—			
Collection, for *W. & O.*	0	13	0
Grantham—			
Collection	0	11	0
Newark—			
Collection	2	14	6
Contributions	4	4	6
Do., Juvenile	2	15	0
New Basford—			
Collection	5	0	0
Nottingham—			
Collections—			
Circus Street	9	14	9
George Street	10	11	11
Public Meeting	6	10	7
Juvenile	1	16	11
Contributions	99	16	0
Do., for *China*	5	10	0
Do., Juvenile	0	11	0
Do., Sunday School, Circus Street	3	1	3
Do., do., Derby Rd.	0	6	0
Do., do., George St.	11	0	0
Riddings—			
Collection	1	8	9
Southwell—			
Collections	1	17	7
Do., for *W. & O.*	0	6	9
Sunday School	0	2	8
Swanwick—			
Collection	1	10	1
Woodborough and Calverton—			
Collection	3	17	0
Contributions	1	18	8
	175	4	11
Less expenses	7	2	7
	168	2	4

(£10, Juvenile, for *Two Orphans in care of Mrs. Anderson, Jessore.*)

Somersetshire.

Clifton, Buckingham Chapel—			
Collection, for *W. & O.*	4	0	0
Hatch—			
Collection, for *W. & O.*	0	13	0
Montacute—			
Collection, for *W. & O.*	0	16	0
Paulton—			
Collection	3	13	9
Contributions	8	1	5
Do., Sunday School	1	1	8
	12	16	10
Less expenses	0	7	6
	12	9	4
Wincanton—			
Collection for *W. & O.*	0	10	0
Yeovil—			
Collection, for *W. & O.*	1	12	0

Staffordshire.

Netherton—			
Collection	1	14	2
Contributions	2	15	6
Princes End, Zion—			
Collections	7	2	9
Do., for *W. & O.*	0	14	9
West Bromwich—			
Collection	3	3	0
Contributions	4	4	0
Do., Sunday School	1	10	3
Do., for *China*	1	0	0
	22	4	5
Less expenses	1	9	2
	20	15	3
Willenhall, Gomer Street—			
Collection	2	3	6
Contributions	0	3	7

Suffolk.

Aldborough—			
Collection, for *W. & O.*	0	10	0
Bury St. Edmund's—			
The late Mrs. Cross, of Stansfield, Legacy, by Rev. C. Elven	10	0	0
Ipswich, Stoke Chapel—			
Collection, for *W. & O.*	2	10	0

Surrey.

Limpsfield, Painshill—			
Collection, for *W. & O.*	0	6	6
Norwood, Upper—			
Collection, for *W. & O.*	7	17	2

Sussex.

Brighton—			
Coll., Public Meeting	7	9	10
Lewes	30	10	0

Warwickshire.

Alcester—			
Collection	6	8	0
Contributions	1	9	7
	7	17	7
Less expenses	0	5	7
	7	12	0
Birmingham—			
Balance, by J. H. Hopkins, Esq.	122	5	3
Leamington—			
Contributions, by Rev. James Clark	3	3	0
Stratford-on-Avon—			
Collection, for *W. & O.*	1	11	0
Warwick—			
Collection, for *W. & O.*	1	8	0

Wiltshire.

Calne—			
Collection, for *W. & O.*	0	10	0
Chippenham—			
Collection, for *W. & O.*	0	13	9
Damerham and Rockbourne—			
Collection, for *W. & O.*	0	10	0
Penknap—			
Collection, for *W. & O.*	0	5	0
Trowbridge, Hack Street—			
Collection, for *W. & O.*	2	0	0

Worcestershire.

Malvern—			
Page, Miss	5	0	0
Pershore—			
Collection, for *W. & O.*	0	16	8
Worcester—			
Collection, for *W. & O.*	2	0	0

Yorkshire.

Bradford, Westgate—			
Collection, for *W. & O.*	5	0	0
Burlington—			
Collection, for *W. & O.*	0	8	2
Farsley—			
Collection, for *W. & O.*	2	0	0
Hebden Bridge—			
Collection, for *W. & O.*	1	0	0
Keighley—			
Collection, for *W. & O.*	0	8	0
Long Preston—			
Collection, for *W. & O.*	1	0	0

NORTH WALES.

Carnarvonshire.

Rhoshirwaen, Bethesda—			
Contribs., for *N.P.*	0	7	0

Denbighshire.

Ruthin and Pandyrcapel, on account	10	0	0

Montgomeryshire.

Talywern—			
Contribs., for *N.P.*	0	15	0

SOUTH WALES.

Carmarthenshire.

Carmarthen, Priory Street—			
Collections	14	17	11
Contributions	12	6	0
	27	3	11
Less expenses	3	0	0
	24	3	11
St. Clear's, Zion Collection, &c.	14	0	0

Glamorganshire.

Bridgend, Hope Chapel—			
Collection	1	1	1
Do., for *W. & O.*	1	0	0
Contributions	3	1	0
Dowlais, Beulah—			
Contribs., for *N.P.*	0	14	0
Neath, Tabernacle—			
Sunday School (3 yrs.)	2	13	6
Swansea, Mount Pleasant—			
Collection, 1860, for *W. & O.*	2	5	4
Do., 1861, for *do.*	3	8	6

Monmouthshire.

Abergavenny, Lion Street—			
Collection, for *W. & O.*	1	4	8
Llanthewy—			
Collection	1	16	2
Do., for *W. & O.*	1	14	4
Contributions	1	12	6
Newport, Commercial St.—			
Collections	13	14	11
Contributions	15	13	5
Do., Sunday School	6	11	10
	36	0	2
Less district expenses	2	8	0
	33	12	2
Tredegar, Siloh—			
Collections	2	0	3
Contributions	8	15	11
Do., for *China*	1	0	0
Do., Juvenile	3	3	8
Do., Sunday School	2	4	5

Scotland.

Glasgow, High John Street—			
Collection, for *W. & O.*	2	10	0
Greenock, West Burn St.—			
Collection, for *W. & O.*	1	5	0
Perth, South Street—			
Collection, for *W. & O.*	1	0	0

IRISH CHRONICLE.

FEBRUARY, 1861.

COLERAINE.

The cause in this important town continues to be favoured with manifest tokens of the Divine blessing. In a letter, dated January 2nd, Mr. MEDHURST says:—

"Many subscribers to the funds of the 'Baptist Irish Society' have very properly asked, 'What is your Society doing in Ireland? Are we receiving that value for our money which we have a right to expect?' Let those who are asking this question be made fully aware of the *real* position of the Baptists in Ireland, and I am certain they will be perfectly satisfied with the results of your Society's operations. Each person joining our denomination *here*, has to bear opposition and persecution the most cruel, for conscience sake. Before any individual is baptized, he must be willing to take up a *real* cross—to go with Jesus *outside* the camp, bearing his reproach; he must be willing to bear the united opposition of relatives, friends, and neighbours, for the sake of Christ. Permit me to give the readers of the IRISH CHRONICLE a case in point, which has just occurred. A young man, aged twenty-one, has been studying in the Academical Institution, preparatory to his entering on a higher course of study, to fit him for the Presbyterian ministry. Simply by studying the 'Scriptures of truth,' and occasionally attending my ministry, he became convinced that, as a believer in Jesus, it was his duty and privilege to be baptized. After several interesting conversations on the subject, I proposed him to the church; he was examined by two of the brethren, baptized, and admitted into the fellowship of the church. Now began the tug of war. His ——, a member of the Presbyterian Church, hearing that —— had joined the Baptists, came down to his lodgings and took from him all that he possessed—all his books, utensils, and clothes, only excepting those which he had on his body. The —— was excluded from home, unless he would promise never more to associate with the Baptists. 'Medhurst,' it is said, 'has brought you to this disgrace, and Medhurst must now support you.' The young man mildly but firmly refused to give up his right to worship God according to the teaching of the Bible and the dictates of his conscience, whereat —— *struck* him a violent blow on the ear, and left him in a furious rage. The young man was thus cast out, unprovided for, and was compelled, notwithstanding he had been educated for the Presbyterian ministry, to accept a situation in a linen factory, at seven shillings per week. This is but one case out of many, and is a fair sample of the spirit with which the Baptists are met in the north of Ireland.

"Notwithstanding this unwarrantable system of persecution, we are being daily strengthened, by daily accessions to our church. Since my settlement here, in September last, I have baptized *nine*, and received *thirteen* new members into the fellowship of the church. Great crowds are gathered wherever I have to preach the Gospel—the people are willing to hear, though the rulers oppose. A Presbyterian minister has been called to account by the Presbytery for daring to admit me into his pulpit, and forbidden to commit the like crime again. Regarding the charge of proselytizing by the Baptists, in the north of Ireland, I am prepared to give the statement the most unqualified denial—it is a vile slander. The agents of the Society, in my opinion, have not brought their own distinctive principles forward sufficiently, but a bright day is dawning for us Baptists in Ireland. Since September 9th, 1860, I have been privileged to preach the Gospel of Jesus 110 times, in fourteen different districts. I have twice visited the church at TUBBERMORE, which is enjoying peace and prosperity, under the ministry of the Rev. R. H. Carson. I have twice preached at PORTADOWN, in the Town Hall, where a small church has been lately formed, numbering about sixteen members, with prospects of ultimate success. Our congregations in COLERAINE are so large, that we must 'lengthen our cords, and strengthen our stakes,' early in the spring. The number of children in attendance at the Sunday School is more than doubled. My Bible-class is progressing most favourably. The people are everywhere inquiring, 'What says the Scriptures on the question of baptism?' Sinners are crying out, 'What must I do to be saved?' and saints are joying in their God. That God may increase the good work, is the prayer and expectation of,

"Yours truly in Jesus,

"T. W. MEDHURST.

"*To Rev. C. J. Middleditch.*"

BALLYMENA.

Attention is specially directed to the following interesting narrative:—

"During the summer of 1859, as is generally known, a great religious awakening spread throughout the north of Ireland. In the origin and progress of that awakening, BALLYMENA occupied a prominent place. It is a thriving town, of about 7,000 inhabitants, lying in a beautiful and thickly-peopled valley. Its inhabitants generally cling to the Presbyterianism of the early Scotch settlers, from whom they are descended. There are amongst them a number of Episcopalians, a few Methodists, and some Roman Catholics. When 'the Revival' began, there were no Baptists. The new life which it brought was the signal for their appearance.

"The Rev. J. G. MCVICKER, a minister connected with the Reformed Presbyterian body, the most intensely Scottish in its traditions and practices of any denomination in the country, had laboured for several years within three miles of Ballymena. Toward the close of the summer of 1859, he became convinced that the immersion of believers is Christ's ordinance of baptism; and in the month of September he was baptized. He had to pay the usual penalty of his conscientiousness. In the week succeeding his baptism, the Presbytery, of which he had been a member, separated him from his congregation, and declared him outside their communion. Leaving his beloved people, the pleasant rural manse, and the old meeting-house, he went out, not knowing whither it was God's will that he should go. His sole desire was to preach Christ. Believing that he could do so most effectually where he was best known, he determined to settle in Ballymena. For a time all things seemed to frown on the attempt. No suitable room or hall could be procured for meeting. For four Lord's-days he preached in the open air, in a stable yard. Large numbers, however, came to hear, and the power and presence of God was in their midst. At length, a room, capable of holding over 400 persons, was rented for £16 a year, and provided with a desk and forms. It was, certainly, not everything that could be desired—approached through a stable yard, and reached by a steep ladder; it extends over a row of stables, and a coat of white-wash conceals the nakedness of its walls; its length is five times greater than its breadth—still, as no other place could be had, and as the month of November was fast approaching, no ordinary gratitude was felt for the refuge thus afforded.

"From the beginning, a few brethren met in a small room for the 'breaking of bread,' after the preaching of the Gospel. This was continued in the new place, and many began to join themselves to them. A church was formed, the membership of which, at the present time, consists of nearly 100 individuals, professing faith in the Lord Jesus Christ. The congregation continues large. Hopeful instances of conversion occur. On a recent occasion, thirteen were baptized, on a profession of their faith. The church has encouraging prospects of growth and usefulness.

"It was impossible that the members should continue permanently to use their present place of meeting. Although few in number, and generally in very humble circumstances, they resolved to attempt the erection of a chapel. To build one capable of accommodating 500 persons they found would incur an outlay of fully £1,000. They sought this large sum from God, and already they have raised about £600. The building has been commenced, and about midsummer they hope to open it free from debt. Any contribution to their funds, through the Rev. C. J. MIDDLEDITCH, 33, Moorgate Street, or Rev. J. G. MCVICKER, Ballymena, will be thankfully received.

"Since May, 1860, Ballymena has been adopted as a station by the 'Baptist Irish Society,' and the present undertaking of the church is cordially approved of by its committee. In view of all God has wrought for them, and by them, the members of the church thank him, and take courage."

In a letter just received, Mr. MCVICKER gives the following encouraging particulars of the continued progress of the work of the Lord. The readers of the CHRONICLE will rejoice to know that the blessing of Heaven is still being made to attend our devoted brother's earnest and prayerful toil:—

"I have to report the continued appearance of good being done, which please mention to the committee. I have held three meetings this week, besides those on the Lord's-day, at which large numbers were present, and much interest evinced. Next week I am to hold four, and had to refuse several invitations besides. These meetings are held in private houses, barns, school-houses, or any other convenient places that can be obtained through the surrounding country. A number of persons have been with me during the week to speak about the state of their souls;

some to consult me on the subject of baptism and church membership. After the service last Lord's-day I baptized four persons—two males, and two females—on a profession of their faith. They gave evidence of true repentance toward God, and an intelligent acquaintance with the Gospel.

The following sums have been subscribed by brethren in ENGLAND:—

		£	s.	d.
R. Cartwright	London	5	0	0
C. Cadby	,,	5	0	0
Geo. Lowe.	,,	5	0	0
Mr. Palmer	,,	5	0	0
R. Cowdy	,,	3	3	0
Jos. Alexander	,,	2	2	0
Hocking, Hitchcock, & Ridley	,,	2	2	0
Dent & Allcroft.	,,	2	2	0
Welch & Margetson	,,	2	2	0
Firmin & Sons	,,	2	2	0
J. Bacon	,,	2	0	0
Geo. B. Woolley	,,	2	0	0
Mrs. Nash.	,,	2	0	0
Lady Trowbridge	,,	2	0	0
J. L. Benham	,,	2	0	0
J. Gurney	,,	2	0	0
M. Martin.	,,	2	0	0
Hon. and Rev. B. W. Noel	,,	1	0	0
Rev. W. Brock	,,	1	1	0
Rev. J. Angus, D.D.	,,	1	0	0
Rev. C. J. Middleditch	,,	1	1	0
Rev. J. Hobson.	,,	1	0	0
W. K. Jameson.	,,	1	0	0
W. H. Watson	,,	1	0	0
W. Edwards	,,	1	0	0
Mrs. Hepburn	,,	1	1	0
Jno. Hill	,,	1	0	0
Mrs. Stevenson	,,	1	0	0
Thankfulness	,,	1	1	0
J. Stradley	,,	1	1	0
W. Gundry	,,	1	1	0
F. Cotton	,,	1	0	0
— Morris	London	1	0	0
E. Rawlings	,,	1	0	0
T. Pewtress	,,	1	0	0
T. Mattinson	,,	1	0	0
W. Sang	,,	1	1	0
S. Gale	,,	1	0	0
B. Colls	,,	1	0	0
— Sands	,,	1	0	0
P. Broad	,,	1	1	0
S. P.	,,	1	1	0
W. Heaton	,,	1	1	0
Smaller sums	,,	13	14	0
C. B. Robinson.	Leicester	10	0	0
R. Harris	,,	10	0	0
W. Joynston & Son	St. Mary's Cray	2	2	0
J. Reynolds	Fifield	1	0	0
T. Lindsay.	Swaffham	1	0	0
R. Govett, and the Church at Surrey Road	Norwich	12	1	0
Miss Davey	,,	1	0	0
R. Tillyard	,,	1	0	0
Smaller sums	,,	1	10	0
W. L. Smith	St. Albans	1	0	0
Smaller sums	,,	1	5	0
B. Foster	Biggleswade	1	0	0
J. N. Hopkins	Birmingham	2	0	0
W. Middlemore.	,,	1	1	0
J. H. Hopkins	,,	1	1	0
W. Philips.	,,	1	0	0
J. W. McCardie	,,	1	1	0
Smaller sums	,,	3	10	0

*** Contributions raised in IRELAND will be inserted in a future number of the CHRONICLE.

The Rev. J. HUNT COOKE, of Portsea, having spent a month at Ballymena, has furnished a very interesting report of his labours, dated Jan. 8th. Want of space forbids the insertion of the whole; the following extracts deserve devout and serious notice. IRELAND does indeed call for the liberal response of British Christians. Pastors and churches, that have not rendered aid for several years, have often said they would gladly and liberally espouse the cause of evangelical truth in that land, if it could be shown that the agency employed was doing real service. This cannot be denied or doubted now. The aid of those pastors and churches is greatly needed. We shall be glad if it be quickly and generously given. Mr. Cooke says:—

"Among the more interesting features of the Revival has been the attention which has been directed to the subject of baptism. It is not true, as has been asserted by some of the local newspapers, that 'dippers' have been endeavouring to make 'denominational stock' out of the Revival. But it is true that many of the converts have taken the Scriptures for their guide, and through their study have altered their views on this and on other subjects. I allude to this, less to correct misapprehension—for our brethren there are fearless of that—than to point out the peculiar claim that appears for help from the friends of our own denomination. Take Ballymena for an example. In a small farmhouse about two miles out in the country, there has been a little Baptist church, never numbering more than a dozen, chiefly members of one family, who have met monthly for upwards of twenty years past for the observance of the ordinances as Christ appointed them. Ridiculed by their neighbours they persevered, hoping and praying for a better state of things, and enjoying, we doubt not, the smile of the Great Head of the Church. With this exception, the name of Baptist was almost unknown here, until the Revival commenced. Now a church of some eighty or ninety members has been gathered, and a large congregation; a really good and commodious sanctuary is in the course of erection, and there can be no doubt that ere long this will be a prosperous and in-

fluential cause. They have an educated, earnest, and godly pastor, the very man for the post. He was a covenanting clergyman in the neighbourhood, but having been led to obedience to the ordinance of baptism, was expelled from his comfortable manse, and suffered much sacrifice for his principles. He is highly esteemed by all classes, even by those who are bitter against his change. It is pleasing to learn that he succeeded as well as he did during his recent visit to England collecting for the chapel, though not what his efforts deserved; for it is long since a more deserving case has been presented to the sympathies of the liberal. Would that in some other way that monetary help which our brethren in Ireland must have could be afforded them; for the pastors are much wanted at home just now. These young churches ought not to be left; it will prove injurious if their pastors are long absent on begging expeditions. Besides this church there are many little gatherings of Baptists in neighbouring villages and towns, who were brought to a knowledge of the truth during the Revival. A good healthy church here must have a great influence on these which, ere long, may become *nuclei* of other churches.

"Taking what I witnessed at Ballymena and adjacent places as a fair representation of the condition of a great part of the north of Ireland, I am deeply impressed with its peculiar claims on our immediate sympathy and aid. There are periods in the history of every religious movement when help is of far greater value than at other times. The present seems to be the moment for active efforts in Ulster. The young converts need building up; the mass of the people are interested in religion: the preacher is surprised at the ease w which attention is secured; without di culty, amidst the ordinary pursuits of li conversation may be directed to spirit things. To the people of England I wou say, 'Lift up your eyes and look on the fields, for never have you seen fields mo white to his harvest.' And the comma rests upon us, 'Pray ye therefore the Lo of the harvest that he will send fort labourers into his harvest.' *There ough to be a special effort made this year for th Irish Society.* If we recognise neighbou hood as giving a claim to our sympathie surely our sister isle demands our cons deration. If peculiarity of spiritual condi tion, then not only has the recen awakening given them an additional reaso to ask our help, but Ireland may be con sidered as the battle-field in the present ag of Popery and Protestantism. Romanist look with hopeful gaze to this energeti people, and are far from idle in their effort to secure for the pope the 'first gem of th sea.' Since God has so signally appear for us, we ought to throw more energy int the struggle. Very rapid has been th progress of the country during the l half century in commerce and prospe in worldly affairs, and now signs are ma fested that God will bless well-direct efforts for the advancement of his kingd there. The perishing thousands of Irel are crying aloud, 'Come over and help us' and not only because they are neighbo should we be ready more than ordinar to send aid, but because just now pecu circumstances call for special effort, a promise great results. May the Gl Head of the Church, with whom pot rests, claim this emerald isle as anot jewel for his diadem."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from December 19th, 1860, to January 21st, 1861.

	£	s.	d.
London—			
"Anon."	0	10	0
Barnes, Mr. R. Y.	0	10	6
Chandler, Mr. J.	1	1	0
" " for Ballymena	0	10	0
Gratitude	2	0	0
Hepburn, Mr. A. P.	1	1	0
Smith, R., Esq., by Rev. W. Miall, for Ballymena	0	10	0
Stevenson, Mrs., for ditto	1	0	0
Eldon Street	1	0	0
Lewisham Road, by Rev. J. Russell	1	0	0
Walworth, Lion St., by Mrs. Watson	1	11	1
Aberchirder, by S. Wilkin, Esq.	3	0	0
Aston Clinton—J. H. Allen, Esq.	1	1	0
Darwin, by Mr. T. Gale	0	5	0
Dover, by A. Kingsford, Esq.	2	10	0
Ipswich—Stoke, by Rev. J. Webb	14	15	2
Leamington—Rev. J. Clark	1		
Leeds—Rev. F. Edwards	0		
Lewes, by Mr. W. Button	4		
Newcastle-on-Tyne, by Rev. W. Walters	6		
Norwich—St. Mary's, by J. C. Norton, Esq.	13		
Paulton, by Rev. T. Davies	1		
Shipston-on-Stour, by Mr. J. L. Stanley	0		
Stirling, by Rev. J. Culross, M.A.	2		
Tiverton, by Rev. E. Webb	3		
Tring, by Mr. J. Burgess	1		
Wallingford, by Rev. J. Bullock, M.A.	2		
WALES.			
Denbighshire, by Rev. J. Robinson	4		
St. Clear's, by Rev. B. Williams	1		
IRELAND.			
Clonmel, by Rev. T. Wilshere	3		

Parcels, for which thanks are presented, have been received from Canterbu Glemsford, and Pershore.

THE

BAPTIST MAGAZINE.

MARCH, 1861.

WITHOUT NOTE OR COMMENT—IS IT?

BY THE REV. HUGH STOWELL BROWN.

It is generally taken for granted that the English Bible, whatever its defects as a version, is, at all events, a book which contains nothing but as faithful and exact a translation of the Hebrew and Greek Scriptures as the scholarship of the period in which it was made could produce. The first law of the British and Foreign Bible Society states that the sole object of that institution shall be "to encourage the wider circulation of the Holy Scriptures, without note or comment." From the pulpit, the platform, and the press, the statement is perpetually being made that this is the character of the English Bible, as published by authority, and this statement seems to be almost universally believed.

It is the object of this article to show that such a belief is not consonant with the facts of the case; that, on the contrary, a very large number of notes and comments is always, or almost always, published with the English Bible. I affirm that there are several classes of such notes and comments, and that the book contains not a translation only, but a considerable amount of interpretation also. Some reader may be ready to exclaim, "Well, suppose there is a little scrap of interpretation here and there; if the interpretation be correct, what harm can it do?" But who is to be the judge of its correctness? And, admitting its perfect correctness, still, if there be one word of interpretation, however correct, it falsifies the assertion that the English Bible is without note or comment. But there are some of these notes and comments which, I think, can be proved to be incorrect; and others the correctness of which is at least disputable, inasmuch as they prejudge various questions of interpretation. However, the point to be considered first, is not the correctness or incorrectness of these additions to the Bible. It is boasted that the book is without note or comment; I beg to state that this boasting is vain, because not founded on fact.

"Where are these notes and comments?" you ask, perhaps with some impatience. I will try to point them out. Open your Bible at almost

any page, and you will soon see them. What are those summaries prefixed to the chapters? You are of course aware that they form no part of the Holy Scriptures. If you take up a foreign version it is very probable that you will not find them; if you refer to the Hebrew or the Greek, you will certainly look for them in vain. I shall not inquire into their history; however old they are, and by whatsoever learned and pious men they were compiled, it is enough to say they are not a part of God's word. But you will probably say that these summaries are nothing more than small tables of contents; that they only state what is literally to be found in the chapters to which they are respectively affixed; and that, therefore, they cannot be regarded in the light of notes or comments. Now I admit that most of them are simply tables of the literal contents of the chapters; and I will not say that in such cases the summaries can be considered notes or comments, although I still think that it would be wiser and safer to dispense even with the most exact of these summaries, and leave the reader to ascertain for himself what each chapter contains; but if these summaries intrude upon the province of interpretation, and tell us not only what the sacred writer says, but also what he means, then, brief as they are, they are as certainly notes and comments as those of Henry, and Scott, and Gill.

Now it can be shown that in many cases the summaries do intrude upon the province of interpretation; that while in the great majority of instances they merely indicate what the author says, they sometimes express a very decided and dogmatic opinion and decision as to his meaning. The 2nd Psalm is headed thus: "The kingdom of Christ, kings are exhorted to accept it." The 45th Psalm thus: "The majesty and grace of Christ's kingdom, the duty of the church, and the benefits thereof." Isaiah xl., thus: "The promulgation of the Gospel, the preaching of John the Baptist," &c. Isaiah xlii., thus: "The office of Christ graced with meekness and constancy." Now these are instances of interpretation; they are most clearly notes and comments. Do you ask me whether I doubt the correctness of these interpretations; whether I think them calculated to mislead? Most certainly I do not; every one of these interpretations can be made good by an appeal to the New Testament Scriptures, in which the passages to which they are affixed are quoted as passages which have reference to Christ; but still they are notes and comments; and therefore they falsify our boast with regard to the English Bible. If you take this position, viz., that it was right to admit notes and comments of this indisputable character, right to point the reader's attention to those passages of the Old Testament which are referred to by the New Testament writers as prophetical of Christ, then it was wrong to pass by any such opportunity of interpreting Scripture. Such opportunities, however, have been passed by. The 8th Psalm is quoted in the Epistle to the Hebrews as a prophecy of Christ's dominion; but in the summary prefixed to it there is no allusion to any evangelical meaning. The 22nd Psalm commences with the words, afterwards uttered by the Saviour on the cross, "My God, my God, why hast thou forsaken me?" But the summary is to this effect—"David com-

plaineth in great discouragement." Of all the Psalms there is none which, by the authority of the New Testament, bears more important testimony to Christ than the 40th; but the great declaration, "Lo, I come . . . I delight to do thy will, O my God," is summarised thus: "Obedience is the best sacrifice;" and there is not a syllable to indicate that the Psalm is a prophecy of Christ. The same remark is applicable to the 16th Psalm: the summary does not tell us that David spake of Christ: "that his soul was not left in hell." And, if such interpretations are admissible in a book which professes to be without note or comment, then, surely, the summary prefixed to Isaiah liii. must be pronounced very defective—"The prophet, complaining of incredulity, excuseth the scandal of the cross, by the benefit of his passion, and the good success thereof." Thus, if you contend that it was the duty of the compilers of our Bible to indicate, in the summaries, such prophecies of Christ as are identified in the New Testament, you must condemn them for a great neglect of duty in failing to give such indications in connection with some of the most remarkable of those prophecies. The summaries tell the reader that the 2nd Psalm refers to Christ, but do not inform him that the 40th Psalm has also an evangelical meaning. I submit that this mode of summarising is decidedly calculated to mislead. If the summary is to interpret one prophecy, it surely should interpret all, when the correct interpretation can be ascertained by appeal to Scripture.

The summaries to which I have referred, as possessing an interpretative character, are, it may be admitted, indisputably correct in the interpretation which they give: they are notes or comments, but their retention may be pleaded for on the ground of their unquestioned truthfulness. But all the exegetical summaries are not of this unchallengeable class. When the interpretation given by the summary stands upon an express declaration of Scripture, it may be rather captious to object to it; if, however, we find summaries which give interpretations for which no such authority can be alleged, interpretations which are open to dispute, then it must be admitted that our Bible contains such notes and comments as ought forthwith to be expunged. I turn to the 110th Psalm, and read these words, "He shall drink of the brook in the way." The summary tells me that this is a prophecy of Christ's passion. What proof have we that the sufferings of Christ are foretold in this clause? I turn to Pole's Synopsis, and find a long discussion of the passage, ominously commencing thus: "*Varie explicant.*" In fact, the learned are not agreed whether the words indicate the sufferings of Christ or the glory that should follow. The summary, instead of leaving the reader to the exercise of his own judgment, as a Protestant Christian, settles the matter for him; it is set forth by authority that the Psalmist speaks of the passion of Christ. "Send ye the lamb to the ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Zion." Thus commences the 16th of Isaiah. The summary tells us that "Moab is exhorted to yield obedience to Christ's kingdom." There is not a particle of Scriptural evidence to support such a statement; it is as purely a human tradition as anything ever uttered by a Jewish rabbi, or a Roman Catholic priest.

I do not say that the 63rd chapter of Isaiah does not refer to Christ; I believe that it does refer to him; but still it has been debated whether the gloriously apparelled one, coming from Edom, is Christ, or Michael, or Judas Maccabæus. The summary informs us that the passage is prophetical of Christ, but never hints that any dispute has been held about it. My readers are well aware that the meaning of Solomon's song is one of the most keenly debated topics within the range of Biblical exegesis. Some have maintained that it is to be understood literally; others that it is purely allegorical. A variety of literal meanings has been proposed by the one class; a variety of allegorical meanings by the other. Neither literalists nor allegorists are agreed amongst themselves. For the literalists are not decided whether it is a colloquy between Solomon and one of his seven hundred brides, or an account of some humble maiden who resisted all the temptations of Solomon's court, and continued faithful to the lowly swain who loved her; and the allegorists have, on the one hand, regarded it as a mystical representation of Christ's love to the Church—and, on the other, as a still more mystical account of Solomon's search for the philosopher's stone. But the summaries prefixed to the chapters would lead us to suppose that there never had been the slightest difference of opinion. The case is decided in the most positive and dogmatic style; the whole song refers to Christ and the Church; and the allusion to the "little sister" in the last chapter, is declared to be "the calling of the Gentiles." All this may be true; but there is no positive and unquestionable evidence of its truth. It is a most glaring instance of begging the question. If commentators interpret the song in the same way, they condescend to give us their reasons for adopting such an interpretation; but here no reason whatever is assigned; we have notes and comments without any of the arguments upon which notes and comments should be based. Surely in a book which, we are told, is without note or comment, the exegetical apparatus prefixed to these chapters is an impertinence.

So much for summaries which the science of Biblical exegesis must pronounce disputable. But there are some which are positively incorrect. The eighteenth chapter of Genesis is headed thus:—"Abraham entertaineth three angels." The first words of the chapter are, "And the Lord (Jehovah) appeared unto him, in the plains of Mamre, as he sat in the tent door in the heat of the day." On studying the narrative, we find that, while two of Abraham's visitors were, in all probability, angels, one of them was the Lord himself. If it be contended that the term angel is applicable to the Lord, applicable to Christ, since he is the angel of the covenant, still, most certainly, one of Abraham's visitors was infinitely greater than the others; but this distinction is utterly lost sight of in the summary; the summary ignores the one great fact of the case, viz.:—that Jehovah appeared to Abraham. The summaries are also very loosely worded where they refer to some of the miracles. One tells us that "Elisha causeth iron to swim;" another that "Elisha's bones raise up a dead man;" another, that "Peter healeth Æneas of the palsy;" whereas, in the text, we read that Peter said, "Æneas, Jesus Christ maketh thee

whole:" and the same unguarded way of recording a Divine work is to be found in the allusion to Lydia's conversion. The text says that "the Lord opened her heart that she attended to the things that were spoken by Paul;" the summary says: "Paul converteth Lydia." In Luke vii., we read of a woman who was a sinner, and who anointed the Saviour's feet; the summary, referring to this incident, says: "He (Christ) sheweth, by occasion of Mary Magdalene, how he is a friend to sinners." The impression produced by this statement is, that Mary Magdalene had not only been the unhappy subject of demoniacal possession, but also a woman of depraved habits; and the application of her name to institutions of a certain character shows how extensively the idea suggested by the summary has been adopted. Now on this passage of Luke, Alford says: "There is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her, *as a new person*, so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable." And Alford is by no means singular in his view of the passage: Bloomfield, Bengel, Gill, Henry, Olshausen, Stier, all maintain that there is no ground for the statement made in the summary. We have, therefore, good reason for rejecting the statement as untrue, and not only untrue, but uncharitable, and unjust to the memory of a person against whose moral character there is not a tittle of evidence.

It will be admitted that every attempt to explain a parable is essentially a note or comment; there are such attempts in the summaries, and there is one which I cannot but regard as utterly incorrect. I suppose there can be no doubt that when our Saviour speaks of the old garment and the new patches, the old bottles and the new wine, he "contrasts the old and the new, the legal and the evangelical dispensations." Alford.—The summary gives us this extraordinary interpretation, "He likeneth faint-hearted and weak disciples to old bottles and worn garments." Acts xv. is headed thus: "Great dissension ariseth touching circumcision, the apostles consult about it, and send their determination by letters to the churches." From this we should, of course, infer that the decision on this question was the act of the apostles alone; whereas the text informs us that the elders as well as the apostles met together to discuss it, and that the determination arrived at was the determination of the whole church (ver. 22). And the letters sent to the Gentile churches were headed in this fashion: "The apostles, and elders, and brethren, send greeting," &c. The summary gives us the idea of an apostolic conclave, the text gives us an account of a church-meeting. In the summary prefixed to the first chapter of the Epistle to the Colossians, we read that Paul "encourageth them" (the Colossian saints and faithful brethren) "to receive Christ." In the verses referred to we find no such encouragement. He does not encourage them to receive Christ; but, in the next chapter, he says: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Once more, if you turn to the last chapter of Matthew's Gospel, you will find that, according to the summary, Christ sends his disciples "to baptize and teach all nations."

Hence we gather that baptism may precede teaching, that persons altogether uninstructed in the truths of Christianity are eligible for baptism; "He sendeth them to baptize and teach all nations;" so, let them first baptize every one whom they can lay hold of, and then proceed to teach. The readers of this Magazine do not need to be informed that Christ's command runs thus: "Go ye, teach all nations, baptizing them;" the only persons whose baptism this command sanctions, are persons who are taught the truth of Christ; and the most resolute defenders of infant baptism must admit that, apart from all controversy on the question of baptism, the summary inverts and misrepresents Christ's command, by putting it thus: "He sendeth them to baptize and teach all nations." This is the only argument in favour of infant baptism that I have yet found within the covers of this book; but, unfortunately for the system which it sanctions, it is in the summary, not in the text.

I have discussed only one class of these notes and comments; there are, however, several others to which, through the favour of the editors, I may have some future opportunity of directing the attention of my readers; for it is a pity that we should not be well acquainted with the whole of the Protestant Gemara, with which the English Bible, as anthoritatively set forth, kindly favours us. But I have, on this occasion, restricted my remarks to the summaries prefixed to the chapters; and I think that it has been shown that in many instances these summaries do not merely epitomise the sacred writers' statements, but present us with an exposition of the sacred writers' meaning, and that these expositions are sometimes questionable and sometimes incorrect. And, therefore, when I hear any one boast that the English Bible is without note or comment, I not only ask —Is it? but I also answer —It is not!

PAPERS FROM MY NOTE BOOK. No. III.

BY C. H. S.

FRANCIS QUARLES.—A REVIEW OUT OF ITS PLACE, AND AN EULOGY UNFINISHED.

Francis Quarles. Every body has heard of him, and despite his quaint style and classical allusions, the poorest have read his Emblems. Phillips says of his works, "they have been ever, and still are, in wonderful veneration among the vulgar." We, gentle reader, must confess to an intense degree of affection for that first *divine poet* of the English nation, and are singular enough to elevate him with George Herbert to the chief seats in our synagogue of poets. Milton is safe enough upon his cloud-capped throne, and none may rival that king of Parnassus; but give us Quarles, even if the Paradise Lost be the forfeit. Milton is high above

us; he thunders like the Olympian Jove; he walks through the crowd of mortals rather as an angel than a man; there is no approaching him; one can hardly think of him as a friend: but Quarles is our own companion; he knows our trials, he hits our point exactly, thinks our thoughts, and utters our desires. He is a household minstrel, and we rejoice to hear him sing by the fireside; we do not pretend to say that he is a court musician, but there——, we like him all the better for that; his quips amuse us, his very puns edify us, and those dear old pictures are as precious to us as Raffaelle's cartoons. In vain does Mr. Gilfillan find fault with these cuts; we all know that they are grotesque, and perhaps ridiculous, but we never knew Quarles apart from them, and never wish to do.

Upon our table are four editions of the Emblems. We love the oldest best. Yonder well-thumbed copy is the favourite, but perhaps that is the effect of association rather than appreciation. The other three we will sit down and review. Here is Mr. Tegg's edition, with the veritable wood-engravings, well executed, and precisely what Quarles would wish them to be if he were still writing in the Chronologer's office at Guildhall. Then, next is Nicholl's edition, edited by Gilfillan, but it is without the pictures. There are no such books in the world for fine type, paper, binding and cheapness, as Nicholl's series of British Poets; but we are sorry to say we do not like this volume at all. The omission of the emblematic sketches is fatal, and the attempt at describing what they are is mockery. Fancy our going to the National Gallery and missing all the paintings: it would be a very poor consolation to read upon the walls a couple of sentences, informing you what they were like. When Quarles provided pageants for the City of London, he might, on this system, have hoisted a large board, displaying the words, "My Lord-Mayor's Coach," and so have kept that vehicle at home. No, no, Mr. Editor, Quarles without cuts is a very poor affair, as bad as a city banquet would be without plates or glasses.

The *third* copy is something wonderful. Mr. Nisbet has issued a costly, but most extraordinary volume, the like of which we shall seldom see. Charles Bennett and W. Harry Rogers have taxed their pencils to embellish this work, and their engravings are perfect gems. Sparkling thought is embodied in living forms, and every stroke is the division of a sermon. But what have these noble designs to do with Quarles? Why, as little as possible. They are not suitable to the poems; they need another instrument than the "Theorbo" of our delightful Francis to sing their songs. As well dress a country gentleman in a mandarin's robes, as our quaint author in such attire. The engravings are wonderful; we have seldom gazed upon such treasures of thought in so small a space; but they do not illustrate Quarles one-tenth so well as the old smudges we have looked at in our younger days. We give one instance. The real Quarles has a print representing a person feasting within two nets which Death is about to pull down upon him; in the rear is a poor soul hunted by the furies and lusts of hell, represented as fiends, dogs, and

flames; the text is, "The sorrows of death compassed me about, and the pains of hell prevented me." Then follows the poetry—

"Is not this type well cut, in ev'ry part
Full of rich cunning? fill'd with Zeuxian art?
Are not the hunters, and their Stygian hounds,
Limn'd full to the life?"

Now, in the splendid volume we are reviewing, there are no hounds and no hunters, but a child-angel is in a net with sundry accompaniments which perfectly illustrate the text of Scripture, but quite fail to represent the ideas of Quarles. Nevertheless we have spent several hours over the engravings of Messrs. Bennett and Rogers, and mean to linger much longer over their marvellous sermon-pictures. It is somewhat singular that where Mr. Gilfillan finds most fault, these artists are most in unison with the original. He writes with pious horror upon Emblem XI. "In the print illustrating 'Ye walked according to the course of this world, according to the prince of the power of the air,' we see the devil seated in a chariot containing a globe, which represents the world, and driving his cattle (literally cattle) at furious speed, while Christ, seated on a hill behind, is in vain seeking to arrest his course by a rope attached to a cross on the globe's summit!" Well, and what so ridiculous if it were so? But this is not fair, for the "literal cattle" are a goat and a pig, and the engraving does not illustrate the text but the verses. Our new copy has this swine and goat splendidly drawn, and looking as like lust and gluttony as ever goat and swine could be. An infant fiend is lashing the strange steeds with hearty good will, while a cross is set in the road to impede the ruinous progress of the globe. We give four of the verses *in toto*, to show how good is the engraving which Gilfillan despises, and how far the new designs fail to give the mind of our author, and moreover to give a fair specimen of our author's poetry.

"EMBLEM XI.—BOOK I.

"Oh, whither will this mad-brain world at last
Be driven? Where will her restless wheels arrive?
Why hurries on her ill-match'd pair so fast?
Oh, whither means her furious groom to drive?
What, will her rambling fits be never past?
For ever ranging? Never once retrieve?
Will earth's perpetual progress ne'er expire?
Her team continuing in their fresh career:
And yet they never rest, and yet they never tire.

"Sol's hot-mouth'd steeds, whose nostrils vomit flame,
And brazen lungs belch forth quotidian fire,
Their twelve-hours' task perform'd, grow stiff and lame,
And their immortal spirits faint and tire:
At th' azure mountain's foot their labours claim
The privilege of rest, where they retire
To quench their burning fetlocks, and go steep
Their flaming nostrils in the western deep,
And 'fresh their tired souls with strength-restoring sleep.

"But these prodigious hackneys, basely got
'Twixt men and devils, made for race or flight,
Can drag the idle world, expecting not
The bed of rest, but travel with delight;

Who, never weighing way nor weather, trot
Through dust and dirt, and droil both night and day;
Thus droil these fiends incarnate, whose free pains
Are fed with dropsies and veneral blains.
No need to use the whip; but strength to rule the reins.

"Pull, gracious Lord! Let not thine arm forsake
The world, unpounded in her own devices:
Think of that pleasure that thou once didst take
Amongst the lilies and sweet beds of spices.
Hale strongly, thou whose hand has pow'r to slack
The swift-foot fury of ten thousand vices:
Let not thy dust-devouring dragon boast,
His craft has won what Judah's lion lost;
Remember what is crav'd; recount the price it cost."

Having thus fought for the engravings, we feel that the poetry can shift for itself. We only wish that Quarles were oftener quoted and more seriously studied. In his School of the Heart, he proves himself a master in Israel, for there is scarcely a phase of experience which he has not illustrated. From the Infection of the Heart, right through its contrition, softening, cleansing, enlarging, inflaming, and union, and onward to its being bound with the cords of Christ, he is always pithy, experimental, and, to our taste, poetic in a high degree. His preface is—

"Peruse this little book and thou wilt see,
What thy heart is, and what it ought to be."

The book is most true to the promise of its introduction, and many have felt it to be the faithful transcript of their inner life.

His other works are numerous, and prove that business-cares need not prevent any man from constant authorship. This Bunyan among poets was not quite so prolific as the Immortal Dreamer; but if we consider the time required for rhyme, metre, and poetry, he must have been almost as industrious a writer. Dr. Johnson says of him—

"He too often, no doubt, mistook the enthusiasm of devotion for the inspiration of fancy; to mix the waters of Jordan and Helicon in the same cup was reserved for the hand of Milton; and for him, and him only, to find the bays of Mount Olivet equally verdant with those of Parnassus. Yet, as the effusions of a real poetical mind, however thwarted by untowardness of subject, will be seldom rendered totally abortive, we find in Quarles original imagery, striking sentiment, fertility of expression, and happy combinations, together with a compression of style that merits the observation of the writers of verse."

His book called "Divine Fancies," more than any other of his works, warrants the critique of Johnson. There is so much rubbish in it, that we suspect it will never be reprinted; but at the same time there is so large a yield of golden ore, that we rejoice to find it still extant. The book is dedicated in a most absurd preface to the "Infant Innocencie of Prince Charles," afterwards Charles II., and consists of epigrams and pithy meditations. We shall quote a few.

Here is one which may reconcile us to the taunts of men:—

"I fear'd the world and I were too acquainted;
I hope my fears are, like her joys, all painted:
Had I not been a *stranger*, as I past,
Her bawling *curs* had never barked so fast."

How truly does the next quotation describe the professor who changes his creed with his company—

"The formal Christian 's like a *water-mill;*
Until the *floodgates* open, he lies still;
He cannot work at all; he cannot dream
Of going, till his wheels shall find the stream."

Lovers of experimental doctrine put into quaint shape, will smile over his lines upon Peter's cock—

"The cock crow'd *once*, and Peter's careless ear
Could hear it, but his eye not spend a tear;
The cock crow'd *twice*, Peter began to creep
Near the fireside, but Peter could not weep;
The cock crow'd *thrice*,—our Saviour turn'd about,
And looked on Peter; now his tears burst out.
'Twas not the cock, it was our Saviour's eye.
Till he shall give us tears, we cannot cry."

We recommend those brethren who are afraid to exhort dead sinners to ponder over the teaching of the rhyme which follows—

"*Laz'rus, come forth!* Why could not Laz'rus plead,
I cannot come, great God, for I am dead?
Damsel, arise! When death hath closed her eyes,
What power hath the damsel to arise?
Sinner, repent! Can we, as dead, in sin,
As Laz'rus, or the damsel, live again?
Admit we could; could we appoint the hour?
The *voice* that calls, *gives*, and gives *then* the power."

Very much truth is contained in the similes used in his paraphrase of "Pour out your hearts like water before the Lord."

"'Tis easy to *pour in;* but few, I doubt,
Attain that curious art of *pouring out;*
Some pour their hearts like *oil*, that there resides
An unctious substance still about the sides;
Others like *wine*, which, though the substance pass,
Doth leave a kind of savour in the glass;
Some pour their hearts like *milk*, whose hue distains,
Though neither substance, nor the scent remains.
How shall we pour them, then, *that smell*, nor *matter*,
Nor *colour* stay? *Pour out your heart like water.*"

This is a very bad rhyme with which to close a very suggestive verse. We are reminded, however, that we must draw to a conclusion too, or the printer will be angry, and we fear the reader will grow sleepy. We intend to take a glance at another rare work by our favourite poet at some future time: till then we close with his comparison of sins to showers of various kinds.

"Gross Sin
Is like a shower, which ere we can get in
Into our conscience, wets us to the skin.

Sin of Infirmity
Is like the falling of an *April shower;*
'Tis often rain and sunshine in an hour.

Sin of Custom
Is a *long* shower, beginning with the light,
Oft times continuing till the dead of night.

Sin of Ignorance:
It is a *hideous mist*, that wets amain,
Though it appear not in the form of rain.

Crying Sin:
It is a *sudden show'r*, that tears in sunder
The copes of heav'n, and always comes with thunder.

Sin of Delight
Is like a feathered *shower of snow*, not felt,
But soaks to the very skin, when ere it melt.

Sin of Presumption
Does, like a *shower of hail*, both wet and wound
With sudden death; or strikes us to the ground."

ON PUNCTUALITY IN ATTENDING DIVINE WORSHIP.

BY THE REV. J. P. CHOWN.

THERE are few more pleasing thoughts to the Christian mind than the extent to which Divine worship is attended to, and enjoyed through our land. But there are few religious communities, it may be, in which there is not ground for concern in the want of watchful, devout, constant *punctuality* on the part of some; a want which can never exist without loss to themselves, and hindrance and discomfort to others. As there is no reason to suppose our own denomination to be any exception to this state of things, and as nothing can be unimportant that tends to the more seemly, acceptable, and profitable worship of God, and as, moreover, a knowledge of the evil and what it springs from, is much towards a cure, it may not be without interest and instruction to inquire into some of the causes of this state of things, praying that where they have been yielded to, in the past, they may be guarded against for the future; that when the hour of worship comes round, it may be said, "Praise *waiteth for thee*, O God, in Zion;" and that God's worshipping Israel may be, as she should be, a praise and excellency in the whole earth.

I. Sometimes this evil springs from THE NATURAL TEMPERAMENT OF THE MAN in whom it is seen. There are some in whom it is a disease, and not merely occasional or accidental, but chronic; indeed you are ready to say they were born so, or, if not, it is the result of that habit which is second nature. They are like stringed instruments that are not merely slackened when laid aside, but that are always unstrung; can never be tuned up to the proper pitch; or if perchance, by extra skill and effort, they may be, they cannot possibly be kept there. From their childhood they have been always in a hurry, and yet always behind time; their jocose friends rally them about it, while their more serious friends warn them of its consequences, and remind them that death may find them "not ready" at last. And they, in the meantime, are painfully conscious of their failing, and are promising to amend, but their own sin betrays them, and the fit time never comes. There is a general dilatoriness in the spirit and conduct of such persons, which, though they may have the best possible intentions and desires, mars their usefulness, and prevents them being what they would be, or should be. They would go forth like men and prosecute their work, but "there is a lion in the way; a lion is in the streets" (Prov. xxvi. 13). The garden is sadly overrun with weeds and refuse; in a disgraceful state, but they cannot attend to it now: "wait till another spring, when the winter has killed the weeds, and then they will

begin in good earnest." And so this dilatoriness shows itself in procrastination,—the enervator of the soul, the enemy of exertion, "the thief of time," the rust that eats away the gold, the incrustation that gathers around and buries the gem, the opiate that drugs the soul;—and such a man lives not, but only hopes to live; his existence is but a dream, and his life but a promise. And this is a cause of no small part of the late and irregular attendance at the house of God over which we sometimes have to mourn.

And it must be so, so long as this state of mind continues. Such persons may visit the sanctuary, but we shall generally find them wanting in punctuality and not at all to be depended upon. And yet they are good people perhaps in many respects. Far more kind and warmhearted than some who are more punctual. Never found wanting in liberality when appealed to for the cause of Christ. Ready to give themselves to almost every "good word and work," and their lives entirely free from inconsistencies we have to mourn over in others. But there is this one habit that interferes with all they do, and appears as though it had laid such hold of them that it could not be shaken off. Or perhaps such persons regard it sometimes as only comparatively a trifling matter, like the "anise and the cummin" in relation to "the weightier matters of the law," forgetting our Saviour's words, "These ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). And there are few connected with the Christian Church but know some such persons. Are they Sunday-school teachers? They are never waiting for their class, but their class always waiting for them; unless, as often happens, the children grow like their teachers, and they are both a grief and a reproach to each other. Never are they able to join in the opening prayer and praise of the school, but are disposed to congratulate themselves perhaps if they are ready to enter upon their work of instruction when that is over. Is it a prayer-meeting? You will hear them enter while the prayer is being offered; annoying themselves, disturbing the brother who is engaged in supplication, drawing off the attention of the uninterested, paining the sincere and devout, and depriving their own souls in many ways of the blessings that the place of prayer should always impart, and which they have come to seek. Is it the more public worship of God in the sanctuary on the Lord's-day? You look for them in their place at the commencement of the service, but you know they are not there; and they are not. And yet you know that, all being well, they will be there during service; and they are. It may be whilst all are bowed at the mercy-seat, or standing offering praise, or sitting reverently listening to God's word, you see them, or still worse perhaps, must hear them, going to their place; and the tramp of their footfall, or too often the slamming of the pew-door, is like a jarring note in the song of praise, or an interruption to that sacred service in which all who can should join from its commencement to its close. And so it is often later in the service a great deal than it ought to be before the minister can say to the Lord what Cornelius of old could say to Peter, a servant of the Lord, "Now therefore are we ALL here present before God, to hear all things that are commanded thee of God" (Acts x. 33). And as has been said, this may be allowed, and indulged—the moral power of the man weakened every time it is so—till we dare scarcely hope for that strength of purpose that will be needful for his deliverance from the habit. Let us pray then that we may ever have such a sense of our spiritual necessities, and such a desire for spiritual good, that it may not be possible for us to become remiss and inattentive in these matters; and then if we are *first* at the throne of grace, other things being equal, we shall be *nearest* to it, and so may most reasonably hope for the blessing which shall be denied to none who seek it aright, but shall be given.

most abundantly to those who seek it most acceptably and in earnest. Let it be oftener thought of and sought after in this way, and the blessing should be found then where it is not now, and instead of having to say—

> "Lord, what a wretched land is this,
> That yields us no supply;"

we should have to sing—

> "The hill of Zion yields
> A thousand sacred sweets,
> Before we reach those heavenly fields,
> Or walk the golden streets."

Secondly. This evil may be accounted for sometimes by THE WANT OF PROPER TRAINING AND EXAMPLES IN EARLY LIFE. Suppose such persons for instance to have been Sunday scholars in the class of such a teacher as has just been spoken of, and that may account for it in some cases without going further. Or suppose them to have been the children of parents such as those just referred to, and that may account for it in others. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6), is a precept and promise as full of meaning in this case as any to which it ever can be applied. The writer knows an illustration of this perhaps worth mentioning in a family now living, the father of whom has been a Christian man now nearly half a century, and probably has never been *wilfully* absent from the commencement of Divine service during that time. God has given him many children, and they are all grown up, most of them members of the Church of Christ, and most of them examples to those around them in this respect. Only the Lord's day before these words were written, the writer entered his place of worship a quarter of an hour before the time for the commencement of service, and there sat a part of this family with other friends in different parts of the building, reverently waiting till the time for prayer should arrive. But then, however encouragingly certain it may be that where there is the right training the right results will follow, it is equally certain that if the young are *not* trained up in the right way, they will *not* walk in it. It is not in our nature often voluntarily to seek the right, and especially where it has to do with our spiritual interests, and above all where it may involve any measure of exertion and self-denial. And so it is that many grow up more or less neglectful and indifferent as to the matter before us. They have never been trained up in the right way, and now they seem to have wandered so far, that it appears almost as though they would never find it, or finding it would never keep it. And when the training has been not only deficient in what is right, but absolutely wrong—all the force of example and practice thrown in the opposite direction—the matter becomes still worse. If there is little doubt but that the child trained in the *right* way will keep to it when a man, there is unfortunately less doubt that those who are trained in the *wrong* way will keep to *that*. Show us the children that are habitually led to the house of God when the service is partly over, and we will show you those who, when they grow up into life and have children of their own, if they lead them to the house of God at all, will do it most probably in the same way. A most important consideration this for Christian parents, those who would have their children grow up in the fear of the Lord, and who pray over them with tears and strong cries that it may be so, and who feel that if they could but see all their dear ones united to Christ they would say with Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke ii. 29, 30).

And we would not forget either that early attendance at the means of grace is most difficult—as with many duties—just for those to whom it is most important. That is to Christian *parents* who are laudably anxious to bring their little ones with them. None but they can know the difficulty of having them all ready, and ready in time, and always ready. If there are any persons in whom an occasional want of punctuality in this respect might be borne with, it is such as these. And yet when we remember how much the combined determination and contrivance of the parents may do, and how true, if trite, that homely old English saying is, here as well as elsewhere, that "where there is a will there is a way," and how immensely important it is, both for the parents and the children, that it should be done as much as possible, we shall surely be pardoned for begging of parents to allow no excuse, no plea, no ordinary hindrance, to interfere with the attempt; and by God's blessing they shall have to rejoice in it, and their children down through unborn generations shall for ever have to bless them for it. And especially should this be felt by parents; because if the young are not rightly taught and trained at home, it will be but of little avail how they are taught or trained elsewhere. They may be guided aright for two or three hours on one day in the week in the Sunday-school; but if, through all the rest of their time they are not guided at all, or are guided differently, that will be but of little service. "One father is more than a hundred schoolmasters," says the proverb, and we all feel its perfect truth. We shall try in vain to keep the streams pure so long as the fountain-head is impure. Children may hear the right course pointed out from the pulpit, or they may read of it in the Scriptures; but if parental example and training are opposed to this, we can expect but little good to follow. It is in the hands of the parents pre-eminently, and not the minister of the Gospel, not the Sunday-school teacher, not the neighbour or stranger, whoever he may be, that the future destiny of the children is placed. Generally speaking, what the parents are the children will be; and morally as well as physically one generation reproduces itself in the next. Hence it is that, if we look into the past lives, and early training, or want of training, of many whom we know, we shall find there the secret and origin of their want of punctuality and precision at the house of God. And so, perhaps, they are rather to be pitied than blamed, but at the same time to be entreated most earnestly and kindly to free themselves, as far as possible, from the habit; and above all to learn by the past, and guarding against training others as they have been trained; to endeavour to instil into the minds of all the young, and their own especially, the principles of love and reverence for all that is good and holy, and for the house of God above any other place upon earth.

Thirdly. Another cause of the evil not unfrequently is THE WANT OF PROPER MANAGEMENT IN DOMESTIC MATTERS AT HOME. It is not enough that the husband is willing or anxious to be right in this matter, but unless the wife sympathise with him and do her part, it cannot be. And sometimes amongst the mass of the people, Saturday night, when the week's work is over, and the wages received, is the time for a little indulgence, not absolutely sinful, not connected at all with the public-house—we do not suppose those for whom we write would go there—but still unwise, if pardonable. And this often begets heavy and unnatural slumbers; these are often too long protracted in the morning, and such persons rise at last in lassitude, and indisposed to any exertion; and where this is the case they will seldom be in time at the house of God, if indeed they are there at all. Sometimes again the husband and wife are both labouring till late in the Saturday evening; they have then to go abroad for their marketing; when they return, the night is far advanced;

things that ought to be done on the Saturday night are left till the Sunday morning; and if you go by the dwelling then, you will too often see the mother cooking, washing, or scouring the door-step, as the case may be; while the husband and father is still perhaps tossing upon his bed, and the children, unwashed, uncombed, and undressed, are all huddled together round the fire-place; and it may be generally depended upon, in such a case, that the children will not be ready in time for the Sunday-school, any more than their parents for the congregation. And sometimes it is even worse than this; the wages are not paid, perhaps, till late on the Saturday night, or perchance on the morning of the Lord's day, and sometimes, worse still, the public-house is the place of payment; and then, when provisions have to be sought for, and debts paid, and accounts settled, on the Sunday morning, as is the case in some of our poorer London districts, though you may find amongst those thus situated many with a love for the house of God, it can scarcely be expected that they should be regular and punctual in their attendance there. Then if we rise a step higher in society, we find sometimes the same want of domestic management—and where there is no conceivable excuse for it—producing the same results. It may be that the mistress of the house has never been trained to such management; she has been taught in her youth many accomplishments, but this—how to manage her own household—unfortunately was not included in the number; and while she, her husband, her children, her servants, all suffer for it, late and irregular attendance at the house of God is one way in which it is seen. The Sunday morning is regarded as the time for extra indulgence in sleep, and families, none of whom are sluggards at any other time, are all sluggards then. You walk by the house, the shutters are closed long after the time at which they would be open if it were any day but the Lord's day; the consequence of this is not only that time is wasted in bed, but that such persons rise, not refreshed and cheerful as they should be, but fretful and peevish rather. Then the best is not made of the time that remains; there is neglect and disorder in the nursery, confusion and turmoil in the kitchen, vexation and regret in the breakfast-room; and too often, after a hasty meal and a neglected family altar, the heads of the family, leaving all in this condition behind them, enter the house of God in a state of mind not at all fitted for divine worship, and when the devout and reverent have been long thus employed there. Can it be wondered at, under such circumstances, if no profit should be derived from the service, and the Sabbath should become wearisome, and the sanctuary anything but the sacred, holy place it ought to be? The wonder would be indeed if it were otherwise, and if *any* other results were to follow than those which are seen now. Take the great mass of those whom you find most constant and punctual in their attendance upon the means of grace, and you will generally find their houses and families wisely ordered, husband and wife both one in their desire and determination; and where this is the case, anything may be done. In some families it is not merely that the little ones are washed and put to rest, ready to rise in the morning, with their rosy cheeks and bright eyes to salute the happy day; that all needed garments are prepared, and whatever may be needed for the Sabbath is laid in readiness; that the lessons are all mastered and repeated for the school; but even the breakfast table is prepared the night before, and all in readiness, so that there may be as little as possible to do on the Sunday morning. And let it not be said, either, that these are "little things," and therefore not worth caring for. If we remember how "little things" go to make up our life, and what great things "little things" may lead to; and what "little things" are enough to break in upon the peace and wellbeing of a family, and especially

in reference to what is now more immediately under consideration, we shall not despise them on that account. The fact is, that it is only for the want of "a little" management, at the right time and in the right way, that persons who regret it themselves, and in whom it is regretted by others, are "a little" too late for the worship of God often; and in this way they dishonour the sanctuary, offend God, grieve their fellow-Christians, and deprive themselves of an everlasting blessing: and that is not "a little" thing, but far otherwise. Most earnestly, then, would we press it upon the attention of Christian people, and heads of families especially, and beg of them to think of it. To think of it on the Saturday night, at the market, and in the house; on the Sunday morning, in their chamber, and at the breakfast table; at places where one quarter of an hour's self-denial and contrivance may prevent a great evil, and bestow a great blessing in connection with God's service below, and in preparation for his service and worship above.

(To be continued.)

NOTES ON BAPTISTERIES.

COLLECTED BY THE REV. B. DAVIES, GREENWICH.

A Classical Tour through Italy, by the Rev. John Chetwode Eustace, 1841.—*Baptistery at Rome.*—The Baptistery of St. John Lateran, which, according to the custom of the early ages, still observed in almost all the cathedrals of Italy, though near, is yet detached from the church, is called S. Giovanni in Fonte, and is the most ancient of the kind in the Christian world. It was erected by Constantine, and is at the same time a monument of the magnificence of that emperor and the bad taste of the age. A small portico leads into an octagonal edifice, in the centre of which there is a large basin about three feet deep, lined and paved with marble. This basin is of the same form as the building itself. At its corners stand eight beautiful pillars, which support eight others of white marble, and these latter bear an attic, crowned with a dome. These pillars, with their entablature, were probably taken from various buildings, as they differ in order, size, and proportion. The attic is painted in fresco, as is the gallery around the pillars below; the former represents several Gospel histories, the latter some of the principal events of the life of Constantine. The modern font, a large vase of green basalts, stands in the centre of the basin, raised on some steps of marble. Anciently the basin itself was the font into which the catechumen descended by the four steps which still remain for that purpose. There are two chapels, one on each side of the baptistery, formerly destined for the instruction and accommodation of the catechumens. In this chapel only, and only upon the eves of Easter and Pentecost, was public baptism administered anciently in Rome. Many magnificent ceremonies, which occupied the whole night, accompanied this solemnity, and rendered it more delightful to the fervent Christians of that period than the most brilliant exhibitions of the day.

Pisa Baptistery.—The font is of marble, being a great octagonal vase, raised on three steps, and divided into five compartments, the largest of which is in the middle. This edifice was erected about the middle of the twelfth century.—*Ibid.*

A Writer in the "Universal Dictionary," under the article "Baptistery,"

says:—"Those baptisteries were anciently very capacious; because, as Dr. Cave observes, the stated times for baptism returning but seldom, there were usually great multitudes to be baptized at the same time; and then the manner of baptizing, by immersion, or dipping under water, made it necessary to have a large font likewise."

Chambers's Cyclopædia, 1786, *article "Baptistery."*—"Anciently in the churches which baptized by immersion the baptistery was a kind of pond where the catechumens were plunged; though in many places the next river served for a baptistery, which was the case in the time of Justin Martyr and Tertullian."

Rees' Cyclopædia ("*Bavtistery*") 1819.—"By a baptistery is to be understood an octagonal building, with a cupola roof resembling the dome of a cathedral, adjacent to a church, but forming no part of it. The whole middle part of this edifice was one large hall, capable of containing a great number of people. The sides were parted off, and divided into rooms; and in some, rooms were added on the outside in the fashion of cloisters. In the middle of the great hall was an octagon bath, which, strictly speaking, was the baptistery, and from which the whole building derived its appellation. Some of these were erected over natural rivulets; others were supplied by pipes, and the water was conveyed into one or more of the side rooms. Some of the surrounding rooms were vestries, others school-rooms, both for transacting the affairs of the church, and for the instruction of youth. They were large and capacious, for as baptism was administered only twice a year, the candidates were numerous, and the spectators more numerous than they. The baptistery annexed to the spacious and splendid church of St. Sophia, at Constantinople, resembled the convocation-room of a cathedral; it was very large; councils have been held in it; and it was called the great illuminatory. In the middle was the bath, in which baptism was administered; and there were outer rooms for all concerned in the baptism of immersion, the only baptism of the place."

In the time of Queen Elizabeth, the governors of the episcopal church did in effect prohibit sprinkling as the mode of baptism by forbidding the use of basins in public baptism, it having been the custom to dip the children in the font, which was large enough for the purpose, but being too large for convenient sprinkling, basins had been introduced.—See *"A Booke of certain Canons concerning some Parts of the Discipline of the Church of England,"* 1571, *by John Daye.*

In the old church of St. Peter, at Oxford, built by Grymbald, who was brought over from Flanders by Alfred, in the year 885, there was till lately a very ancient baptismal font, of a circular form, and elegant sculpture, eleven feet in circumference, and of proportionable depth, with the twelve apostles represented in separate niches. After having kept its place about 500 years, it was ordered to be removed, and another much inferior put in its place.

In the church of Bridekirk, near Cockermouth, in Cumberland, there is a large open vessel of greenish stone, which antiquaries pronounce to be a Danish font. The chief characteristics of this baptismal font are Runic, but some are purely Saxon. This is supposed to be the oldest font yet remaining in this kingdom, being of the ninth century, when the Danes first received the Catholic religion.

The Penny Cyclopædia, 1835.—(*Baptistery*). "An ancient building in which Christians performed the ceremony of baptism. The word is derived from the Greek βαπτιστήριον, a large vase, labrum or piscina of the frigidarium used to wash in. The baptistery of St. John Lateran, in Rome, is about seventy-five feet in diameter. The baptistery of Florence, which is also octangular, has a

diameter of about 100 feet. In the internal arrangements sixteen large granite columns are employed to support a gallery, which is carried nearly all round the interior. In the centre stood originally a very fine octagonal basin. The baptistery of Pisa is circular, with a diameter of 116 feet; the walls are eight feet thick; the building is raised on three steps, and surmounted with a dome in the shape of a pear. In the middle of the baptistery is a large octagonal basin of marble raised on three steps. The largest known baptistery ever erected was that belonging to the church of Santa Sophia, at Constantinople, which is said to have been so spacious as to have once served for the habitation of the Emperor Basilicus; and in it also a very numerous body of persons once assembled in council. The multangular edifices placed at the sides of cathedrals, which are called chapter-houses, are very similar in plan to the ancient baptisteries. It is possible that they were originally used for that purpose. Bede mentions a wooden *oratory* built in haste at York for the express purpose of baptizing Edwin, King of Northumberland, on Easter-day, 627; from which circumstance it would seem that baptisteries were formerly erected in England.

The inscription—

NIΨON ANOMHMATA MH MONAN OΨIN*

occurs on the walls of many baptisteries, and is very commonly found on fonts. The words are the same read forward or backward.

THE NONCONFORMISTS' BURIAL ACT OF 1861.

[*It having come to our knowledge that our respected friend, Sir S. Morton Peto, was about to introduce in the House of Commons a Bill to amend the law by which the unbaptized are excluded from Christian burial, we took measures to secure a full report of the hon. member's speech upon the occasion. We feel glad to be able to present to our readers the whole of the able, convincing, and successful appeal to the House made by Sir Morton Peto, and we supplement it with the Bill itself. We would urge upon our friends the importance of soliciting the support of their representatives in Parliament for this important measure. While upon this subject, we think it right also to commend the energetic labours in the same direction of our esteemed brother, the Rev. G. Gould, of Norwich, whose letter to the Bishop of Norwich on "The Refusal of Christian Burial to the Unbaptized," published by Longmans, will make our readers "au fait" with the whole question.*]—EDS.

Mr. SPEAKER,—The object of the Bill of which I have given notice, and which I now ask the House to permit me to introduce, and to be read the first time, is to remove a grievance under which all classes of Nonconformists at the present moment suffer, and which they deem to be a serious disability; and I assure the House that in its introduction I am actuated by no feeling of hostility to the Church of England: on the contrary, I believe that were the measure I ask to introduce to become the law of the land, one of the causes of offence now existing would be removed. And if the Church of England is to prosper, I am sure it can only be by the exercise of a large-minded, large-hearted charity; by the adaptation of itself to the spirit of the times; and by its seeking the good of the community at large—not by an exclusive action, but by an earnest

* "Wash away my sins, and not my face alone."

co-operation in works of faith and labours of love, with all those denominations of Christians who, while differing in forms of worship and views of ecclesiastical polity, are yet united in the belief that the Bible is the only rule of faith, and the revealed will of God the only guide to fallible man. (Hear, hear.)

In the reign of Charles II., in the year 1661, the rubric of the Church of England, founded on an Act of Parliament, became law; and in that rubric there are three classes excluded from Christian burial—the suicide, the excommunicated, and the unbaptized.

Now there is a large class of her Majesty's subjects holding the New Testament as their sole guide in matters of Church discipline, and as their only rule of faith, who baptize only those persons who, by credible evidence, show sincere repentance towards God, and faith in our Lord Jesus Christ; and thus their children who are unbaptized suffer the disability of the loss of Christian burial, and they themselves the indignity of being classed with the excommunicate and the suicide.

There is another class of her Majesty's subjects, of whom we have some four or five hon. members of this House, (I refer to the Society of Friends,) who hold that the ordinance of baptism is not binding on their conscience, and therefore do not practise it in their communion. Now I would at once ask the House to refer but to one instance in that communion, the late Mrs. Fry, whether there is one hon. member of this House who would for a moment, having reference to her holy life, her unceasing benevolence, her thorough devotion to all that is good, feel that that could be just which would refuse to her Christian burial, and class her with the self-murderer and the excommunicate?

I must now ask the kindness of the House in permitting me to show them that this is no mere sentimental grievance. I must first refer to an event which occurred in the county of Norfolk during the past year. The child of some primitive Methodists died, nine months old. On applying to the clergyman of the parish, he permitted the child to be buried but no service to be held. Outside the churchyard an address was given, and prayer offered to Almighty God. After the child had been interred, two verses of a beautiful hymn were sung, on retiring from the grave, by the mourning family and friends. A prosecution was instituted by the clergyman for this offence; and under what Act does the House suppose the prosecution was granted? The one passed last year to remedy the disturbances which have so disgracefully characterized the services at St. George's-in-the-East, and which provides for the punishment of persons, "guilty of rioting, violent, indecent conduct and behaviour in any cathedral, church, parochial church, district church, or burial ground; or molest, vex, disquiet, or misuse any preacher." (Hear, hear.) The magistrates trying the case were two clergymen of the Church of England, the patron of the living, and the lay impropriator of the tithes of the parish, who fined these poor peasants the sum of fourteen shillings.

Now does the House, for a moment, conceive that such an act as this could be beneficial to the Church itself, could be conducive to Christian union, or be likely either to increase the power or extend the communion of the Church?

I must now ask the kind attention of the House to another case. The Rev. Mr. Long, of Newton Flotman, in Norfolk, has for several years been in the habit of carting soil from the north side of his churchyard for the manuring of his glebe. This last autumn he took away about fifty cart-loads. This caused much discomfort in his parish, and excited much observation in the entire district. On the matter being taken serious notice of, what does the House suppose Mr. Long's excuse to be? Why, that the portion of the churchyard from which he had carted the soil was the part which had been used for the burial of Methodists, Nonconformists, and the unbaptized. A gentleman in Norwich

went to Newton Flotman to inquire into the truth of this case, and on going on to the rectory glebe found the evidence over the entire soil; and in the offices of the Mayor of Norwich may be seen by any hon. Member who may visit that city a skull taken from the glebe itself. Now, does the House imagine that that class of her Majesty's subjects which, according to the last census, comprises a majority, can view the fact of the very bones of the deceased being used by a clergyman of the Church of England for the purposes of manure, and yet retain any feeling of union or desire for any co-operation with an Establishment which contains within its pale men who can so demean and disgrace themselves? Happily, I believe their number is but few; and my twelve years' experience of this House leads me to know how strong a feeling of reprobation such conduct would meet with here. (Hear, hear.) (Considerable sensation was caused by the hon. Member's recital of this atrocious case.)

I could adduce almost numberless cases of absolute refusal to bury, and their attendant evil consequences. Amongst many I select the case of Hopton, in Norfolk, where the peasantry have to take their children which are unbaptized a distance of six miles to a churchyard where the clergyman is more liberal.

My position, as Treasurer of the Baptist Missionary Society, occasions my often being appealed to in cases of this kind; and sometimes these refusals are attended with that which can only be deemed insulting, such as permission to bury in the middle of the night, the sexton himself not being permitted to dig the grave.

I believe, Sir, this Act, if passed by the House, would be held generally by the clergy of the Church of England as a measure of relief to themselves. At least, the opinion of the Archbishop of Canterbury given for their conduct would lead me to that conclusion. Some time since, on his being applied to for his view as to what should be done in such cases, the answer of his Grace was, "that he would suggest that no curious inquiries should be made in instances where burial was required for children."

Now, Sir, I can easily conceive that where the conduct of the clergyman is determined by religious principle, and not by maxims of mere policy—where he has given his "assent and consent" to all that the rubric contains—that such advice would not remove the difficulty felt; and I, therefore, trust I shall have the support of his Grace and the whole body of the clergy in this matter.

With regard to the case of the suicide or self-murderer, my Bill in no way interferes: it has been the custom, I believe, of all civilized nations, to refuse Christian burial in such cases; and Sir John Nicholl says, "Self-murderers or suicides are supposed to die in the commission of mortal sin, and in the contempt of the Saviour and his precepts, and to have renounced Christianity."

Now, Sir, with regard to the excommunicate, the canons of the Church place all Nonconformists in the realm in this position of disability, whether they be ministers or laymen. Nay more, Sir, I believe a very large body of honourable members in this House are at the present moment *ipse facto* excommunicate; for if these canons are enforced, the representatives of no person could claim Christian burial, unless they could shew "that they had received the holy sacrament, at least, at the previous Easter." (Laughter.) Now, my Bill will have the merit of removing honourable members of this House from this disability; and I trust they will see with me that if canon law is good for one it is good for all, for that law cannot be entitled to the respect of the community which is only partially administered. (Hear, hear.)

Now, Sir, with the permission of the House, I will proceed shortly to describe the clauses in the Bill and their effect:—

Clause 1 is the title of the Bill.

Clause 2 provides for the burial of all unbaptized persons and all Nonconformists (who are at present by the canons declared to be excommunicated—*ipso facto*) without the use of the burial service in the Prayer Book. In the case of persons who have made a will, their executor or executors may give notice to that effect, and in the case of persons dying intestate, their relations who provide for the funeral may do so.

Clause 3 legalizes the appointment of "*any* person not being a clergyman" to conduct a burial service; this phrase being used because it permits Quakers to hold a service in consonance with their views, though none of their recognised ministers be present, and because it includes all Nonconformist ministers.

Clause 4 is based upon the terms of the rubric, which requires "convenient notice" to be given to the minister of the parish, and provides against any clashing with the services of the church by requiring him to appoint a reasonable time for the burial. The difficulty lies in giving him the notice: some clergymen do not reside in their parishes, several live at distances of from four to ten miles. Others are occasionally absent during the week, and although their functions may be discharged by neighbouring clergymen during such absence, it is evident that those gentlemen could not make the necessary appointment. To provide for all such cases, therefore, it is proposed to use the Post-office; and in case no appointment is made within twenty-four hours, the burial may be arranged for by the parties conducting the funeral. The proviso reads, "after the expiration of twenty-four hours, either from the delivery of such notice, or from the leaving of the same at the Post-office, to be forwarded as aforesaid." The time being limited to twenty-four hours, to provide for contagious epidemics.

Clause 5 secures payment of all fees legally due and payable. The necessity of dealing with the variable customs of the different parishes is thereby obviated.

Now, Sir, having described the clauses of the Bill, and having shown the House its necessity, it is my duty to adduce a still stronger argument in its favour than any which I have yet used; and the class of argument which has more weight with the House than any which can be used, viz., that of precedent.

By the 5th of George 4th, cap. 25, applicable to Ireland, the law is as follows:—That it is not necessary that any officiating minister of the Church of Ireland shall celebrate the service, unless by particular desire; and, further, that ministers of other congregations or churches may do so. Now, the object of my Bill is, simply to assimilate the law of England to that of Ireland. I have made inquiries of those best informed, and I learn the consequences of this act to be everything that can be desired. Where heartburning and discontent previously existed, arising from the disability to which I have referred, a feeling of satisfaction and content has taken place.

The Church of Ireland itself has not been injured, its privileges have not been curtailed, and yet these good results have been realized; and why, Sir, should we object to copy from the sister-country, when only good can be anticipated as the result?

I can assure the House that all that Nonconformists desire is to be left to carry out their convictions of truth and duty. They claim only that which they are justly entitled to have, and short of which, nothing will content them: viz., equal rights and privileges with their brethren of the Church of England. I gratefully acknowledge in this House that its course of legislation within the last few years has tended to this good end; and the perfecting of this work will do more for strengthening the Church of England than any other course which could be pursued.

The abolition of the Test Act, and other measures, have done much to create a better feeling; and I beseech the House not to hesitate in its onward course.

What is the first book which you place in the hands of your children—which most interests them? Is it not the Pilgrim's Progress, of John Bunyan? And

yet the spirit which dictated this rubric imprisoned John Bunyan himself for twelve years in Bedford gaol. And Nonconformists have their martyrology as extensive in its character as any Foxe ever wrote. But I rejoice that in the present day a better feeling exists. You do not value Milton's immortal works the less because they were written by a Baptist; and I beseech you to join with me in an effort to prevent our differences being exhibited at the grave, where, at least, we might hope the differences of life would be forgotten, and the mourners be permitted to resign to their last resting-place the precious remains of their friends in that way which would be most in consonance with their own feelings and those of the deceased.

I beg, Sir, to move the introduction of the Bill.

Leave was given; and the Bill was accordingly read a first time.

A BILL

To make further Provision with respect to the Burial of Persons not Members of the Church of England as by Law established.

Whereas it is expedient to make further provision with respect to the burial of persons not members of the Church of England as by law established, and to alter and amend the law (14 Car. II. c. 4) with reference to the service to be performed at such burials: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same as follows:—

1. This Act may be cited for all purposes as "The Nonconformist Burial Act, 1861."

2. At the burial of any person not a member of the Church of England in the churchyard of any parish church, or in any place of burial now or hereafter to be substituted in the stead of any such churchyard, (15 and 16 Vic. c. 85, 16 and 17 Vic. c. 134, 18 and 19 Vic. c. 128, 20 and 21 Vic. c. 81, 22 Vic. c. 1.), it shall not be necessary for the rector, vicar, curate, or officiating minister of such parish church to celebrate, nor shall he celebrate (any law, canon, or usage to the contrary notwithstanding,) the burial service ordained by the Liturgy of the Church of England as by law established, if the legal personal representative, or representatives, or relation having charge of the burial of the deceased person, or either of them, shall give notice as hereinafter directed for such service to be dispensed with.

3. At any such burial of any such person as aforesaid, when the burial service ordained by the Liturgy of the Church of England is not celebrated, it shall be lawful for the legal personal representative or representatives, or relation having charge of the burial of the deceased person, or either of them, to appoint any person not being a clergyman of the Church of England as by law established to celebrate a burial service, and it shall be lawful for any such person to celebrate the same accordingly.

4. Before any such burial of any such person as aforesaid, when the burial service ordained by the Liturgy of the Church of England is not required to be celebrated, convenient notice thereof in writing, signed by the legal personal representative or representatives, or relation having charge of the burial of the deceased person, or either of them, shall be given to the officiating minister of such parish, or forwarded to his residence through the General Post-office; and such officiating minister shall thereupon appoint a reasonable time for such burial; and in default of any such appointment, such burial, with or without a burial service as aforesaid, may take place at any time after the expiration of twenty-four hours either from the delivery of such notice or from the leaving of the same at the Post-office, to be forwarded as aforesaid.

5. Nothing herein contained shall affect the right to any fees legally due and payable in respect of any such burial in such churchyard or other burial place

as aforesaid; but such fees shall be due and payable in like manner as if such burial had been attended with the celebration of the Liturgy of the Church of England as by law established.

6. Any person or persons who shall obstruct or interrupt any burial or burial service as aforesaid, shall be deemed guilty of a misdemeanour.

7. This Act shall not extend to Scotland or Ireland.

WHITHER ARE THEY DRIFTING?

BY THE REV. D. KATTERNS.

After a long imprisonment in monkish libraries, the word of God has now enjoyed three centuries of free circulation gradually extending, till at length, in Protestant countries at least, its diffusion has become well nigh universal. In proportion as it has been read with intelligence, questions have arisen from time to time upon the nature and degree of its inspiration, and upon these subjects even good men have been greatly divided in their opinions. Still until the nineteenth century the truth of its historical facts, and the absolute certainty of its dogmatic teaching, were never called into question except by avowed unbelievers. Of late, however, the march of intellect has developed an alarming tendency to leave the Bible behind it, and to abandon the main portion of its contents as but the record of antiquated and obsolete ideas. Christians in general are not aware to what an extent these new principles of interpretation are diffusing their leaven among those who are rising up as teachers of religion, and who may be expected to exercise an important influence upon the coming age. Our educated young people are every day reading books, written by accredited ministers, thickly sown with this subtle poison, the effect of which will be, soon or late, to undermine their faith in those things which are most surely believed among us. It is, therefore, high time to vindicate the Bible as a whole, or at least to point out the nature and extent of the danger, that none may fall into it without being warned. We purpose, therefore, in this brief paper, to exhibit a few of the ways in which this tendency of modern thought is developing itself in almost every section of the Christian Church.

One of the principal forms of this new evil is discovered in the low estimate formed by many of the degree of inspiration. It is admitted that holy men of God spake as they were moved by the Holy Ghost; but how far they were inspired is an open question. How things were communicated to the sacred writers which they could not otherwise have known; whether the very words were dictated to them, or only the substance, leaving them to write in their own style, only secure from error; these inquiries are now become of no moment. Either way our Bible is safe. But when there is a seeming discrepancy in the accounts (for instance) of two evangelists, we find men who, instead of seeking to reconcile the passages, coolly balance the credibility of the one against the other, and conclude by determining whither of the two ought to be followed. One perhaps is known to have been present at the scene that he records, the other wrote from testimony: let the hear-say witness stand aside while we listen to the more creditable historian. But what becomes of inspiration on this theory? Mistake, error, or imperfect information, are here acknowledged; and the Spirit of God can have had no part in the composition. The "Reviews and Essays" do but carry this principle to its legitimate conclusion that the Bible is but like every other book, and that we must verify

its contents for ourselves, proving all things, and holding fast that which is good.

We thought that the Bible was true in all its parts, and in every particular. We think so still, because we believe that it was all written under Divine inspiration. If it be only a collection of documents partly historical, partly doctrinal, embodying the religious thought of past ages, which may be true or false, according as each man's verifying faculty may determine, the foundation of our religion is gone. The wonder is, that any man should still profess himself a Christian, when he has once surrendered his mind to this delusion.

A second form in which this evil manifests itself is seen in the modes of interpretation that are resorted to when anything miraculous is concerned. Miracles have been a sore stumbling-block to many thoughtful minds. Some who are far gone in unbelief do not hesitate to affirm that a miracle is simply an impossibility. We do not know by what means they have been enabled to measure the extent of the Divine power, or also to determine that the power can never have been exercised even to attest a revelation from heaven. But thank God it is not with this extreme of opinion that we have to deal. It is for the godly in the Church of England to inquire whether they can consistently occupy pulpits which are as open to reverend Deists as to themselves. What we have to complain of is, the growing tendency to explain the Scriptures so as to get rid of the miraculous element wherever it is possible. It is strange that men who believe in miracles at all should not perceive that, whenever they were wrought, they were essential parts of God's plan, and that not to defend them is to be treacherous to the truth. Why torture language to explain away a narrative until it signifies nothing, or ransack nature in the hope of resolving a supernatural event into natural causes? Why, but from a secret principle of unbelief, which, however, has admitted too much not to be inconsistent in resorting to such unworthy subterfuges? We forbear to specify instances, lest we should fall upon a doubtful illustration. We merely mark the propensity, to put our readers upon their guard.

A third sign of the times not at all favourable to the true doctrine of Scripture, as held and acknowledged by our churches, is the depreciation of the theology of the seventeenth century, the theology, be it remembered, of Howe, Owen, Charnock, &c., &c., &c. Some there are who openly scout it as utterly worthless. We are not surprised that mere critics should pass such writers by as containing nothing to their purpose; but it is no real reproach to them that their criticism is only that of their own day; but for doctrinal, experimental, practical divinity, they still remain, and must for ever remain unsurpassed. For analysis of the human heart, for insight into the dangers and struggles of the spiritual life, for grand, powerful, touching appeals to the heart and conscience, we do not find them equalled, even by the fathers of the Church. Whence then the neglect to which they are consigned by the bulk of our rising ministers? With libraries stuffed full of translations from the German, together with an assortment of the current literature of the day, you will scarcely find a stray volume out of all this inexhaustible treasure among the companions and helps of their professional studies. Yet if a man wanted to appear original, he has only to dig in this mine, and achieve a complete success. Whence can this neglect arise, then, but from a proud distaste to the doctrine, and a sympathy with those movements of modern thought, which are utterly incompatible with the faith of our forefathers? We give this as the only explanation that presents itself to our minds, and without meaning to bring a charge of unfaithfulness to dogmatic truth. It may be, or it may not be, the true explanation of a fact. We are not arguing, we are only

exhibiting signs of the times that appear to us unfavourable to soundness in the faith. Even this phrase, "soundness in the faith," will by some be read with a sneer.

A fourth sign.—There are those who have long laboured to make the word orthodox an epithet of reproach. The "orthodox," of course, in their lips means all the benighted, narrow-minded assertors of traditional beliefs; the unthinking heirs of obsolete ideas of men behind their age; the obstructors and enemies of free and unbiassed thought; the stage-coach theologians in an age of railroads and progress; the protesters who would gag a newspaper, though they merely insist that it shall not sail under false pretences. Now, we do not justify the calling of any man a heretic with a view to his disparagement. This has been done in time past, and we deprecate it. But, on the other hand, the fault is just as great to endeavour to convert the word orthodox into a brand of dishonour and contempt. It was tried by the Unitarians some sixty years ago. They were then, according to Dr. Priestley, the "*rational Christians;*" others were orthodox. Why this endeavour now, if not for this reason, that orthodoxy is disliked? Men want latitude. The seven Oxford Essayists will still hold their *status* in the Established Church, though known in Oxford as the "Seven against Christ." Surely there is an unknown charm in the number seven, and the seven Baptists have not protested without adequate cause. There are men amongst ourselves who would fain continue to preach in our pulpits who have not gone the same length, but who have gone too far not to go further. They fear lest a cry of heresy should prove detrimental to their influence; and, therefore, anticipate it by sneering denunciations of the *orthodox*. It is a good stone to pelt with, but nothing more.

All great and fundamental errors require secresy to begin with. Tares cannot be sown among the wheat; but while men sleep—and there is now upon men a profound sleep of indifference as to all positive truth—you must not expose the real tendency of any man's teaching. The churches are not ripe enough to hear it. Give them leave to work on silently for a few years, and they will proclaim themselves. Meanwhile they are fascinating the young; and when they give us leave to speak, *it will be too late*. We can see, however, that there is no consistent landing-place for them within the bounds of revelation. They must retract or go forward; and the Oxford Essayists have already reached the first grand stage of their journey. God grant them rapidity of thought, or, what is better, repentance. The sooner we know whither they are leading us the better. Let us know what the restless dissatisfaction of the age really means. Is it merely a Christianised form of infidelity, or is the Bible so obscure that whole generations have lived and died upon it without a true conception of its meaning? We cannot believe it. We believe that in all essential points the Bible is understood, and that no new light is likely to be thrown upon the cardinal doctrines of the Gospel by the wit and wisdom of man.

With one more sign of the times, this brief paper will conclude. There is an evident propensity in many minds to treat lightly those doctrines which are now called into question, as if the belief of them were in no sort essential even in a teacher of religion. On the part of the public press, we observe a decided sympathy with those erratic thinkers who have either forsaken the faith of their fathers or developed tendencies that must ultimately lead to it. Let any one be so bold as to offer an argument, or confront them with professions of faith which they once made, and to which in outward seeming they still adhere, the dogs of political and sectarian warfare are up in full cry upon the unhappy orthodox. If seven Baptist ministers protest their inno-

cence of the errors of a Baptist newspaper; if the whole bench of bishops unite in declaring, not that the seven wise men of Oxford have no right to think, but that as long as they are bound by their own solemn and repeated oaths they have no right to think and speak them as ministers of the Church of England—both these things involve the principle of persecution. It is, no doubt, a great glory to be persecuted; and in these days, which do not permit the use of fire and faggot, nor civil pains and penalties, martyrdom is achieved at a very trivial expense. The real martyrdom consists in that morbid sensitiveness of mind which is conscious of treading upon dangerous and questionable ground, in the fear of being suspected of heresy while occupying an orthodox position, in a nervous anxiety to escape the detection of the tendency of their teaching, and in some few cases (we hope but few) in a concern for the loaves and fishes, which, whether wisely or not, are, as a matter of fact, identified with certain creeds. But none of these things can take away from other men the right of condemning their errors, and conducting them, by way of argument, to their legitimate conclusion. The attempt to gag their opponents is a far greater evidence of bigotry than any of which they have reason to complain. But this they could never have attempted to do if there were not a wide-spread indifference to vital doctrine in the churches of our land. We say, *attempt to do;* for we trust in God that with whatever obloquy we may be loaded, and however we may be branded as those who would fetter the free thoughts of their fellow men—for neither fear nor favour shall our testimony to the truth be silenced; no, nor our solemn warnings to the churches of Christ.

ROBERT HALL ON THE HOLY SPIRIT.

As a sequel to our friend Mr. Hinton's paper (see page 77) *we reprint the following extract from "A Treatise on the Work of the Holy Spirit," by the illustrious Robert Hall. Want of space forbids it, or we should have gladly contributed the whole treatise; would that all our churches were imbued with its sentiments. We commend it to the study of young ministers especially.*—[EDS.]

THE regeneration and growth in holiness of every Christian are to be primarily attributed to the operation of the Holy Spirit. Without this, nothing can be done or attained, to any important purpose in religion. Your candid attention is requested to a few hints respecting the means connected with the enjoyments of that blessed influence. The numerous cautions, warnings, and advices with which the mention of this subject is joined in the sacred writings, suffice to show that the doctrine of which it treats is a practical doctrine, not designed to supersede the use of means or the exercise of our rational powers, but rather to stimulate us to exertion, and teach us how to exert them aright. "If ye live in the Spirit, walk in the Spirit;" "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption."

The Spirit, we must remember, is a most free agent; and though he will not utterly forsake the work of his hands, he may be expected to withdraw himself, in a great measure, on being slighted, neglected, or opposed; and as our holiness and comfort depend entirely upon him, it is important for us to know what deportment is calculated to invite, and what to repel his presence.

If we would wish for much of the presence of God by his Spirit, we must learn to set a high value upon it. The first communication of spiritual influence is, indeed, imparted without this requisite; for it cannot be possessed in any ade-

quate degree except by those who have tasted that the Lord is gracious. "I am found of them that sought me not." But in subsequent donations, the Lord seems very much to regulate his conduct by a rule,—that of bestowing his richest favours where he knows they are most coveted, and will be most prized. The principle whence Divine communications flow is free, unmerited benignity; but in the mode of dispensing its fruits, it is worthy of the Supreme Ruler to consult his own majesty, by withholding a copious supply, till he has excited in the heart a profound estimation of his gifts.

No words are adequate to express the excellence and dignity of the gift of the Divine Spirit. While Solomon was dedicating the Temple, his great soul appears to have been put in rapture at the very idea that He whom the heaven of heavens could not contain should deign to dwell with man upon the earth. How much more should each of us be transported when he finds the idea realised, by his own heart having become the seat of the Divine presence. There are two considerations drawn from Scripture, which assist us in forming a conception of the magnitude of this blessing.

The first is, that it is the great promise of the Christian dispensation, and stands in nearly the same relation to us that the coming of the Messiah did to pious Jews. They waited for the consolation of Israel in the birth of Christ; and now that that event is past, we are waiting, in a similar manner, for the promise of the Spirit, of which the Church has hitherto enjoyed but the first fruits. To this the Saviour, after his resurrection, pointed the expectations of his apostles, as emphatically the promise of the Father, which they were to receive at the distance of a few days; and when it was accomplished at the day of Pentecost, we find Peter insisting on it as the most illustrious proof of his ascension, as well as the chief fruit that converts were to reap from their repentance and baptism. "Repent, and be baptized," said he, "every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise (that is, the promise of the Spirit) is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The Apostle Paul places it in a similar light when he tells us, "Christ has redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come upon the Gentiles;" and in what that blessing consists, he informs us, by adding, "that we might receive the promise of the Spirit by faith." On this account, probably, he is styled the *Spirit of promise*, that is, the Spirit so often promised; in the communication of whom the promises of God so centre, that it may be considered as the sum and substance of all the promises.

Another consideration which evinces the supreme importance of this gift is that in the esteem of our Lord, it was more than a compensation to his disciples for the loss of his bodily presence; so much superior to it, that he tells them it was expedient he should leave them in order to make way for it: "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Great as the advantages were which they derived from his society, yet they remained in a state of minority; their views were contracted, their hearts full of earthly adhesions and a degree of carnality and prejudice attended them, which it was the office of the Spirit only to remove. From his more ample and effectual teaching, a great increase of knowledge was to accrue to qualify them for their own work of bearing witness to Christ, and a powerful energy to go forth, which was to render their ministry, though in themselves so much inferior, far more successful than the personal ministry of our Lord. In consequence of his agency, the apostles were to become enlightened and intrepid, and the world convinced. "I have many things to say to

you, but ye cannot bear them now. But when the Spirit of truth is come, he will lead you into all truth. He will convince the world of sin, of righteousness, and of judgment."

Accordingly, after his descent, we find the apostles strangely transformed; an unction, a fervour, a boldness, marked their character, to which they had hitherto been strangers; and such conviction attended their preaching, that in a short time a great part of the world sunk under the weapons of their holy warfare. Nor is there any pretence for alleging that this communication was confined to miraculous gifts, since it is asserted to be that Spirit which should abide in them for ever, and by which the Church should be distinguished from the world. He is styled "The Spirit of truth whom the world could not receive, because it seeth him not, neither knoweth him;" but it is added, "Ye know him, for he dwelleth in you, and shall be in you."

As we are indebted to the Spirit for the first formation of the Divine life, so it is he who alone can maintain it, and render it strong and vigorous. It is his office to actuate the habits of grace where they are already planted; to hold our souls in life, and to "strengthen us that we may walk up and down in the name of the Lord." It is his office to present the mysteries of salvation—the truths which relate to the mediation of Christ and the riches of his grace, in so penetrating and transforming a manner, as to render their vital, operating principles, the food and the solace of our spirits. Without his agency, however intrinsically excellent, they will be to us mere dead speculation, an inert mass; it is only when they are animated by his breath that they become spirit and life.

It is his office to afford that anointing by which we may know all things; by a light which is not merely directive to the understanding, but which so shines upon the heart as to give a relish of the sweetness of Divine truth, and effectually produce a compliance with its dictates. It belongs to him "to seal us to the day of redemption," to put that mark and character upon us which distinguishes the children of God, as well as to afford a foretaste, as an earnest of the future inheritance. "And hereby," saith the apostle, "we know that we are of God by the Spirit which he hath given us." It is his office to subdue the corruption of our nature, not by leaving us inactive spectators of the combat, but by engaging us to a determined resistance to every sinful propensity, by teaching our "hands to war, and our fingers to fight," so that the victory shall be ours and the praise his. To help the infirmities of saints who know not what to pray for as they ought, by making intercession for them "with groanings which cannot be uttered," is an important branch of his office. He kindles their desires, gives them a glimpse of the fulness of God, that all-comprehending good; and by exciting a relish of the beauties of holiness, and the ineffable pleasure which springs from nearness to God, disposes them to the fervent and effectual prayer which availeth much. In short, as Christ is the way to the Father, so it is equally certain that the Spirit is the fountain of all the light and strength which enable us to walk in that way. Lest it should be suspected that in ascribing so much to the agency of the Spirit we diminish the obligations we owe to the Redeemer, it may not be improper to remark, that the tendency of what we have advanced, rightly understood, will be just the contrary, since the Scriptures constantly remind us, that the gift of the Holy Ghost is the fruit of his mediation, and the result of his death. was his interposing as "Emmanuel, God with us," to repair the breach betwixt man and God, that prevailed upon the Father to communicate the Spirit to such as believe on him, and to entrust the whole agency of it to his hands. As the reward of his sufferings he ascended on high, and received gifts for men;

of which the right of bestowing the Spirit is the principal, that the Lord God might dwell among them. The donation, in every instance, through the successive periods of the Church, looks back to the death of the Redeemer as the root and principle whence it takes its rise, and consequently is calculated to enlarge our conceptions of his office and character, as the copiousness of the streams evinces the exuberance of the fountain. To him the Spirit was first given above measure; in him it resides as an inexhaustible spring, to be imparted in the dispensation of his gospel to every member of his mystical body, in pursuance of the purpose of his grace and the ends of his death. It is *his* Spirit; hence we read of "the supply of the Spirit of Christ Jesus," not only by reason of the essential union which subsists between the persons of the Godhead, but because the right of bestowing it was ascertained to him in the covenant of redemption.

ASSURANCE, THE GROUND OF DECISION.

BY THE REV. CÆSAR MALAN, OF GENEVA.

"I AM the child of God. As such my whole being is his. I am consecrated to him. I am a vessel to his honour." It is here, at this starting point, that the religion of a soul, sealed by the Holy Spirit, essentially differs from that of those fearful and double-minded disciples, who, believing only the half of God's testimony, scarcely dare to hope for salvation, and make the attainment of certainty respecting it consequent upon, and subsequent to, a long course of labours and sacrifices. "How can I believe," cries such a disciple, "that I am already a subject of grace, and that God has made me his child? Ah! I must see in myself other feelings, other works, before I dare to repose on the promise which is in Christ! I must be more holy, more withdrawn from the world, before I dare to believe that I belong to him, and venture to confide in his pardon."

But so long as this disciple preserves this course of human reasoning, he will be but a slave to the law, will obey only from fear, and will remain destitute of that holiness which the spirit of adoption produces in the redeemed of the Lord. Always fearing, always doubting, he will only serve his God to obtain some quiet; and if he does not, like the unbelieving, hope to merit salvation by his works, like him, at least, he remains far from Jesus, and wearies himself under a yoke, borne from constraint and fear, and not from love.

I address myself to you, half-disciple of the Saviour, who fear to repose unreservedly on his promise, and who would receive from him signs and miracles before you resolve to believe on his testimony. You wish to see in yourselves, you say, fruits of righteousness, before you believe that mercy has been extended to you; and thus misconceiving the work of the Spirit of grace, you imagine that the seal of your adoption will only be affixed on the summit of the pyramid of your filial obedience. But you are in error. As the Apostle Paul said to his Galatian friends, so will I say to you. Can you obey with the love of a child, if, in the first instance, you are not sure of being one? Can you render to God that filial obedience of which you speak, if first you are not sealed with that spirit of adoption which produces it? Is it not necessary that the sap which nourishes the tree be heavenly before it can produce heavenly fruits? And since this sap is the anointing of the Spirit of a Son, how can your souls bring forth fruit to God if you are strangers to this Divine unction,

if you dare not to call God your Father, if you doubt of being his children? No, undecided disciple, no. It was never in acting as a slave that the sentiments and rights of a son were acquired. Never will you obtain the seal of promise whilst you hold yourselves bowed under the law. Never will you render to God that which love alone can render to him, so long as fear and its torments have rule over you (1 John iv. 18). Rather raise the pyramid of your obedience on the wide and solid basis of your adoption in Christ. As the first step to be taken, be assured that mercy has been extended to you, and that you are, as says the apostle, from this time "children of God." Seize the promise, as it were, from the mouth of the Lord. Then, certain that life is yours, certain that you are henceforward and for ever justified in Jesus, act as the elect and well-beloved of the Lord.

Such was the assurance of Daniel when he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank;" such was the principle whence sprung his obedience. Doubtless this child of man differed not from each of us. A sinner by birth, a sinner by practice; like us, he was taken and condemned by the law of God, which taught him the lesson which we are to learn, that he had no resource in himself, nor in his own righteousness. It was not, then, upon his performances that he supported himself; but upon the goodness and the grace of God alone. That is to say, Christians, Daniel was a believer. He had faith in the testimony of God. Thus his soul reposed simply and entirely upon Christ, and upon the promise which he has given, that "he who believes is justified" (Acts xiii. 39). Daniel, humbled in spirit, looked only to the mercy of God, reposing implicitly upon it, and, sure of being its object, desired to act as one of the blessed of the Lord—as a soul set at liberty.

Happy and holy liberty of grace! Glorious privilege, with which the spirit of adoption enriches the faithful, bringing him into communion with his Saviour! While the still wavering disciple drags himself, with pain and languor, toward the road of obedience, the believer, whose heart has been set free, runs in it with joy (Psa. cxix. 32), under the eye of his God, whose love sustains him, whose Spirit strengthens his heart, and whose promises nourish his vigour and his hope. He will be charged, perhaps, with presumption; he will be told that he wants sobriety, prudence, and that humble distrust which becomes a sinner. He will be warned that he is exposing himself to grievous falls, and that his assurance is the same rock on which the licentiousness of some, and the slothfulness of others, has already split. But this is the language of self-righteousness, or of the doubt of wavering faith. All the faithful servants of God will with one voice fearlessly reply, "You err, not knowing what is the grace of God. Seek to know it, that you may learn from it, that the spirit of the Lord deigns to dwell in that man who believes in his grace; and that the man thus regenerated by God has henceforward one single desire, which is, 'to glorify him in his body and Spirit which are his; because he has been bought with a price.' He loves to be an obedient child, holy as his God is holy, because he has been washed in the precious blood of the Lamb; because he knows 'the mercies of God.' He would purify himself as his Saviour is pure; for he knows that he shall see him as he is, and be made like him."

ROWLAND HILL AND DANIEL WILSON.

A LESSON FOR YOUNG MEN WHO ASPIRE TO THE MINISTRY.

DANIEL WILSON, late Bishop of Calcutta, having a strong desire to enter the ministry, mentioned the matter to his parents, who dissuaded him, and gave a positive refusal to his request that he might leave his situation before the term of his apprenticeship should expire. He bore this with patience; but when a month had elapsed, without anything further being said or done, the idea suddenly occurred to him that he would consult the Rev. Rowland Hill, and endeavour to learn through him the path of duty. Immediate action followed; and after he had sought help from God, he entered the vestry of Surrey Chapel, and introduced himself to Mr. Hill. He was received as might be anticipated with the courtesy of a Christian gentleman, and invited to breakfast the next morning.

Accustomed as Rowland Hill must have been to every variety of application, he could not but be struck with the address of this young stranger, who, immediately on being seated, opened his business by saying that he thought he had "a call to go into the ministry."

"Well," said Mr. Hill, "that is a very serious thing, indeed;" and he proceeded to inquire into his reasons—to probe the depth of his religious knowledge—to ask whether his parents were cognisant of the matter, and whose ministry he had attended.

These points being ascertained, Mr. Hill said that it was very difficult to advise in such a case, and suggested that his own minister should be applied to. He thought Daniel Wilson very young, both in years and grace; and reminded him of the text in the Epistle to Timothy, "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." He inquired minutely into his connexions, expectations, motives, and wishes; and finally, expressed a hope, in his fervent manner, that if the thing was really of the Lord, it might prosper.

So far all was satisfactory; but now came the main question, which was at once proposed by Daniel Wilson, as follows:—

"Do you think it my duty to wait till I am out of my time, before I give up myself to the work?"

"Yes, certainly," replied Mr. Hill; "your time is not your own. By a mutual agreement, you have bound yourself for a certain number of years, and that obligation is superior to any other. I hope," he added, "that during this time you will manifest by your walk and conversation, that the grace of God is in your heart; and that may be instrumental in altering your father's mind more than anything else. Humility is a sweet and guardian grace. *If I saw you pert, and proud, and wanting to go without the Lord, I would not give a farthing for you or your preaching either. But if you are humble and child-like, afraid of taking a single step unless the Lord point out the way, then you will be owned and blessed.*"

Young men! look at these last sentences.

OUR LIFE.

"In Him was life"—Oh infinite Existence,
Fountain and fulness of perpetual youth,
From this far world of death and mortal distance
We look to Thee, "the Way, the Life, the Truth;"
With streams immortal, radiant, healthful, healing,
Baptize our souls, thyself in us revealing.

The life that was in thee knows no declining;
It died not out in garden, or on cross;
Through thy still grave-sleep it unquench'd was shining,
What time bereaved affection wept its loss;
To nature's darkness strange, uncomprehended,
It suns us yet, a light divinely splendid.

The death of sin—the death of dread perdition—
Our Life has slain, and cast their bands away.
And what is mortal death? 'Tis to fruition
The meetened pilgrim's swift, though shadowy, way:
In Jesus hidden, life survives our dying,
And crowns with heavenly song earth's latest sighing.

Children of death no more, to Him returning,
Himself by faith in warm embrace received,
For holy joy exchange your fruitless mourning,
Your life is He on whom ye have believed;
None from his love the trusting soul shall sever,
Life's casket holds Life's jewels safe for ever!

Heralds of life! make faithful proclamation;
Leave not untold the deeper themes of truth;
"With Christ in God"—the God of our salvation—
He breathes on us the dew of his own youth;
Life in the Lord of life,—on this relying,
I see the bannered hosts before you flying.

Death trembles—totters—disappears—is driven
Vanquished and beaten from the field of strife,
At that great name, for man's redemption given,
Jesus, who once was dead, our risen Life!
Bid him that wandereth, weepeth, doubteth, feareth,
Look up, his Life in living power appeareth.

"In Him was life"—no more in self I seek it,
In creed, or rite, or service meekly done;
No more in prayer I venture to bespeak it,
Or victory o'er temptation bravely won.
"In Him was life," and is; who here reposes,
His spirit's rest is reached; the death strife closes.

Norwood. J. Tarn

Reviews.

The Lamb of God, and *The Gospel Glass*. Two Sermons. By the Rev. JOHN BLOOMFIELD. Paul.

The Excelling Daughter. A Sermon to Young Women. By the Rev. J. P. CHOWN, Bradford.

Two Sermons preached before the Yorkshire Baptist Association. By the Rev. B. EVANS, D.D., and the Rev. S. GREEN, M.A. Heaton & Son.

The Christian Hero Triumphant in his Fall. A Funeral Sermon for Dr. Croly. By Dr. GREGG. Wertheim & Macintosh.

The Joy of Success corrected by the Joy of Safety. By Dr. VAUGHAN, Chancellor of York Cathedral. Macmillan.

Sermons are reassuming their proper place in the literature of our country. The essay once hoped for entire ascendancy; and the leading article threatened to eclipse the discourse: but all this thing is changed, and the press is once again the servant of God's ministers. The sermon is often viewed as ephemeral; a mistaken notion, which a glimpse at the old book-stalls and theological libraries will soon confute. Latimer's sermons are as immortal as the verses of Chaucer or Spenser; and the discourses of Howe will be as imperishable as the epics of Milton. Even the penny sermons will not expire, but, being bound up by their admirers, they will, if savoury and full of truth, be hunted up as great treasures by the believers of another age. A hundred years will give a venerable appearance, and a mellow flavour, to those goodly productions which a fastidious taste may lead us to neglect at present. Doubtless a very large number will go, as they richly deserve, to the grave appointed for mere verbiage; but the good will live, and gather strength by years.

Mr. Bloomfield's sermons are in his usual style, thoroughly sound, plain, and spiritual.

The discourse of Mr. Chown is original, weighty, and worthy of the splendid audience of about 4,000 who listened to it in St. George's Hall, Bradford. We suppose the congregation would mainly consist of young men, for they always fill the house when the lecture is meant for young women.

Dr. Evans and Mr. Green have set a good example to all preachers before Associations, by carefully preparing discourses fitted for the times. That by Dr. Evans, upon the Signs of the Times, is full of rich encouragement concerning the future, without a jot of that fanatical folly which plays with Divine prophecies as a gipsy with her cards. Mr. Green has most admirably described "The World at the Bar of the Church." We wish it had been our lot to have listened to these able homilies.

The Funeral Sermon for Dr. Croly is not exactly to our mind. We exceedingly respect Mr. Gregg, but we do not think he was quite at home in pronouncing this panegyric upon "the historian, moralist, poet, and divine," whose voice has ceased to charm the lovers of literature and eloquence who frequented St. Stephen's, Walbrook. It is very well as a lecture upon the great departed; but Mr. Gregg is far happier on other subjects where there is more room for spiritual utterances.

The last sermon was preached before the Archbishop of York. We fear his Grace does not often hear so good a discourse; he certainly has not heard a better. We are very glad to remark the clearness with which Evangelical Churchmen generally enunciate the truth; this is no time for mist and twilight.

The Lost Tribes, and the Saxons of the East and West, with new views of Buddhism, &c. By GEORGE MOORE, M.D., &c., &c. London: Longman. 1861.

The Lost Tribes! What has become of them? Is it likely they will ever be traced or discovered? Our author thinks that they have been

preserved, and quotes largely from prophecy to prove that they are still destined to make their appearance again in some way, to illustrate the wisdom of Providence in the history and vicissitudes of nations. We confess to a considerable amount of scepticism on this subject, and we follow Dr. Moore with much suspicion, because we know that it is possible to prove almost any theory by interpreting at our own pleasure obscure passages of Holy Writ. Students of unfulfilled prophecy do not agree with one another; it is rare even to find them in agreement with themselves. How can it be otherwise when numbers are arbitrarily taken to mean what they do not express—when periods of time are expanded at pleasure, and when a main argument is based (as in Dr. Moore) upon the symbolical signification of colours? Dr. Moore seems to confess that the key to the interpretation of the symbolism of colour is lost, and yet he immediately volunteers to produce it; and what is more, he pretends to make it a principal means for unlocking the mysterious problem, "What has become of the Lost Tribes?"

Our readers know, of course, that the Ten Tribes were led captive a century or more before the fall of Jerusalem and the captivity of the Jews proper—that is to say, of the tribes of Judah and Benjamin. Nor were those Ten Tribes included in the restoration. The question is, what became of them? Now, it is not to be supposed that they were immediately mingled with their conquerors. With their notions of separation they would probably for some ages remain distinct. But they could not have kept up that distinctiveness; and it is not likely that they now exist in a separate race. The only alternatives that remain are—either, firstly, that they are hidden in some outlandish nook of the world; or else, secondly, that they have become mingled, and will appear no more in the world's history; or, thirdly, that their course may be so far traced historically as to establish something like an Israelitish pedigree on behalf of some existing race of mankind.

Of these alternatives, the first may be speedily and briefly dismissed. It is in the highest degree improbable, that in the present state of geographical knowledge there should still be any region where they can lie concealed. The second is not to be so hastily set aside, for perhaps it embodies the current opinion. The third is the theory of Dr. Moore, and to establish it is the object of the present work. The author's conclusion is, that the Saxon race are the true heirs of Israel, and of the promises respecting them, which still (as he contends) await their accomplishment. From this source we are informed, all that is good and great in us is derived; and if we have the world before us with all the elements of its future progress, we owe it to the Hebrew blood that flows in our veins. What can we do less than thank Dr. Moore for researches that crown us with so much glory? Even the arms of England, with the lion and the unicorn, are traced upward, *almost* to these ten tribes! At least the negative argument is unanswerable—how else did we come by them? Dan is a lion's whelp, and Joseph's horns are as the horns of unicorns. Where the arms of England came from we cannot tell. Why may they not have been handed down by tradition from these tribes?

By the way, Dr. Moore, in common with all writers of strong Jewish tendencies, quietly takes it for granted, that a Jew is the highest style of man; and that power, wealth, genius, intellect and virtue, together with the special blessing of God, are at once accounted for in the Saxon race, by the presence of the Hebrew element. Whence, we ask, were these notions derived? Do the Scriptures give this exalted character to the children of Israel? Far from it. So well as we can perceive, the Jews never were any other sort of persons than they are now. They were never chosen to be God's typical people, because they were greater or better than others. This, God himself affirms, and with manifest truth. Why, then, is it assumed that, both morally and mentally, they were so much superior that the very dregs of their blood are sufficient to make those who are so happy as to inherit them, the rulers of a future destiny of the world? Yet this appears to be the notion which some Christians delight to entertain.

Our author pretends that the ten tribes having remained for a time in the land of the captivity, migrated northwards in a body, and afterwards became recognised as a branch of the Scythian family. Their first appearance takes place under the name of Sacæ, whom Ptolemy joins with the Massagetæ. These Sacæ, according to Dr. Moore, gained their name from Isaac, the yod not being essential to the designation. Much curious, and we had almost said useless, learning is expended upon this subject. Then Turner is quoted in his history of the Anglo-Saxons as follows:—"The Saxons were a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon." We know not where the quotation from Turner terminates. But at any rate there is no distinct proof that these Sacæ are of Hebrew origin, and the absence, or least the dimness, of this link of connection reduces the conclusion to something little short of an absurdity, for admitting that the Sakai-suna are the true etymology of Saxon, where is the evidence that the former sprang from the tribe of Israel?

Although we make these free remarks upon the labours of Dr. Moore, we consider this volume well worthy of the attention of those who are tolerably well versed in ancient history and antiquities. But we warn our readers not to imagine that they can grasp its arguments by the mere aid of general intelligence and information. They will find themselves overpowered by redundant learning, and be met continually by facts or alleged facts, which they can neither verify nor disprove. They must either rely upon the author, and believe all, or else throw themselves into studies that require the devotion of years. This arises partly from the nature of the subject, and partly from the want of lucid arrangement. We have a catalogue of contents or chapters, but so curt that you know not where to look for the waymarks, and we have ourselves read the volume three times through without being able to supply the deficiencies. If there be arguments enough in this volume to support the conclusion that the Saxons are the descendants of Israel, they are so scattered, and thereby weakened, that they fail to produce conviction.

Certainly there is a boldness and splendour in the theory before us which must render it extremely fascinating to a numerous class of minds. We live in an age when the discovery of a few facts, in whatever department of knowledge, immediately gives birth to large generalisations. Here is one that embraces almost the whole world of mankind, and expounds among many other things the origin of their religious beliefs and practices. For beside that Christianity sprang out of Judaism, and the Arabian impostor built his system upon the same foundation, it appears that the nations of the East are indebted for their Buddhism to the lost tribes. Verily the poor Jews will have sins enough to answer for, who have not only persistently rejected the true religion, but have even been the exclusive means of covering the world with all its lies and superstitions. But Dr. Moore goes further, and anticipates an influence for the sons of Israel in the future, as mighty and universal as in the past. If that expectation be just, we hope and pray more fervently, for humanity's sake, that they may be converted to the Gospel first, that their influence may henceforth be for good and not for evil. And certainly, whatever views may be entertained in different directions upon the restoration of the Jews, there is one judgment in which all will concur, that, in due time, the "Jew shall be brought in with the fulness of the Gentiles," so that in Jesus Christ there shall be "neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ shall be all and in all."

The Medical Missionary in China: a Narrative of Twenty Years' Experience. By W. LOCKHART, F.R.C.S., &c. &c. Second Edition. Hurst & Blackett, London.

Popular works on China are greatly needed. We therefore welcome this contribution from the pen of our friend, Dr. Lockhart. His long experience,

close habits of observation, urbanity of manners, and great exactness, constitute him a valuable authority. Although the main object of this work is to show the powerful influence which the Christian physician may exercise upon the minds of the Chinese, and the valuable services he can render in multiplying facilities for the preaching of the Gospel, it contains more information upon the social life of the teeming millions of China than any book it has been our good fortune to meet. In a brief *resumé* of the history of diplomatic negotiations with the Chinese, Dr. Lockhart shows how completely each embassy, from that of Lord Macartney to that of Lord Elgin, has been outwitted and overmatched by the astute, stolid ministers of the Tartar throne. The chapter on the opium question demands the grave attention of our statesmen. It is high time that the reproach of this immoral and pernicious traffic were rolled away from the British and American flags. We heartily commend this work to the attention of our readers. It is free from the romance of the Abbé Huc, not so severely scientific as Mr. Fortune's books, and in style and typographical excellence far beyond the productions of our American brethren. If any further commendation were required, it would be only justice to add, that Dr. Lockhart has earned the favourable regard of the readers of this Magazine, by the kind and repeated assistance which he rendered in the formation of our own mission to the Chinese.

Brief Notices.

Earning a Living; or, from Hand to Mouth. Scenes from the Homes of Working People. By M. A. S. Barber. London: Nisbet & Co.—The writer of this interesting and instructive series of sketches aims chiefly at pointing out what is woman's work in the Church of Christ. We have read these unpretending narratives with the growing feeling that if they had been put together merely as an entertainment for the fancy, and a recreation for the passing hour, they would succeed in riveting the attention, so that the reader would lay down the volume with reluctance. Assuredly no thoughtful man, who cares for the poorer classes of society, can read it without often pausing to reflect upon many a social problem yet unsolved, while we trust that even children would be educated in kindliness of heart. We therefore hope this book will be a success. It deserves to be widely circulated.

Evenings with John Bunyan; or, The Dream Interpreted. By James Large. London: Nisbet & Co.—Books and lectures upon the Pilgrim's Progress promise to become as plentiful as commentaries upon Homer. One successful example is always followed by a crowd of imitators. And yet it is only of late years that the immortal allegory has engaged the notice and admiration of the chief priests of literature. It was the delight of the Church of God, and the cottage companion to the Bible; the only notice it received in high places was more than equivocal. In our youth we possessed a then popular work entitled Knox's Essays, in three volumes, one sentence from which will show how the Pilgrim's Progress was regarded at that time.—"John Bunyan's Pilgrim, though a strange performance, has given as much pleasure among the English vulgar, as the Quixote of Cervantes." Poor man! he comprehended nothing of the meaning, and therefore had no appreciation of the "glorious dreamer." *Now* the great Baptist has a niche reserved for him in the new Houses of Parliament; and public opinion joins him with another baptist, John Milton, as the only two creative minds of their age. Truly the world is somewhat in our debt, and should look with less prejudice upon principles associated with the greatest genius, the profoundest thinking, and the noblest Christian oratory, that England, or perhaps the world, can boast.

As a familiar exposition of the Pilgrim's Progress, we commend this volume, though we think that *the* popular lecture, more than once referred to, might as well have had connected with it the lecturer's name. To the theology of the book we give our hearty assent.

The New Congregational Tune Book, adapted to the New Congregational Hymn Book. By Adam Wright, Organist of Carr's Lane Chapel, Birmingham. London: T. Nelson & Sons.—We see nothing remarkable in this volume. Many of the

tunes are very good, but not a few are completely spoiled. We do not admire Mr. Wright's fondness for slurred notes. And why has he altered the Ten Commandments tune, giving two readings of it—as St. Augustine and St. Austin? whereof the better melody is poorly harmonized: and when the harmony is good, the melody is ruined. We point to this merely as one illustration, and have now only to express the hope that, when we see another collection (which we suppose will be before long), we shall see fewer liberties taken with ancient compositions which could not easily be mended, but may be greatly injured by alteration.

Workmen and their Difficulties. By Mrs. Bayly. 3s. 6d. Nisbet & Co.—There would be very little "complaining in our streets" if the lessons of this book were learned by British workmen and their wives. Our mechanics are no longer deluded by political panaceas for their ills; in a little while they will discover that their trade combinations are equally deceptive remedies; and they will welcome such works as the one before us, revealing the real cure for poverty and discomfort at home. Let employers, district visitors, and Christian workmen, scatter this volume among our artisans, and we prophesy the very best results. Domestic economy, cleanliness, temperance, education, and godliness, are the five points of the working man's charter.

The Magdalen's Friend. A Monthly Magazine. 3d. Wertheim & Macintosh.—There are two things which every good work is sure to obtain, the favour of God and the sneers of the *Saturday Review*. This Magazine, and the movement which it represents, have been honoured by both. We count ourselves happy to have been born in days when such a serial as this is called for. The Midnight Meetings have added many to our churches who "love much because much has been forgiven;" and we honour, and almost envy, the brethren who have had the distinguished privilege of taking part in those Christlike efforts. Had we 10,000 hearts, they should all pray for success to every "friend of sinners," and especially for those who seek after "her that is driven away." Let the conductor of this little monthly, and all his fellow-workmen, be assured, that they have the sympathy of all the Church, and the smile of their divine Lord.

The Homilist for 1860. Ward & Co.—If any of our brethren are troubled with large congregations, and would like to empty their pews to give the spiders a more quiet hunting-ground, let them go to school to the *Homilist*, and they will soon discover the most excellent way of preaching their chapels empty.

The Bunch of Keys. Edited by the Rev. W. Knox. Elliot Stock.—A new Magazine, with a bunch of keys on the cover, and very little worthy locking up inside. The editor wishes an "extensive circulation" to a certain Morisonian Quarterly; and if this be a true index to his doctrinal views, we trust the keys will soon be rusty, and the whole affair at a dead lock. It is curious to see a Knox imitating the Pope by assuming the power of the keys. We could not make out what a "Social Key" could be till we remembered that it meant one of "the Bunch."

Grapes of Eshcol; or, Gleanings from the Land of Promise. Nisbet & Co.—Pisgah-glimpses of the vineyards and orchards of the Land of Promise. Those who have received the earnest of the Spirit will prize this sweet little volume.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

Loughton, Essex.—On the 13th of February, the new chapel in this village was opened. In the morning an admirable sermon was preached by the Rev. W. Brock, and in the evening a public meeting was held, W. Nathan, Esq., in the chair. The Revs. Messrs. Burnett and Egg, of Woodford, Hooper, of Walthamstow, and Bowen, of Brentwood, gave expression to kind sentiments of sympathy with the pastor and members of the church. On the following Lord's-day sermons were preached by the Revs. Dr. Steane, and S. Brawn, pastor of the church. During the long period of forty-four years, our beloved brother, Mr. Brawn, has laboured in this picturesque spot, gaining to himself the affections of his own people, and the respect of all the inhabitants. We rejoice in the peace and prosperity of the church, and pray that our venerable brother may be yet spared to be the instrument of much usefulness. The entire cost of the new building is 1,800*l.*, towards which 1,400*l.* have been already contributed.

Ryde.—On the 29th of January, the anniversary of the church in John-street was held. The Revs. J. H. Cooke, Gray, Coltart Shipham, and the pastor of the church, Mr. Little, addressed the large audience assembled in the Victoria Rooms. It was

stated to be the object of the church to build a chapel in High-street, for which the ground has been secured, the wants of the increasing congregation calling for extended accommodation, and it was announced by Mr. Little that 200*l.* had already been promised towards carrying that object into effect. Between forty and fifty have been added to the church since Mr. Little's settlement, and the baptistry, which had been closed for eight years, has been again used for the celebration of the ordinance as appointed by the Saviour.

RECOGNITION AND ORDINATION SERVICES.

GLASGOW.—On the 15th of January the Rev. Richard Glover was recognised as the pastor of the church in Blackfriars-street. The Rev. W. Landels, of Regent's Park Chapel, preached.

STOURBRIDGE.—On the 21st of January Mr. Benwell Bird was ordained pastor of the Baptist church in this town. The Revs. J. Richards, W. Jackson, B. C. Young, S. Bird, J. P. Carey, and J. Williams were engaged in the services.

RUTHIN.—On the 27th and 28th of January, the Rev. Evan Jones, of Pontypool College, was ordained co-pastor (with the Rev. Hugh Jones) of the church in this town. The Revs. Hugh Jones, Lewis Jones, and John Pritchard conducted the services.

SHEFFORD, BEDS.—January 29th. The Rev. W. T. Whitmarsh was ordained pastor of the church at Union Chapel. The Revs. W. Griffith, of Hitchin, Hoskins, of Potton, P. Griffiths, of Biggleswade, W. O'Neill, of London, H. Killen, of Bedford, and other friends, took part in the services.

PRESENTATIONS.

January 1. Rev. W. T. Price, of Cheddar; a purse of sovereigns by members of the church and congregation.

January 16. Rev. J. Williams, of Beulah, Dowlais; a watch, as an expression of the esteem and affection of his friends.

January 23. Rev. Jonathan Watson, Edinburgh; two pieces of plate by his Bible class, and a purse of gold by the ladies of his congregation.

MINISTERIAL CHANGES.

The Rev. J. Haycroft, B.A., from Lewes to Margate.—The Rev. J. B. Blackmore, from Princes Risborough, Bucks, to Cottenham, Cambridgeshire. — The Rev. Thomas Clark, from Pontypool College, to Market Drayton, Salop.—The Rev. W. T. Price, from Cheddar, to Great Yarmouth. —The Rev. W. Evans, from Penyrheol, Brecon, to Rock, Radnor.—The Rev. Evan Thomas, from Tredegar, to Charles-street Chapel, Newport, Mon.—The Rev. J. Emlyn Jones, M.A., from Ebbw Vale, to Splottland, Cardiff.

MISCELLANEOUS.

PORTADOWN, IRELAND. — During the past two years, more persons have been baptized in Ireland on a profession of their faith, than during the preceding twenty years; and in several towns where, two years ago, there was not a single Baptist, there is now a flourishing church. Portadown was about the last place where a Baptist church might have been expected, and yet within the past three months, in the midst of reproach and opposition, a church has been formed, which has now fifteen members, and there is every prospect, under God's blessing, of continued increase and prosperity. The Town-hall, which is a noble building, has been rented by them for twelve months on the Sabbath, for which period the pastoral care of the church has been undertaken by Mr. Charles Morgan.

YEOVIL.—During the past year, twenty-two members were admitted to the church by baptism; a spirit of earnest prayer and zealous activity for the conversion of sinners prevails. Our informant, who has been united to the church more than fifty-seven years, says, "I have never known the church in so healthy a state, or the prospects more cheering."

PORTSMOUTH.—On Lord's-day, Jan. 20, the members of the Baptist churches in this neighbourhood assembled for united communion in the Lord's Supper, at St. Paul's Chapel, Southsea. The Revs. J. Birt, J. B. Brasted, J. H. Cooke, J. Davis, and H. Kitching conducted the service.

RECENT DEATHS.

JOSIAH GEORGE, ESQ.

Died at his native place, Romsey, Hampshire, on Dec. 15th, 1860, Josiah George, Esq., aged seventy-six. Five times had Mr. George held the mayoralty of the borough of Romsey, and at the time of his decease he was the senior magistrate of the place and the father of the corporation. During his long and consistent life he was the principal supporter of the Baptist cause in Romsey, in which he but trod in the footsteps of his father before him, who also bore the name of Josiah. It would be impossible for respect to be more unequi-

vocally expressed than was shown by the whole town of Romsey on the occasion of our venerable friend's funeral. So far as we could observe, every shop in the line of march was closed, and the members of the corporation, in their official attire, attended the procession to the distant cemetery.

In middle life Mr. George discovered great capacity for village preaching. His power of prayer was at all times remarkable; while his inflexible reverence for Christian truth was tempered with a charity so tender and compassionate, as to impart to his rebukes a pathos and a solemnity peculiarly impressive. But the prominent feature in his citizenship was courtesy,—a Christian bearing, which none who knew him can ever forget, enlisting the silent homage even of the adversary, and bearing the unmistakable fragrancy

"Of one that holds communion with the skies."

MR. JOHN LINDSEY ANGAS.

The subject of this notice exchanged his mortal life for immortality on the 20th of January, 1861, in the 85th year of his age. Mr. Angas was the oldest member of the Baptist denomination in Newcastle-upon-Tyne, and greatly esteemed for his amiable, kind, and loving spirit. He was a Strict Communion Baptist, though few men possessed more of that "charity which suffereth long and is kind," his heart and house were open to all evangelical denominations who loved the same Lord in whom he himself trusted. For half a century he held the office of deacon in the Baptist church, formerly meeting in Tuthill-stairs' Chapel, under the pastoral care of the Rev. R. Pengilly, and afterwards in Bewick-street Chapel, under the pastoral care of the Rev. W. Walters. Mr. Angas expressed strong confidence in Christ, the Rock of Eternal Ages; and on that Rock his faith rested, in sure and certain hope of a glorious resurrection unto everlasting life! Two of the leading characteristics of his long earthly career were the "Christian" and the "gentleman."

THE REV. J. H. MAY.

John Heale May was born at Barnstaple, Devon, Sept. 2nd, 1785, and died Dec. 15th, 1859. When fourteen years of age, he was attracted, by his love for singing, to the Independent Chapel at Appledore; and there, under the faithful ministry of the late Rev. Richard Evans, he had reason to hope he was savingly converted to God. About the year 1807, he was the instrument, in connection with another young man (the writer believes that eminent servant of Christ, the late Rev. R. Knill), of establishing the first Sabbath-school at Appledore; and in the same year, pitying the destitute condition of the villagers around them, these indefatigable young men went every Sabbath evening and read sermons to the people.

In 1809, having imbibed Baptist sentiments from reading the Word of God, and there being then no Baptist cause in the north of Devon, he, in company with a friend, travelled forty miles, and was baptized at Exeter. In 1815, he was called by Divine Providence to preach the Gospel, and from that time he generally preached twice or thrice on the Sabbath, besides holding meetings for prayer in the week. In 1818, he left Appledore, and returned once more to his native town, where a small Baptist church, of about twelve members, had been formed. At Barnstaple the sphere of his labours was very much enlarged, and a new chapel was erected. In the year 1827, after preaching nearly three years to the people, he received an invitation from the church at Croyde to become their pastor. In this picturesque village he remained eight years, during which period his labours were much blessed in calling sinners out of darkness into the marvellous light of the Gospel. The church at Pill, near Bristol, being without a pastor, invited him a month on probation, which resulted in his receiving a unanimous call to the pastorate. Here he remained six years, and was very happy in the connection, but the sea air not agreeing with his wife's health, he thought it right to accept an invitation from the church at Prescott, in Devonshire. In 1851 he removed to Taunton, and settled over the second Baptist church, meeting at the Octagon. The cause of Christ lay very near his heart; fondly did he hope and fervently did he pray for this little hill of Zion; and he laboured among the people most diligently seven years almost without fee or reward. But his record was on high; the love of Christ constrained him, and the same love supported him through many trials; but amidst all his disappointments (and they were not a few) the language of his heart was,—

"And there how great the joy will be,
Lord, grant me this request:
Fruit of my labour there to see,
Oh then I shall be blest."

Soon after retiring from the pastorate, in 1858, his health began to fail. Medical aid was called in; sea-air prescribed and tried—but to no purpose. But his mind was calm and serene as a summer's eve; not a murmur escaped his lips; his language emphatically was, "The will of the Lord be done." His

hopes rested on the Rock of Ages, the atonement and righteousness of Immanuel, and he was supported by the faithfulness of Jesus, who has said, "I will never leave thee, nor forsake thee." He possessed, in a very eminent degree, the "ornament of a meek and quiet spirit;" he was a man of peace, and in those things in which truth and his religious principles were not concerned, like his Lord, "he pleased not himself," but yielded to others. He was a man of God, and, consequently, a man of prayer; like the sweet singer of Israel, "evening, and morning, and at noon," his heart was lifted up to God in prayer. He was a pattern of humility, esteeming others better than himself. It might be truly said of him, "Behold an Israelite indeed, in whom is no guile." His preaching was in harmony with his deportment, principally marked by its simplicity and earnestness; he had not received a collegiate education, but under the teaching of the Holy Spirit he was (for nearly fifty years) enabled to preach Christ crucified.

M. M.

MRS. PRITCHARD, LLANGOLLEN.

Mrs. Pritchard was a native of the north of England, born in 1797. Whilst young, she attended Baptist places of worship, and afterwards the ministry of Mr. Spencer and Dr. Raffles; but the views that she formerly held of believers' baptism still clung to her, so that she could find no rest till she answered a good conscience towards God by putting on Christ in baptism.

In the year 1837 she was married to the Rev. John Pritchard, the venerable senior-pastor of the Baptist church at Llangollen. She proved to be an amiable wife, and a faithful partner to him in all his trials. November 30th, 1860, after a short illness, she fell asleep in Jesus, being sixty-three years of age.

She professed religion whilst young, and adorned her religious course with a consistent life. She was distinguished by her attachment to God's cause and people. She displayed the greatest anxiety about young professors—that they should *start* aright; and well she might: for to cherish a false hope at the beginning of the Christian race may ruin the soul! Many a time, when her venerable husband had become tired in the service of his Master, would she conduct the family worship, and commit the household to the care of the Great Shepherd of Israel. She enjoyed religion, and delighted to converse about it; and now, we trust, she reaps its fruits in glory.

May the Lord cheer our dear brother and sister who mourn her loss.

REV. J. WHITTEMORE.

The Rev. Jonathan Whittemore was born of pious parents, April 6, 1802, at Sandy, in Bedfordshire. At an early age he became impressed with the necessity of seeking the Saviour. At the age of fifteen he came to London, and was placed under the care of his relative, the late Mr. R. Baynes, of Paternoster Row, where he had great opportunities of gratifying his peculiar taste for acquiring knowledge. At the age of eighteen he united with the Baptist church in Spencer Place, Goswell Road, under the pastoral care of the Rev. J. Peacock, and became distinguished for his active labours in the school and church. In 1824 he removed to Brighton, where he engaged in the bookselling trade upon his own account. He very soon became deeply interested in the destitute state of the fishing population of that place, his benevolent mind devising means for their relief. A large loft was taken and fitted for regular worship; schools were established. Most intense was the interest this movement excited in the hearts of those he sought to benefit. A school was quickly formed, pecuniary help, as it was required, being obtained through his efforts. Subsequently his heart's desire was accomplished by the erection of a commodious chapel and school-room for this numerous but neglected class, many of whom have to bless God to this day for their erection. After labouring in this department of usefulness for seven years, he returned to London, and receiving an invitation to preach at the Baptist chapel, Rushden, Northamptonshire he acceded to the unanimous request of the people, and became their pastor, continuing with them for a period of twenty years. Circumstances, however, induced him at the expiration of this term to relinquish his charge. He left the people loving and beloved. He immediately accepted an invitation to take the charge of the Baptist church at Eynsford, Kent, where he remained until he was summoned to his rest. Notwithstanding his pastoral duties, he found time for literary labours of different kinds. Many publications might be mentioned which owe their origin to his fertile imagination. The "Comprehensive Hymn-Book," the "Comprehensive Tune-Book," the "Standard Tune-Book," with its different parts and accompaniments, and "The Right Word in the Right Place," all bear testimony to the versatility of his genius and his indefatigable perseverance. The *Baptist Messenger*, a monthly periodical, the *Christian World*, a weekly religious newspaper, and the *Sunday School Times*, also published weekly, were all projected and

established by him. But this ceaseless labour was too much for his mental and bodily frame; a sudden attack of paralysis laid him prostrate, and, after lingering a few days, he expired on the 31st of October. All that was mortal of the departed was interred in the Abney Park Cemetery, on Monday, Nov. 5th, in the presence of a numerous company of mourners, including several ministerial brethren of various denominations. The service was conducted by the writer, who also improved his death on the following Lord's-day, at the chapel where he had laboured, from Psa. xlvi. 10, words selected by his sorrowing widow.

Shouldham Street. W. A. BLAKE.

MRS. ARTHUR.

Mrs. Arthur, wife of the Rev. B. Arthur, of Coate, Oxon; who died Dec. 24, 1860, was brought to a knowledge of the truth when comparatively young, under the ministry of the late Rev. J. W. Porter, of Bath.

The whole of her subsequent life afforded a pleasing and uniform testimony to her piety. Her attachment to the house of God and means of grace were very strong. Although a great sufferer, during fifteen years, she was never heard to murmur or complain. Her piety was not of a fitful, spasmodic nature, but even and constant, like the light, shining more and more, and diffusing itself throughout her whole life, but more especially in the family. A short time before her decease, she said to her husband:—"I should like you to take a message to the church from me:—Give my Christian love to them, and say, my desire is that they may enjoy every blessing in Christ that shall contribute to their happiness; that they may have clear scriptural views of the truth, so as to have their minds rooted, grounded, and settled, and not given to change, or carried away by the errors of the times; that they may walk every day as in the sight of God, setting the Lord before them, and seeking to cultivate more intimate communion with him; that they may seek to promote brotherly love and union, and live in the fear of the Lord."

She was interred at the burial-ground of Coate Chapel, and her death was improved by the Rev. A. Major, of Farringdon, on Lord's-day, Dec. 30, from the words, —"Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

To promote facility of reference, the Queries will in future be numbered. As we have not a few zealous co-operators in this department, well furnished with antiquarian zeal, we have reason to hope that we shall be able to elicit some of the hidden treasures of our early denominational history.

MILTON ON BAPTISM.

Query No. VI., p. 44.

Under the Gospel, the first of the sacraments, commonly so called, is Baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection.

Of BELIEVERS.—Matt. xxvii. 19; Mark xvi. 15, 16; Acts viii. 36, 37; Ephes. v. 26; 1 Pet. iii. 21.

Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word, be purified thereby, any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but "the answer of a good conscience," as Peter testifies, of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them.

It is remarkable to what futile arguments those divines have recourse, who maintain the contrary opinion. They allege Matt. xix. 14, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It appears, however, that they were not brought to him for the purpose of being baptized; ver. 13: "Then were there brought unto Him little children, that he should put his hands on them and pray;"

neither did Christ baptize them, but only put hands on them, ver. 15; Matt. x. 16: "He took them up in his arms, put his hands upon them, and blessed them." Seeing, then, that they were neither brought to Christ to be baptized, nor, when received, were actually baptized by him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants are so qualified. . . .

They argue again, that as it is said, "We were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2), infants must be included in the general expression. I answer, that "all did eat the same spiritual meat, and did drink the same spiritual drink" (iii. 4): yet that infants are not on this ground admitted to partake of the Lord's Supper.

They lay much stress likewise on Gen. xvii. 7: "I will establish my covenant between me and thee and thy seed after thee . . . . in their generations." No one, however, will seriously affirm that this is to be understood of infants, and not of the adult posterity of Abraham *in their generations*, that is, successively. Otherwise, we must suppose that God intended to give the land also to infants (ver. 8), and that infants are commanded to keep the covenant (ver. 9). Again, Acts ii. 39: "The promise is unto you, and to your children, and to all afar off, even as many as the Lord our God shall call." *Your children*, that is, as they understand it, your infants, in other words, God calls those who cannot understand, and addresses those who cannot hear; an interpretation which can only have proceeded from the infancy of reasoning. Had these commentators but read two verses further, they would have found it expressly stated, *they that gladly received his word were baptized;* whence it appears that understanding and will were necessary qualifications for baptism, neither of which are possessed by infants. So also Acts viii. 37: "If thou believest with all thine heart, thou mayest be baptized;" whereas infants, so far from believing with all their heart, are incapable of even the slightest degree of faith. With regard, however, to the text on which they insist so much, *The promise is unto you and to your children*, if they had attended sufficiently to Paul's interpretation of this passage (Rom. ix. 7, 8), they would have understood that the promise was not to all seed indiscriminately, seeing that it was not even to the *seed of Abraham* according to the *flesh*, but only to the *children of God*, that is, to believers, who alone, under the Gospel, *are the children of the promise*, and *are counted for the seed*. But none can be considered believers by the Church, till they have professed their belief. To those, therefore, to whom it does not appear that the promise was ever made, the Church cannot with propriety give the seal of the promise in baptism.

Again, they allege the analogy between baptism and circumcision, which latter was performed on infants, Coloss. ii. 11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism ——." In the first place, there is no other analogy between being *circumcised* and being *buried with him in baptism*, than that which exists among all sacraments by which the same thing is signified, the mode of signification being different. But, secondly, why is it necessary that things which are analogous should coincide in all points? Of circumcision, for instance, women were not partakers; in baptism they are equally included with men, whether as being a more perfect sign, or a symbol of more perfect things. For circumcision, although "a seal of the righteousness of faith" (Rom. iv. 11, 12), was such only to Abraham, who being uncircumcised had already believed, and to others who should believe in like manner; not to his posterity, who in after-times were circumcised before they were of an age to exercise faith, and who, consequently, could not believe in the uncircumcision. To them it was a seal in the flesh, indistinctly and obscurely given, of that grace which was at some distant period to be revealed; whereas baptism is a seal of grace already revealed, of the remission of sins, of sanctification; finally, a sign of our death with Christ. Circumcision was given under the law and the sacrifices, and bound the individual to the observance of the whole law (Gal. v. 3), which was a service of bondage, and a schoolmaster to bring its followers to Christ; through baptism, on the other hand, we are initiated into the Gospel, which is a reasonable, manly, and, in the highest sense, free service. For under the law men were not merely born, but grew up infants in a spiritual sense; under the Gospel, in baptism, we are born men. Hence baptism requires, as from adults, the previous conditions of knowledge and faith; whereas in circumcision all conditions are omitted, as unnecessary in the case of servants, and impracticable in that of infants. Lastly, circumcision was performed not only by the priests and Levites, but by the master of a family (Gen. xvii.), by the mother (Exod. iv. 26), or by any other person, a surgical operator for instance; whereas baptism, according to our opponents themselves, can only be administered by a teacher of the Gospel; and even those who hold a wider opinion on the subject allow that it can only be performed by a believer, and by one who is neither a new convert, nor unlearned in the faith. To what purpose is this, unless that the person to be baptized may be previously instructed in the doctrines of the Gospel? which in the case of an infant is impossible. There is, therefore, no necessary analogy between circumcision and baptism; and it is our duty not to build our belief on vague parallels, but to attend exclusively to the institution of the sacrament itself, and regard its authority as paramount, according to the frequent admonition of our opponents themselves.

They contend, however, that circumcision was "the seal of the righteousness of faith" (Rom. iv. 11, 12); notwithstanding which,

infants were circumcised, who were incapable of belief. I answer, as above, that it was indeed the seal of the righteousness of faith, but only to Abraham, and to such as, after his example, believed, being yet uncircumcised; in the case of infants it was a thing of entirely different import, namely, an outward and merely national consecration to the external service of God, and, by implication, to the Mosaic form of worship, which was in due time to be ordained.

Lastly, it is urged that the apostles baptized whole families, and consequently infants among the rest. The weakness of this argument is clearly shown by Acts viii. 12: "When they believed . . . . they were baptized, both men and women," infants not being included; xvi. 31—34: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house: and they spake unto him the word of the Lord, and to all that were in his house: and he took them . . . . and was baptized, he and all his, straightway . . . and he rejoiced, believing in God with all his house." Here the expression, *all his house*, obviously comprehends only those who believed in his house, not infants: therefore those alone unto whom *they spake the word of the Lord*, and who believed, were baptized. The same is evident from chap. xi. 17: "Forasmuch then as God gave them the like gift as he did unto us, who believe ——;" xviii. 8: "Crispus . . . . believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Even the baptism of John, which was but the prelude to that of Christ, is called "the baptism of repentance" (Mark i. 4); and those who came to it "were baptized, confessing their sins" (Matt. iii. 6); whereas infants are incapable either of repentance or confession. If then infants were not meet for the baptism of John, how can they be meet for the baptism of Christ, which requires knowledge, repentance, and faith, before it can be received?

IMMERSION.—It is in vain alleged by those who, on the authority of Mark vii. 4, Luke xi. 38, have introduced the practice of affusion in baptism instead of immersion, that to dip and to sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them.—*Milton's Prose Works*, Vol. IV., pp. 404—410. Bohn's edit.

W. C.

WAS JOHN PENRY A BAPTIST?

Query No. VIII. p. 108.

The following extract from Dr. Richards's "Cambro-British Biography," may suffice as an answer.

"Some are inclined to date the origin of the latter (the church at Olchon, on the borders of Breaknockshire) as early as the days of the ever memorable John Penry; who was a native of that county, a very learned man, an eminent preacher, a zealous advocate for the restoration of primitive Christianity, and a *Baptist*. Wood calls him a most notorious *Anabaptist*; of which party (says he, he was the Coryphæus. He was put to death in the intolerant and cruel reign of Elizabeth; and appears to have been one of those men of whom the world was not worthy. Neal gives a good account of him." (p. 191).

One naturally inquires what was the pretence by which a character so eminent was brought to an untimely end. Hume, in his "History of England," says, "He had written against the hierarchy several tracts, such as Martin Marprelate, *Theses Martinianæ*, and other compositions, full of low scurrility and petulant satire. After concealing himself for some years, he was seized; and as the statute against seditious words required that the criminal should be tried within a year after committing the offence, he could not be indicted for his printed books. He was therefore tried for some papers found in his pocket, as if he had thereby scattered sedition. (It is not shown how those papers came into his pocket.)

I have here a Welsh history, the author of which, the Rev. Owen Jones (not a Baptist), had a much better chance of ascertaining the facts of the case than Mr. Hume could have, and was probably much more disposed to be impartial in the matter of a despised "Puritan." Mr. Jones writes as follows:—"Toward the close of the sixteenth century true religion was in a low state in Wales; and it is likely that the priesthood then were scarcely other than Papists who had conformed in order to retain their livings, so that the people being neglected, were involved in darkness and unconcern. But prior to the close of that century, a young man arose, John Penry by name, who was first trained at Cambridge, and afterwards at Oxford, where he graduated M.A., in the year 1586. Having entered into 'holy orders,' he became popular as a preacher in both the universities; but considering the destitution of his native land he returned thither, resolving to preach the Gospel over the length and breadth of the country. In one of his letters he writes, that he was the first who, since the Reformation, had openly proclaimed the Gospel to his fellow-countrymen, and many times rejoiced before God that he was favoured to have been born and lived under the reign of her majesty, in order to carry on the work. 'Amidst my great anxiety,' he says, 'of seeing the Gospel planted in my native land, and the opposite vices removed, I could easily like *Hegelorides*, the Thasian, oblivious of my own perils: but never shall I forget my obligations to be faithful to my sovereign. And as I am now to finish my days before attaining the half of my years according to the course of nature, I leave the success of my labours to those of my fellow-countrymen, whom the Lord shall raise up after me,—the calling of my country to the knowledge of Christ's Gospel, which was begun by me.' During the unmerciful cruelties of the bishops against such as did not in all things conform to them, a number of talented men formed themselves into a society for publishing satirical and bitter tracts against the rulers of the Established Church. These were printed and put forth in the most secret manner; but their boldness of style, and thorough exposure of the in-

justice and cruelty of the bishops, rendered them vastly popular, and some of these productions, Martin Marprelate especially, exerted such influence over the land, that the bishops and their friends were determined they would put a stop to them. The privy council judged that Penry was the author, and a warrant was issued for his apprehension as an enemy to the Government. He fled into Scotland, where he lay concealed during three years. There is no proof to be met with that Penry had any hand in the composition or dispersion of these offending tracts. Penry himself denied that he had; and John Udal, a learned and godly Puritan, gave the following undoubted testimony on his behalf when examined before the commissioners in 1590. *Lord Buckhurst* examined him thus:

'*B.* Pray tell me, do you know Penry?

'*U.* I do, my lord.

'*B.* And don't you know that he is Martin?

'*U.* I do not, certainly; and I don't think that he is Martin.

'*B.* What is your reason?

'*U.* This, my lord. When the rumour got abroad, he wrote to a friend in London, not only denying that he was the author of "Martin," but made such statements as clearly showed that he had no hand in the matter.'

"But, although Penry was not the author of any of these offensive productions, the bishops would never forgive him for the part he took in the Reformation from Popery; and soon after his return from Scotland, he was apprehended, in April, 1593, Archbishop Whitgift doing his utmost to hasten the execution. In this manner, without any just accusation against him, this man of God was condemned to die as an evil doer, on the 29th of May, and in four days the sentence was carried into execution, to the reproach of Elizabeth's reign, and of the leading Churchmen of the day. Penry was thus cut off in the 34th year of his age, leaving a destitute widow and four helpless children." "In the day that cometh there will be a resurrection of names, as well as of bodies."

Boroughbridge. E. L.

CROMWELL AND THE BAPTISTS.

Query No. III. p. 44.

In addition to the remarks made last month, in reply to Anthony à Wood's insinuation that the Protector loved not the Baptists, it may be worth stating that abundant attestations to the opposite view may be read in the first volume of Ivimey's *History of the Baptists*, at pages 261—265, 283, and 295.

But there was a pamphlet, bearing some such title as the following, *A short discovery of the Protector's resolutions touching the Anabaptists in the army*, which was privately printed in August 1655, and dropped surreptitiously about the streets, from which, though hostile to Oliver, may be gathered a number of interesting facts (not found anywhere else, that we are aware), illustrating in a striking manner the great prevalence of Baptist views in the Parliamentary Army,—the extent to which they entered into the composition of the Ironsides,—and the invincible and uncompromising character which they engendered in their advocates. We do not mean to assert that all the Baptists of that day were men of the sword; but one thing is abundantly clear, that such of them as drew the sword, also threw away the scabbard.

"Have they not," says the aforesaid pamphleteer, "filled your towns, your armies, your castles, your islands, and even penetrated your councils? And did you not yourself, when about to lead the charge at Dunbar, assure the troops that they must needs be victorious, for they had the prayers of the Independent and Baptized Churches?" [We quote from memory.]

In sundry other ways the writer recals the great services which the Baptist soldiers had rendered to Oliver during the war (reminding us, by the way, of the Methodists in Nelson's fleet); and by thus challenging the Protector's honour, and appealing to his oft-repeated declarations for liberty of conscience, he arrays, in a long series of antitheses, the former kindness shown to those soldiers, against a report which had now become prevalent, that the Anabaptist officers were about to be displaced. This report, it is true, was a mere hearsay affair, founded on a supposed conversation between Oliver and the Scottish Earl of Tweedale (or "Twiddle," as the writer calls him), though subsequent events tended, in a few instances, to confirm it.

Now, it was impossible that Oliver could ever forget the men who had fought his battles. Let his long controversy in their behalf, dated from the plains of Cambridgeshire, against a reluctant Parliament, speak in his defence. That he afterwards found it necessary to keep the peace by displacing some of the more turbulent, we have already admitted; but the fact still remains undisturbed that the Christian heart of that great and good man ever continued to beat in unison with the people of God, wherever they might be found, so long as they were not factiously disposed to overstep the limits which Providence seemed to have assigned to the further reign of violence.

J. W.

NEW QUERIES.

IX. Can any friend furnish me with particulars relating to the trial of ten men and two women (Baptists) at Aylesbury in the reign of Charles II.? It is said that they were condemned to die under an old statute, but were pardoned through the efforts of Mr. Kiffin. P. M. T.

X. Could not some information be obtained as to those early Baptist martyrs, who suffered at Oxford in the reign of Henry II., 1161? P. M. T.

XI. I wish to ascertain which is the oldest book of Church Minutes in existence, in connection with our own denomination? Will your readers kindly forward to you for publication the names of churches which have records earlier than the 18th century?

O.N.

THE MISSIONARY HERALD.

FOREIGN INTELLIGENCE.

INDIA.

DINAGEPORE.

About the middle of last year the native preacher, Paul Rutton, left the service of the Society, obtaining a lucrative situation in Government employ, as deputy-superintendent of the Dinagepore gaol, which usually contains a thousand convicts. Here he has the entire control and responsibility of the account department. We much regret his loss to the mission, as he has for fourteen years very faithfully and successfully served the cause of Christ. In reference to the progress of the Gospel, Mr. McKenna writes that one of the members has entered upon the work at Sadamahl, where he will be supported by local funds. He will teach a school in the week for the benefit particularly of the Christian children, and hold two services on the Lord's-day. We trust this attempt to revive an interest in the Gospel at Sadamahl will be successful. At Dinagepore, a boys' school has been commenced. Mr. McKenna adds, "I am rejoiced to say, that all our people, whether of the church or congregation, *do* well. One of our members, who has removed to a lucrative appointment at Rungpore, endeavours to supply, as far as the nominal Christian community is concerned, the task of a paid preacher. He tells me that one individual wishes to make a profession of faith in the Redeemer."

The unhealthiness of the season led Mr. McKenna in September to visit Darjeeling. Of this place he writes:—

"Darjeeling, whither I am bound,—very much nearer and of more easy access than Calcutta—has within the last year, to all intents and purposes, become a sub-station of this mission. Several of our church are there, still more of our people, besides other native Christians, and large numbers of Bengalees, who hear not the Gospel from one year's end to the other. There is no Bengalee or Hindustani-speaking missionary there—the brother who is there confining his labours to the hill-men. This scattering of our people on all sides is a result of the mutiny (they seek better wages), and would—as I still believe it will be in a few instances—have been an incalculable blessing—as in the case of the early churches—to the surrounding country, had not the education and early training of our native Christians been so sadly neglected as it has been. The European residents of the station, unexpectedly, and unsolicited, have come forward to defray our expenses up and down; but I know not their names, for they have purposely withheld them."

We trust that the change so kindly and liberally provided for our missionary brother will be beneficial, and restore him and his beloved partner to perfect health.

SEWRY.

From our aged and esteemed missionary, Mr. Williamson, we have received the following information. On July 28th he writes:—

"The work of God has been carried on with undiminished energy, except what respects my own personal efforts, for I am not able to walk so far, nor to speak so long as formerly. I had the pleasure of baptising a young man last Lord's-day, who seems a pious and steady youth. There is some prospect, too, of more com-

ing forward by and by. The Gospel is listened to by undiminished numbers, and, I think, with more serious attention and conviction of the truth of Christianity than formerly, accompanied with less and less faith in their own religious systems."

The defection and separation from the mission of Mr. Craig has led the Committee to decide that the Rev. D. J. Ellis shall go to the assistance of Mr. Williamson. After referring to the painful event, Mr. Williamson proceeds to say, under date of November 6th:—

"Our labours at the station and its vicinity throughout the hot weather and rains have been conducted, as usual, without much apparent success, though, doubtless, more good has been done than we can apprise you of. Christian knowledge is evidently increasing among the natives around us. Many are convinced of the truth of Christianity, a considerable number have given up the practice of idolatry, and some about us tell us that they believe in Christ, and pray in his name. Our time for itinerating having commenced, we are preparing for setting out on more distant excursions.

"Our schools are fewer than they were, in consequence of the falling off of subscriptions, occasioned chiefly, I believe, by the establishment of Government schools, both English and Bengalee. We have now only two, one boys', and one girls' school, taught by Christians only. They are attended by Hindoo and Christian children, and a few Mohammedan, who not only learn to read, write, and cypher, but study grammar, geography, and history, &c., together with the Bible and religious books and tracts. The boys' school is conducted by a well-informed and pious native Christian, and the girls' gratuitously by one of our daughters. The children and youths, therefore, who attend them, not only acquire useful knowledge, but learn, by the blessing of God, to fear and keep his commandments, and to love and trust in the Lord Jesus Christ.

"Nearly all our native Christians attend the means of grace, especially on Lord's-days, and their conduct has been generally becoming the Gospel. Two persons have been baptized here, and one at Cutwa. We hope they will continue to walk in Christ, as they have received him. Others have applied for baptism, whom we wish to wait some time longer.

"The Cutwa station, to which Mr. Craig was appointed, is still without a European missionary, and I have been thinking of sending Koilas, one of our native preachers, there, until it can be better supplied. He will, I think, be useful at that station by his preaching to the heathen; and by his exhortations and example, through God's blessing, will edify the church, stirring up the native preachers, and Christians generally, to the due discharge of their profession and duties."

CALCUTTA.

From recent letters we learn that the Rev. J. Sale, with Mrs. Sale, Mrs. Lewis, and their children, were about, on the 15th of January, to sail in the *Newcastle* for England. May these dear friends be graciously preserved throughout the voyage on which they have ere this entered. The *Malabar*, with its missionary band, arrived in Calcutta on the 20th of December. From the letters of the missionaries, the Revs. D. J. Ellis, T. Rose, and F. T. Reed, we learn that the voyage was a very rapid and agreeable one; that under the kind instruction of the Rev. J. Mullens and Mrs. Mullens, considerable progress was made in the acquisition of Bengali and Hindustani, and that the missionaries were usefully employed in various Christian labours among the passengers and crew. Our space will not allow extracts from the interesting accounts of the voyage given us by our young brethren, especially from the long letter of Mr. Ellis. They have entered heartily on their life's work. At our last advices, Mr. and Mr. Rose were already on their way to Agra; Mr. and Mrs. Ellis had left Calcutta for Sewry; while Mr. and Mrs. Reed were awaiting the arrival of Mr. Martin, from Barisal, to convey them to their destination.

During three or four months of the year, Mr. Sale has been engaged in an inquiry, as a commissioner, into the indigo planting system of Bengal. For several years past much discussion has been going on with regard to the relations of the ryot with the planter. In 1856, some church missionaries of Kishnaghur made very serious accusations of cruelty and oppression against the indigo planters

in the Bengal Missionary Conference, which led to much controversy at the time, but without any beneficial result, or even the substantiation of the charges put forward. More recently, the measures of the local government stirred up the ryots to resistance, which was only prevented from breaking out into open war against all indigo factories and their proprietors by the measures taken by the Legislative Council.

A commission was also appointed to make a thorough investigation into the whole question; and to secure a tribunal of an impartial character, in which the various parties interested should be represented, it was formed of two eminent civilians, a native land proprietor, an indigo planter, and a missionary. The report of this body has been presented. It is not, however, unanimous in its recommendations, and now awaits the action of the general Government. The subject, to a considerable extent, is one of missionary interest. In Kishnaghur, Jessore, and Nuddea, the missionaries have much intercourse both with planters and cultivators, and not unfrequently are appealed to by both parties to allay the dissensions which have continually arisen. The following extracts from a letter of Mr. Sale, dated September 8, 1860, will put our readers into possession of the main features of the case.

"The work of the commission extended over about three and a half months. I was absent from Calcutta only two Sundays, which I spent at Kishnaghur. My visit to that station gave me an opportunity of very pleasant intercourse with our brethren of the Church Mission there. I was much gratified with what little I had time to see of their work.

"I believe I sat in commission rather over fifty days, and I trust I was of some use in helping to bring out the truth. We gave our report to the lieutenant-governor on the 27th August."

"The essence of our report is, that the cultivation is declared by the ryot to be unprofitable and irksome; that its unprofitableness is admitted by the planters themselves, and that the want of profit will of itself account for the alleged unjust use of the zemindaree powers by the planters, the constant need of irksome supervision by the factory servants, and the constant endeavour to get out of the obligation to cultivate under which the ryot is said to have placed himself—either by taking advances (which is apparently very much less common than people have been led to suppose), or by generally taking up a sort of hereditary obligation, thought to arise out of advances given the former holders of their lands—or by sullen acquiescence under the influence of fear; or perhaps, in some few cases, a more cheerful consent in view of what the planters call 'collateral advantages' afforded to the ryots."

"The indigo-growing portion of the Bengal peasantry deserve much credit for the patience with which they have gone on so long fulfilling, or trying to fulfil, their part of a most unfair contract, and for the wonderful moderation with which they have acted, now that a concurrence of events has led them to make an effort to relieve themselves from the heavy burden they have borne so long."

COLINGAH.

The native church in this quarter of Calcutta, under the pastoral guidance of Goolzar Shah, continues to make laudable efforts to extend the Gospel, and to support the means of grace. Though the majority of the members are very poor, there are ten who regularly contribute to the church fund. The monthly expenditure, including the assistance rendered to the blind, lame, and infirm members, is about sixteen rupees a month. In the month of December, the pastor had the pleasure of baptizing a young man employed as a draftsman in the Revenue Survey Office. The church was much satisfied as regards the sincerity of his faith and repentance. There are some hopeful candidates for baptism. One of them is a simple and sincere Madras man, who will probably be soon baptized. For some time past, Goolzar Shah has been engaged on the preparation of a Scripture text-book, which will be of much use among native Christians of all denominations. It is now passing through the press.

Owing to his regular duties in a Government office, our native brother has not much time to devote to evangelistic labours abroad. But his account of a day's excursion on the river Hooghly is so interesting, that we cannot withhold it from our readers, in his own words.

"It was the 29th of October last—a memorable day to me—that I spent the day on the river with my family. Ramdoss accompanied us. We took a boat near the Kidderpore Ghat, intending to go to Oelooberia, and preach the Gospel to the multitude there, but the tide being soon against us we returned from little beyond the Botanical Garden, and went northward. At about three o'clock we arrived near the Cossipore Ghat; the river there was somewhat rough."

"On landing at the Ghat we met with four monster-looking *mohuntas*, who were sitting there, and some other men with them. I approached them and asked what they do there—and how many of them live there. One of them replied very coolly and respectfully (which I did not expect), that five of them live there to offer sacrifices, and to worship the several idols placed there. I asked them the names of those gods whom they worship, and he named fifteen or sixteen of them. I then took the opportunity to tell him, that among the gods he named, I did not find the name of the true God, who is our Creator and Preserver; but he began to tell me a long story, with a view to prove that those idols are the true God, appeared in the world in different shapes, and at different periods. I allowed him to speak a little, and afterwards I mildly refuted his arguments, and pointed out to him the nature and attributes of the true God, and the holy Incarnation of his Son Jesus. On hearing me speak reasonably, and to their consciences, they appeared somewhat surprised, and expressed a desire to hear more, and requested me and Ramdoss to take our seats. I was then much encouraged by God's blessing, and I explained to them a part of our Lord's Sermon on the Mount, his miracles, and his sufferings for sinners; the doctrine of justification by faith, and of the last day of judgment. On hearing these, they and some of our boatmen who were also there became very serious. I observed then that the Spirit of God moved about among us. I asked them what they intended to do, whether they would any longer worship those idols, and sin more against the true God, or whether they would return to him through the Lord Jesus Christ, and be saved. They all confessed that the idols are nothing, and that it is necessary for them to worship the true God, but did not say much. One or two of them were very sad; it appeared that there were some struggles going on in their minds. At last I asked them to join with me in prayer to the true and merciful God,—they consented, and I prayed. I cannot express the joy I had that day in finding these men so attentive to hear about the welfare of their souls. Little before evening, however, we left them with reluctance. I wish I could go and see them now and then."

CHINA.

Our last communications from the missionaries at Shanghai inform us that peace had been proclaimed, and they were anxiously considering the best mode of reaching the interior, and the best place in which to commence their missionary labours. Mr. Hall was contemplating a visit to the district of Shantung, to the north of Shanghai, while Mr. Kloekers was engaged with another missionary in exploring the Yang-tse-kiang river, and working his way, if possible, into the districts occupied by the revolutionary forces. In a letter dated July 12th, we have from Mr. Kloekers an account of a previous trip, from which we proceed to extract some interesting particulars. Mrs. Kloekers accompanied him. A boat was hired with five compartments, propelled usually by oars, by the wind only when it is fully behind them. It makes way but slowly through the narrow channels in the paddy and corn-fields, making at the most twenty-five or thirty miles a-day. At the first stopping-place, ten miles from Shanghai, the people crowded around to look curiously at the foreign lady. They, however, listened attentively to an address from the words "God so loved the world," &c. At Yong-Kong the missionary preached three or four times, and then hastened to the important city of Bing-hoo. On their arrival, the boat was speedily surrounded by a curious crowd, who were astonished at the rapid writing of Mrs. K., as not one of a thousand among Chinese ladies has any skill in penmanship. She wrote for them the beautiful words of John iii. 16, and then Mr. K. addressed the people on its suitability to their spiritual wants. Mr. Kloekers thus describes a visit he paid to a pagoda and fort.

"The temple behind which the pagoda is built is getting old and dilapidated, at least some of the inward parts, though filled with gigantic idols. As soon as one enters the first hall, a shrine is seen in the middle, in which an image is placed, called Mee-doo, a corpulent and disproportionate creation, made of wood and clay, heavily gilded. It has rather an insane look, yet smiles upon you with characteristic benevolence. On both sides are found two immensely large images facing the opposite two.

"Behind the image called Mee-doo, and back to back, is another, called Wong-ling-kwan. These six are represented as guarding the doorway to the abode of the great hero and teacher of gods and men, as he is styled. From this place we went along an overgrown footpath, through an open space; and in front of us was the temple or real abode of Buddha, sitting on a lotus-leaf, and surrounded by a large number of images of his disciples, or Budhasatwas. At the right-hand side of the entrance (the temple faces the south, as do all the temples and public offices in China) we saw a large bell hanging in a proportionate framework, and a little left of it a piece of wood about two feet long, horizontally suspended, which was brought into motion with another piece of rope, in such a way as to strike the bell and make a deafening noise, the object of which was to call the attention of some believer who had died, to the dress which was suspended in the bell, and which the relatives desire him to accept at their hands at the time when it is to be offered. This time seems to be about thirty days after they commence to call his attention to it, which is done without intermission day or night. Others say that the dress itself represents the man who died, and that his soul dwells in it. This being the case, the noise of the bell will, according to their opinion, bring this spirit into a trance, or, what is the same, the Buddhist heaven or Nirwana. A third idea also entertained is, that it is an announcement to the gods of the death of that man who is represented by the dress, or whose soul dwells in it, and asks for admission among a higher class of beings, or at least a higher rank among men, according to their belief in the transmigration of souls. All this seems to be consistent with Buddhism in China; but my feelings made me shudder, and compassionate this people. I first made use of the opportunity of preaching to some twenty persons about the love of our Saviour, and our hope in him in life and death; and then went up into the pagoda, to have a view of the surrounding country. How pleasing it was! Bing-hoo was lying to the north of us, everywhere decorated with trees. The country far and near seemed only one large field covered with wheat, which at this time was full grown and blossoming. The trees which studded the country here and there had something enchanting about them; they were in such good harmony with the whole, especially those bamboos and weeping-willows, the first of which stretched their branches so invitingly out to take rest under their united shadows, and the latter so seemingly unwilling to let them go who once had been laid there in the shades of death. Round those spots you would see a piece of land in the distance, newly ploughed, and looking as black as its nature allowed; and from some little unseen channel you might observe the water pouring upon it, as if in deep mourning, and weeping around the tomb of some old acquaintance who had been buried there. Then very far towards the north of us, and a little nearer towards the east, we saw what I have seen some poets call, 'small pillars of the earth,' the hills of Yong-kong and Chusan; and my imagination became alive about the three thousand Buddhist priests who are said to live at Poo-too and their numerous temples, who feed the souls of the millions hereabouts with a pantheism which ends in atheism, and gives no happiness in life, nor hope in the fearful moment of death, when plunging off into an unknown eternity.

"We hastened once more into the temple, where I preached to some few that had come together, and then towards the boat, to go into the city to preach and distribute tracts and Bibles."

Visiting several places, preaching wherever practicable, Mr. Kloekers reached Kaen-poo, where he hoped to hire rooms in a temple to preach in during the summer months. In this he failed from the unwillingness of the owners. "But," he says, "in the city of Kaen-poo itself I had a very large number of hearers in the large temple which lies between the north and west gates of the city. I also preached once in the streets, and once in a small temple along the wayside." In the evening he proceeded to Hay-een.

"The first thing we heard here was that Woo-sih had fallen into the hands of the Revolutionists, who, from being nearly starved to death within the walls of Nan-king, had got there a quantity of food, which was counted to be enough for fifteen years.

Our boatmen, no wonder, were greatly distressed on hearing this report; for all their relations lived near Woo-sih, and their elder brother, having just left Shanghai to visit them and bring them some support, had most probably fallen into their hands on the way.

"After breakfast, and some kind of service among ourselves, I went out to distribute some tracts and a few Bibles till dinner-time. Then I preached in a temple to a congregation of perhaps more than three hundred people. Some listened attentively, and asked interesting questions, from which it appeared that Christianity seemed to them something more than political Confucianism and idolatrous Buddhism and Taouism. One of them, speaking out very freely in this way, was even attacked by some person in the crowd, and interrogated in such a manner as to place him in a dilemma. He decided in favour of Christianity, whether because he was forced to it by his own reasoning, or to please me, or because he believed it from the heart, I do not know; but, at any rate, he spake about our faith and doctrine in such an intelligent way as to make me think, 'Thou art not far from the kingdom of God,' or, at least, that Christianity must have been so well and plainly preached to him and the people around him, as to leave them entirely without excuse. Arriving at the boat, a large crowd arrived there with me, and, like our blessed Saviour, I went into it, and preached for about half-an-hour to the multitude, who seemed eager for the bread of life."

As the country was becoming much excited from the advance of the revolutionary army, and the boatmen would no longer remain, the missionary and his wife returned to Shanghai. Mr. Kloekers makes the following reflections on their trip.

"I found the disposition of the people, in general, as favourable to the reception of missionaries among them as ever I found them before in times of peace. We did not meet with any real molestation, though certainly fear and unbelief might have brought us sometimes in trouble. Small provocations, perhaps with the intention to test one's religious sentiments by actions thus provoked, or, at least, the courage and boldness for which foreigners are famous among the Chinese, are sometimes given; but, if met in the proper way, do more good than harm, and promise that Christianity will have a fair trial when once peace shall have been re-established.

"We have good reason to hope, leaving everything else out of the question, that many will soon be prepared for a public profession of our faith, who are now kept away from it by fear; for it is undeniable that a deep impression has been made upon the minds of the people in the past, and that, for many, only a little sunshine is required, the seed having fallen in a good ground, well watered by the tears which God's providence forces from their humbled souls. Indeed, the field seems to me to be now quickly ripening for the harvest, and, if so, the harvest truly will be plenteous, and the labourers comparatively few. My brother, let us therefore earnestly pray the Lord of the harvest, that he will send forth more labourers into his harvest."

Mr. Hall has not, meanwhile, been inactive in Shanghai, round which city, in the month of September, the rebels had encamped. Among the Chinese he has preached much, and among our own countrymen, soldiers and sailors, he has found an important sphere of usefulness. We hope, however, shortly to hear that our brethren will be freely embracing the opportunities which the peace will give them to enter the interior of the land.

Since the above was in type we have received the sad news that Mrs. Kloekers has entered into rest. This painful event took place on the 16th of December last. Her illness seems to have commenced during the anxieties attendant on the attack of Shanghai by the rebels. She, however, recovered sufficiently to allow Mr. Kloekers to proceed, early in November, on his contemplated visit to Nanking, the seat of the rebel power. Unexpectedly returning on the 2nd December, he found Mrs. Kloekers seriously ill, from a premature confinement. Medical attention failed to arrest the disorder. In "perfect peace" she fled to the Saviour that she loved. Her missionary course has been but a brief one, yet long enough to display unusual energy and devotedness. She threw her whole soul into the work of the Lord, and it hath pleased him to call her to an early reward.

THE REVIVAL IN JAMAICA.

THIS important movement continues to spread its influence over the island. By our late advices we learn that it has taken possession of St. Ann's parish, is winning its way to the eastward, and coming with power on the stations at Oracabessa and Port Maria. Before presenting our readers with extracts from these letters, we insert the following remarks from one of the leading newspapers of the island, the *Jamaica Guardian*, of January 23rd. Its tribute to the general value and results of the movement is important :—

"Notwithstanding the cavilling which was at one time raised against the remarkable religious movement which is at the present time spreading in different parts of the island, we are happy to learn that the good fruits of this awakening are multiplying on all sides. Every post brings us letters from correspondents in the several districts in which the Revival influence has developed itself, conveying the most gratifying intelligence as to the effects which this extraordinary visitation is working in the moral reformation of the people. Drunkards have been reclaimed; and in many places the rum shops—those fountains of vice and crime—have been almost deserted. Hundreds upon hundreds of the people who were formerly living in concubinage, have forsaken that mode of life and sought a better union, sanctioned by the holy rite of matrimony. Parties who have never for years past been seen in the house of prayer, are now found among the most devout worshippers of their Maker, and the most eager and attentive hearers of the word of life. The disgusting revelries of the dancing-booth are seen and heard no more; and some of the most abandoned of characters—outcasts of society, and accounted irreclaimable—wrought upon by a power which hardly the most sceptical will venture to deny is divine, have abandoned their vicious courses, cast off their sinful and degrading habits, and entered upon a new and hopeful career. From the first we anticipated that good, great good, would result from the movement; and when it was assailed, we felt it to be our duty to defend it; but we must confess that we did not expect that the good wrought would have been upon so large a scale as that in which it now presents itself to our sight. Let us hope, however, that these gracious effects will develop themselves in even yet larger proportions, and that ere the movement shall subside, Jamaica will become morally regenerate. Every friend and lover of this country and her people will rejoice at a visitation like this, which promises to work such great things for the land, in purging it of those elements of evil which were fast eating into the vitals of society—in purifying the moral atmosphere, still largely impregnated with those foul exhalations with which the stagnant and corrupt pool of slavery had loaded and poisoned the air. Surely the extravagances attending the movement may be overlooked in view of the substantial benefits to society which will be sure to arise in the establishment of a healthier tone of morality throughout the land.

"Still we would not attempt to defend extravagances. Some of those physical symptoms and developments which are classed under this designation are not, properly speaking, extravagances. They are certainly extraordinary bodily manifestations, made under the workings of religious excitement, and for which there is no accounting upon any hypothesis short of the theory of a direct Divine influence upon the mind of the individual who is for the time being their subject. But where there is no wildness, no fury, no violence, we can hardly say there is extravagance, in the sense in which some persons would apply the term to the subjects of the Revival movement. But that there have been extravagances, properly so called, connected with this awakening, we cannot deny; and these, we repeat, we shall not attempt to defend. Considering, however, the extent of area over which the Revival has already spread, and the large number who have been, in one way or another, brought under its influence, these outbreaks have not been more numerous than might be expected; more especially when the very excitable nature of our people is taken into account. At the same time, the less there is of them the better; and ministers cannot be too careful in guiding this movement, to prevent as much as possible the unseemly manifestations we speak of, which cannot fail to mar to some extent the gracious effects flowing from the awakening."

BROWN'S TOWN.

From the letter of our esteemed brother, the Rev. J. Clark, it will be seen that a considerable amount of the extravagances alluded to above has appeared in this district. The villages in the mountains of St. Ann's have, for some years past, been more or less infected with the follies of obeahism; and it is no

wonder that, in the midst of so much excitement, it should put forth renewed strength. The deputation saw in the prison of St. Ann's a man charged with this crime—for the practice of obeah is a crime by the laws of the colony—whose countenance and manner were of the most sinister kind; and they were informed of persons who were pining away under the influence of the fears excited by the frauds of the obeah and myal-men. We have no doubt that the increasing education of the people will in time destroy the vile imposture, while we trust that it will not be allowed to mar the good work which is progressing with so much blessing and power. Mr. Clark, writing January 18th, says:—

"About the close of November, the Lord poured out his Spirit on the congregations at Brown's Town and Bethany. Hundreds were awakened, were anxious to be saved from the wrath to come, and to obtain eternal life. In the course of a few days upwards of 200 persons came to me either to inquire 'What they must do?' or to tell of God's mercy in pardoning their sins, and speaking peace to their souls.

"Satan, however, was not willing thus easily to lose his prey. He soon transformed himself into an angel of light, and as he could not subdue the excitement, he attempted to direct it, and by cunning craftiness to draw away the minds of the people from Christ.

"You have heard of the superstitious dread of obeahism amongst our people. Few are able entirely to divest their minds of it. Hence, many who are called myal-men have reaped a rich harvest from their credulity. Some of these men have been going amongst them, declaring that they are sent by God, and with texts of Scripture on their lips, have declared that obeah has been buried in their houses, at their gates, in the chapels, and under the pulpits; and attended by large crowds in a state of intense excitement, singing hymns, have dug holes in the ground to take up the object which they either contrived to place there previously, or (as they were in some cases detected) taking it stealthily out of their bosoms, or dropping out of their sleeves, and making their dupes believe that it had been placed there by one of the neighbours against whom their wrath had in this way been directed. Then some of the persons who have been 'stricken' have declared that while in that state the Spirit made known to them that certain individuals had, by obeahism or poison, murdered others, or were living in some secret sin; and hundreds have believed them, thus causing strife, contention, and every evil work.

"Many also who have been awakened, have been going about in bands, holding meetings—chiefly with the young—night after night, and all night long, inducing them to abstain from nutritious food, and merely to use cane juice and oranges—thus weakening them in body and mind, and rendering them more susceptible of excitement. They then fancy that the prophecy of God is being fulfilled in them; that the young men shall see visions, and that our sons and daughters shall prophesy; and strange visions many of them have had, and strange prophecies they have uttered. Some of them have become deranged, and have interrupted public worship. And thus the blessed work of several has been hindered and disgraced. Multitudes have been led away from the truth as it is in Jesus, and others have been hardened in their sins.

"But the word of God is not bound. Notwithstanding all these things, it grows and mightily prevails. Some of the most notorious sinners in the neighbourhood have been truly converted; and a wonderful reformation has taken place amongst the people generally. During the last three weeks I have united seventy couples in marriage, most of whom had been living in open sin. Drunkards have become sober men. The quarrelsome are dwelling together in peace and love. Gamblers have burnt their cards and dice. Two obeahmen have destroyed their greegrees, and one of them has become a humble disciple of Jesus, and the other is under concern about his soul. Scarcely a day passes without individuals coming to me to tell of what God has done for their souls, and sometimes ten, twenty, or thirty in a day.

"Thus we have darkness and light contrasting with each other; sin and holiness in conflict; Satan labouring to destroy the work of God; and Christ triumphing over the arch-enemy. One hour our souls are overwhelmed with trouble and depressed by fear; the next we are filled with gratitude, and rejoice in hope of the glory of God.

"I need not ask your thankfulness or prayers. They ascend with ours to the throne of God. The Lord will, I feel assured, carry on this our glorious work; take away the reproach from Zion, and fill her courts with thankfulness, and her gates with praise."

SPANISH TOWN.

The Rev. J. M. Phillippo, whose stations are in the chief city and round it, on the south side of the island, has favoured us with the following brief reference to the Revival. His letter is dated January 24th.

"I fully purposed to forward you by this mail some details of occurrences among us in relation to the religious awakenings of which you have already been informed, as well as to excite your interest on behalf of the schools under my direction. Such are the increased and still accumulating claims upon my time and efforts, that I find it to be impossible. The Revival influences have now spread over almost the entire south side of the island, having at length reached Kingston; and the claims upon me tax my strength to a degree that reminds me ominously of declining life. With prayer-meetings, morning and evening, almost without intermission for nine months past, both in town and country, open-air preaching during that time at various places within a circuit of ten miles from Spanish Town, examinations of schools, &c.,—I have been sometimes nearly exhausted. But the past demands upon one's time and strength are nothing compared with what they are at this moment, and are likely to become. The awakening has now come with power all around me: Kitson Town, Caymanas, Passage Fort, Sligoville, and at almost every settlement and class-house throughout the district. Pressing requests are made to me for my services continually from all directions. On Sunday and Monday last I was engaged at Spanish Town to large congregations; on Tuesday at Caymanas, and at a class-house on the Kingston Road, where eighteen persons were stricken down; on Wednesday (yesterday) at Sligoville, where full 100 had been crying out for mercy. This evening I expect to have a service at Orange Grove; on Friday again at Spanish Town; and probably on Saturday I may be required in some other direction. From Sligoville I returned hither late last evening, and never shall I forget the scene I witnessed there. As I approached the chapel I heard singing, in which all hearts and voices appeared to be engaged. This subsided soon after I entered, and the most perfect stillness prevailed during my address. The convicted were arranged on benches immediately before me, some with countenances beaming with joy and peace, others expressing deep sadness and sorrow of heart. Most of them I found to be young people; some literally children, who had been under instruction at the day and Sabbath schools. Previous to my leaving, some of them prayed with an earnestness and eloquence I never heard excelled; one little girl especially—she could not have been more than ten years of age. Every one seemed melted to tears by the earnestness of her entreaties for the pardon of herself, her parents, brother and sister, and all around her. I witnessed no excitement. Some physical manifestations had occurred, but, I was assured, in a very moderate degree. All was now calm and peaceful. The commencement of the awakening here was on the preceding Sunday, when the chapel was crowded to excess; and meetings have been held night and day ever since—most of the people remaining to the present time almost without food or sleep. They purpose now going in a body to a settlement at some distance, where the people are notorious for their ignorance and wickedness. May God make them abundantly useful to all around!"

CLARENDON.

In various parts of this large parish the work of God continues to go on, so much so as to render imperative the enlargement of some of the chapels and the erection of new ones. Mr. Claydon is at present greatly in want of £50 to complete a purchase of this sort, and we earnestly commend his appeal to the notice of our friends. His letter is dated Dec. 22, 1860:—

"Our hearts are so full of grateful joy and love for what our heavenly Master is doing among us, we cannot help crying out to all sympathising minds, 'Come, let us magnify the Lord together.' Beside this, I cannot doubt but that many interested in this great and glorious work will ask, Is it abiding? Or is the goodness of these new converts like 'the morning dew, that early passeth away'? Well, I am happy to say, fearlessly, in *hundreds* of cases there is every evidence that souls have been born to God. Of course, in a half-educated people like ours there is much to correct; and the best need a pastor's anxious care and solicitude: but I repeat what I believe I have stated before, I am more satisfied with the conversion of many new converts than I have been with *any* that I ever received into the Church. At the present time,

with some misgiving of conscience, I am keeping back new converts from baptism while I receive old candidates, of whose conversion I have not such conclusive evidence. The number of newly-impressed souls has, I suppose, now nearly reached its climax. We have a few now and then applying for admission, but nothing like the rush that was experienced a few weeks since. I have not had time yet to purge the lists of those who desire association with us as earnestly seeking the Saviour; but, as far as I can estimate, there will be in the various churches under my care between 600 and 700 souls who are professing anxiety to know and love the Saviour. I almost blush to tell the number, for the question will arise in any thoughtful mind, How can one man guide so many souls? My only reply is, I do what I can, the Church of God is responsible for leaving one man with such a crushing responsibility.

"But to the progress of this Revival. It oft-times assumes a phase that puzzles me, and frequently fills me with the deepest anxiety. As I expected, the devil is busy scattering broadcast the seeds of error: bearing frequently so much the appearance of the genuine plant, that it requires the teachings of the Spirit to detect his hellish subtlety. At other times the cloven foot is so apparent, that a babe in Christ may discern; but where he diffuses palpable error is in villages dark, dark as the wilds of Africa. To follow some of these visionaries, the Spirit of God has raised up 'Virgin Marys.' These I have found to be former slaves (or their descendants) of a Roman Catholic owner. In other places the Spirit of God has revealed to some stricken souls where obeah is laid, and who laid it.

"The Revival is assuming a feature that is perfectly mysterious and inexplicable on the ground of mental or physical philosophy.

"Individuals are stricken down, most of them previous converts; and they lie with their muscles as rigid and their bodies as cold as death, and every sense as sealed as if their spirit had taken its flight, apparently deaf to the voice of every person in an *ordinary* condition, and unconscious of any physical effort to arouse them; and yet, while in this absent state, if a person in a like condition commences to sing, the whole number prostrate will unite in the hymn and tune in strains of the most seraphic harmony. 'That is collusion,' I fancy some sceptic exclaiming. I have no time to reply, except it be, 'Come and see.' No reasonable man that has tested it can say so. What is remarkable is, that if you set a whole congregation of 700 or 800 people to sing against a few—say nine or ten stricken—they have no power to disturb the harmony of the latter; and when they return to their usual consciousness they declare they were not aware of any attempt to interrupt their singing. Many of the stricken remain in this semi-dormant state forty-eight, sixty, seventy-two, and even as many as eighty-four hours. It is difficult to get from them their feelings while in this state. As far as I have been able to gather, it has been a conflict between the powers of darkness and light. The expressions of the subject have been, 'A struggling with the devil,' and, 'The revelation of Jesus' love to the soul.'

"Our leaders and deacons are invaluable; the sacrifice they make is really incredible; and they earnestly desire to do what is right."

MONTEGO BAY.

Returning to the north side of the island, we are happy to announce the safe arrival of the Rev. J. Reid among his people, after a pleasant voyage of thirty-six days, on the 22nd of January. The early departure of the mail after his arrival did not allow him to write fully as to the state of the work in Montego Bay; but he mentions incidentally that the large chapel, which will hold nearly 2,000 people, is quite full on the Lord's-day, and that the Bass Grove Chapel is likewise crowded.

ANNOTTO BAY.

Immediately on the arrival of Mr. Jones at his station he was smitten down by fever, and for several weeks was totally unable to recommence his labours. He is now tolerably well, and making active preparation to commence the reconstruction of the chapel. The Revival had not reached his station; but he mentions that the congregations were overflowing, and many backsliders were seeking restoration to fellowship. He adds, "I feel truly thankful that the Committee have adopted your recommendations respecting Jamaica, believing, as I do, that they will tend to the substantial good of the Mission in this land."

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Dec. 26, 28; Saker, A., Dec. 30, 31; Smith, R., Dec. 27.
ASIA—AGRA, Evans, R. H., Jan. 4; Gregson, J., Dec. 27.
BARISAUL, Martin, T., Dec. 31.
BENARES, Heinig, H., Jan. 3; Parsons, J., Dec. 31.
CALCUTTA, Ellis, R. J., Dec. 22; Kerry, G., Jan. 8; Leslie, A., Jan. 8; Lewis, C. B., Jan. 8; Rose, T., Dec. 21.
CHITOURA, Williams, J., Dec. 31.
CHURAMONKATTA, Hobbs, W. A., Jan. 6.
COLOMBO, Allen, J., Jan. 14.
DACCA, Robinson, R., Jan. 4.
HOWRAH, Morgan, T., December.
INTALLY, Reed, T. T., Dec. 22, Jan. 6.
MADRAS, Steevens, G., and Thomas, W., Dec. 24.
POONAH, Cassidy, H. P., Jan. 11.
RANGOON, Craig, T. R., Dec. 14.
SHANGHAI, Hall, C. J., Dec. 4, 22; Kloekers, H. Z., Dec. 22.
BAHAMAS—INAGUA, Littlewood, W., Dec. 31.
NASSAU, Davey, J., Jan. 18.
TURK'S ISLAND, Arthur, J., Dec. 24.
FRANCE—MORLAIX, Jenkins, J., Jan. 22, Feb. 14.
PARIS, Casalis, E., Jan. 30; Monod, F., Feb. 14.
HAITI—JACMEL, Webley, W. H., Jan. 10.
PUERTO PLATA, Rycroft, W. K., Dec. 27.
JAMAICA—ANNOTTO BAY, Jones, S., Jan. 23.
BROWN'S TOWN, Clark, J., Jan. 18.
CALABAR, East, D. J., Jan. 5, 7, 8, 11.
FOUR PATHS, Claydon, W., Dec. 22.
MONTEGO BAY, Reid, J., Jan. 23.
ORANGE GROVE, Phillippo, J. M., Jan. 24.
PRUSSIA—FRANKFORT, Baumann, W., Jan. 26; Bonnet, L., Feb. 1; Davies, G. P., Feb. 1.
TRINIDAD—Law, J., Jan. 23.
SAVANNAH GRANDE, Gamble, W. H., Jan. 17.

HOME PROCEEDINGS.

DURING the past month, the Rev. J. C. Page has attended meetings at Stratford-on-Avon, with Warwick and Leamington the week previous. He is now engaged in Scotland with the Rev. F. Trestrail. Mr. Underhill preached missionary sermons at Hitchin and Biggleswade, where also meetings have been held, attended by the Rev. E. Hewett, and Mr. Trestrail. Mr. Underhill has also taken part with Mr. Wenger in a missionary meeting at Walworth. The Rev. E. Hewett has also been engaged at Kingston and Poplar.

It is with pleasure we announce the safe arrival at Cameroons, on the 20th of December, of the Revs. A. Saker, J. Diboll, and R. Smith, in the *Wanderer*, Captain Milbourne, after a very safe and pleasant voyage in their little bark. They found the brethren all well, and the mission quietly proceeding on its course. It is understood that many of the inhabitants of Clarence are anxious to remove to Victoria as soon as possible. Disease has been very fatal among them.

The Committee have engaged, for one year, the services of Mr. J. R. Phillips, late of the City Mission, for the purpose of organization, associations, and auxiliaries where none exist, or resuscitating them when they have fallen into decay. We bespeak for Mr. Phillips the kind and cordial assistance of the ministers and churches to whom he may come in the discharge of a duty so important to the increase of our funds, under the enlarging demands upon them.

We particularly request the attention of our readers to the two important notices below.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all moneys should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore,

informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

ANNUAL SERVICES.

The following arrangements have been completed for the Anniversary Services of the Society. At the Prayer Meeting on the 18th of April, the Rev. Dr. Angus will preside. The Lord's-day sermons throughout the metropolis will take place on the 21st of April. The Subscribers' Meeting will be held on Tuesday, the 22nd. The Annual Sermons will be preached on the 25th; that in the morning, by the Rev. H. Dowson, of Bradford, at Bloomsbury Chapel; that in the evening, by the Rev. C. H. Spurgeon, at the New Tabernacle. The Annual Meeting at Exeter Hall will be held on the 24th, Sir S. Morton Peto, Bart., M.P., the Treasurer, in the Chair. We earnestly invite the prayers of the friends of missions, that these meetings may be sanctified by the Spirit of grace and truth.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, to February 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
Annual Subscriptions.			
Blackmore, Rev. S., Eardisland	1	1	0
Casson, Mr. M. William, Thatcham	1	0	0
Carthew, Peter, Esq.	5	0	0
Francis, Mr. John	1	1	0
Hewett, Rev. J. H.	0	10	6
Martin, Marcus, Esq., for *China*	2	0	0
Noel, Hon. and Rev. B. W., M.A., for *do.*	1	0	0
Pengilly, Rev. R.	0	10	6
Smith, Mr. Robert	1	1	0
Donations.			
A Friend, for *India*	0	10	0
"A Sinner Saved by Grace," for *W. & O.*	5	5	0
Bible Translation Soty., for *T.*	300	0	0
Blackmore, Rev. S., Eardisland, for *China*	1	1	0
Bowen, Annie, by, for *N.P.*	0	2	7
Johnson, Mr. W.	5	1	3
Morley's, Messrs. J. and R., Young Men	1	3	0
Stevenson, Mrs. George, for Legacy Duty	20	0	0
V. O. W.	1	0	0
Legacy.			
Haigh, Mrs., late of Step's Mill	45	0	0
London and Middlesex Auxiliaries.			
Brentford, Park Chapel—			
Collection, for *W. & O.*	1	15	2
Brixton Hill, Salem Chapel—			
Contribs., for *W. & O.*	5	0	0
Camden Road—			
Contributions	32	11	7
Sunday School	2	11	0
Church Street—			
Collection, for *W. & O.*	5	12	7
Dalston, Queen's Road—			
Collection, for *W. & O.*	5	0	0
Contribs., for *Orphan child, Africa*	1	0	0
Devonshire Square—			
Collection (part), for *W. & O.*	3	10	0
Edmonton, Lower, Rev. I. Dorsey—			
Coll., for *W. & O.*	1	4	6
Hackney, Hampden Chapel—			
Collection	3	5	0
Do., for *W. & O.*	2	6	6
Hammersmith—			
On account	18	8	1
Harrow-on-the-Hill—			
Collection, for *W. & O.*	0	12	0
Highgate—			
Collection, for *W. & O.*	0	10	0
Kensington, Hornton Street—			
Collection	4	6	0
Contribution	1	1	0
Keppel Street—			
Contribution	1	1	0
Lewisham Road—			
Collection, for *W. & O.*	3	12	0
Maze Pond—			
Collection, for *W. & O.*	5	1	5
Westbourne Grove—			
S. Schl., by Y.M.M.A., for Rev. J. E. Henderson, *Jamaica*	3	0	0
Bedfordshire.			
Blunham—			
Collection, for *W. & O.*	0	5	2
Luton, Old Meeting—			
Collection, for *W. & O.*	1	10	0
Sandy—			
Collection, for *W. & O.*	0	13	6
Shefford—			
Contributions, for *N.P.*	0	13	5
Thurleigh—			
Contributions, for *N.P.*	1	1	2
Berkshire.			
Ashmore Green—			
Collection, for *W. & O.*	0	2	6
Colnbrook—			
Contributions	2	7	7
Windsor—			
Collections	6	2	5
Do., for *W. & O.*	1	16	0
Contributions	20	16	0
Do., Sunday School	7	14	8
	36	9	1
Less expenses	0	7	5
	36	1	8
Sunningdale—			
Collection	1	10	0
Do., for *W. & O.*	0	11	0
Contributions	2	6	6
Do., for *N.P.*	1	5	6
Wokingham—			
Collection, for *W. & O.*	5	0	0
Buckinghamshire.			
Fenny Stratford—			
Collection, for *W. & O.*	0	16	0
Marlow, Great—			
Contribs., for *N.P.*	1	7	9
Missenden, Great—			
Contribs., for *N.P.*	2	7	3
Cornwall.			
Redruth—			
Collection, for *W. & O.*	0	15	0
Saltash—			
Collection	6	3	0
Do., for *W. & O.*	1	5	0
Contributions	1	8	10
Do., for *N.P.*	0	9	6
	9	6	4
Less expenses	0	3	6
	9	2	10
Derbyshire.			
Derby—			
Contribs., by Mrs. Spurgeon	5	19	4
Devonshire.			
Bideford—			
Collection, for *W. & O.*	1	1	0
Contribs., for *N.P.*	1	5	11
Ilfracombe—			
Collection, for *W. & O.*	0	16	0
Contribution, for do.	0	10	0
Instow—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	0	10	0
North Devon, Auxiliary, by Rev. S. Shoobridge	45	0	0
Stoke Gabriel—			
Collection, for *W. & O.*	0	10	0

	£	s.	d.
Upottery—			
Contributions	0	10	0
Do., for *W. & O.*	0	5	0
Do., for *N.P.*	0	5	0
Dorsetshire.			
Beaton—			
Collection, for *W. & O.*	0	3	0
Contribs., for *N.P.*	0	13	10
Dorchester—			
Collection, for *W. & O.*	0	10	0
Lyme Regis—			
Collection, for *W. & O.*	0	10	0
Durham.			
Sonderland, Bethesda—			
Collection	13	4	0
Contributions	2	0	0
Sunday School	0	8	0
Essex.			
Earl's Colne—			
Collection, for *W. & O.*	1	0	0
Earlsw—			
Contribs., for *N.P.*	2	16	9
Langham—			
Contribs., for *N.P.*	4	4	0
Loughton—			
Contribs., by Miss Gould	4	1	10
Romford—			
Contribs., for *N.P.*	0	11	7
Thorpe-le-Soken—			
Contribs., for *N.P.*	1	2	3
Waltham Abbey—			
Collection, for *W. & O.*	0	15	0
Gloucestershire.			
Arlington—			
Collection, for *W. & O.*	1	1	3
Sunday School	0	18	7
Bibury—			
Collections	4	4	3
Contributions	2	1	4
Do., for *N.P.*	0	10	0
Do., Sunday School, for *Schls., Jessore*	1	8	7
Coleford—			
Sunday Schl., for *N.P.*	2	5	0
Easington, Nuppend—			
Sunday School, for *N.P.*	1	9	6
Fairford—			
Collection, for *W. & O.*	0	17	0
Kington—			
Collection, for *W. & O.*	1	0	0
Do., Lyonshall	0	10	4
Contributions	12	12	9
	14	3	1
Less expenses	0	16	0
	13	7	1
Kingstanley—			
Collection, for *W. & O.*	1	14	0
Leckhade—			
Contribs., for *N.P.*	0	15	0
Lydney—			
Collection	5	0	0
Do., for *W. & O.*	1	6	0
Do., Whitecroft	0	10	0
Tetbury—			
Collection, for *W. & O.*	0	5	0
Uley—			
Collection, for *W. & O.*	0	5	0
Winchcomb—			
Sunday School	0	7	3
Wootton-under-Edge—			
Collection, &c.	4	15	0
Do., for *W. & O.*	1	1	0
Contributions	11	10	6
Hampshire.			
Beaulieu—			
Contribs., for *N.P.*	1	19	8
Crookham—			
Collection, for *W. & O.*	0	14	3
Contribs., for *N.P.*	0	2	6
Lockerley—			
Sunday School	0	2	0
Niton, I. W.—			
Collection, for *W. & O.*	0	10	0
Portsmouth and Portsea Auxiliary—			
Collection, Public Meeting	6	2	1
Contributions	9	5	0
Ebenezer—			
Collections	4	10	0
Sunday School	7	0	0
Kent Street—			
Collection	9	3	8
Contributions	4	6	8
Sunday School	4	1	3
Lake Road—			
Collection	4	11	7
Contributions	0	5	0
Sunday School	2	6	6
St. Paul's—			
Collection	6	12	2
Sunday School	3	10	0
Do., Maria-la-bonne	5	8	0
	67	1	11
Acknowledged before and expenses	41	18	0
	25	3	11
Southampton, Portland Chapel—			
Contribs., for *N.P.*	4	10	0
Yarmouth, I. W.—			
Contributions	0	14	0
Herefordshire.			
Fownhope—			
Collection, for *W. & O.*	0	6	0
Contribs., for *N.P.*	0	11	9
Hereford—			
Collection	1	13	1
Do. (part), for *W. & O.*	0	13	4
Contribs., for *N.P.*	1	2	6
Do., Sunday School	0	6	0
	3	14	11
Less expenses	0	7	5
	3	7	6
Ledbury—			
Collection, for *W. & O.*	0	10	0
Leominster—			
Collection, for *W. & O.*	0	12	0
Peterchurch and Dorstone—			
Contributions	14	16	0
Ross—			
Collection, for *W. & O.*	1	16	6
Hertfordshire.			
Markyate Street—			
Contribs., for *N.P.*	0	15	8
Hemel Hempstead—			
Collection, for *W. & O.*	2	10	11
Sunday Schl., for N.P.	2	3	7
St. Alban's—			
Contribs., for *N.P.*	1	18	0
Do., for *Schools, Africa*	3	10	0
Huntingdonshire.			
Huntingdon—			
Contribs., for *N.P.*	1	3	5
Offord—			
Contribs., for *N.P.*	0	14	2
St. Neots, Rev. G. B. Thomas—			
Collection, for *W. & O.*	2	0	0
Kent.			
Ashford—			
Collections	5	4	3
Do., for *W. & O.*	1	0	0
Contribs., for *N.P.*	1	10	6
	7	14	9
Less expenses	0	16	3
	6	18	6
Bessels Green—			
Sund. Schl., for *N.P.*	1	1	10
Canterbury—			
Collection, for *W. & O.*	1	10	4
Crayford—			
Collection, for *W. & O.*	2	0	0
Dartford, Zion—			
Sunday School	0	15	8
Dover, Salem Chapel—			
Collection	7	19	3
Do., for *W. & O.*	1	10	0
Contributions	7	7	10
Do., for *N.P.*	4	1	0
	20	18	1
Less expenses	0	10	0
	20	8	1
Eythorn—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	2	13	4
Folkestone—			
Collection	6	5	0
Do., for *W. & O.*	2	19	4
Sunday School	1	0	10
Gravesend—			
Contributions	11	18	7
Smarden—			
Collections	1	7	3
Contributions	1	10	6
St. Peters—			
Collection	0	18	3
Contributions	5	14	10
	6	13	1
Less expenses	0	6	0
	6	7	1
Tonbridge—			
Contributions, by Miss Baker	2	0	0
Tunbridge Wells—			
Collection, for *W. & O.*	1	0	0
Lancashire.			
Blackpool—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	0	5	3
Bootle—			
Collection, for *W. & O.*	1	7	3
Contributions	3	2	6
Do., for *China*	6	0	0
Briercliffe—			
Contribs., for *N.P.*	1	2	6
Haslingden, Pleasant Street—			
Collection, for *W. & O.*	2	0	0
Haslingden, Ebenezer—			
Collection, for *W. & O.*	2	0	0
Liverpool, Myrtle Street—			
Contributions	96	5	2
Do., for *W. & O.*	2	0	0
Do., Juvenile, for *Rev. W. K. Rycroft's Schools, Turk's Island*	7	10	0

	£	s.	d.
Contributions for *Puerto Plata*.	5	0	0
Do., do., for *Sutcliffe Mount Schools, Jamaica*	5	0	0
Do., do., for *Rev. J. Smith's N.P., Delhi*	12	10	0
Do., do., for *Makawitta School, Ceylon*	5	0	0
Liverpool, Pembroke Chapel—			
Contributions	25	0	0
Liverpool, Soho Street—			
Collection, for *W. & O.*	1	1	0
Manchester—			
Juvenile Society, by Mr. John Johnson	9	7	6
North Lancashire, Auxiliary, on account, by Mr. L. Whitaker, jun.	9	1	0
Over Darwen—			
Contribs., for *W. & O.*	1	1	0
Do., for *N.P.*	2	10	8
Padiham—			
Collection, for *W. & O.*	1	5	1
Sabden—			
Collection, for *W. & O.*	2	0	0
Contribs., for *N.P.*	2	0	8
Leicestershire.			
Sheepshed—			
Collection, for *W. & O.*	0	15	0
Lincolnshire.			
Horncastle—			
Collection	4	16	2
Do., for *W. & O.*	0	10	0
Contributions	6	13	6
Do., Horsington, for *N.P.*	1	2	3
Do., Mareham-le-fen, for *N.P.*	1	0	0
Do., Sunday-school, for *N.P.*	5	0	0
Do., for *N.P.*	0	17	0
	19	18	11
Acknowledged before, and expenses	10	19	0
	8	19	11
Kirmington—			
Contributions	3	4	0
Lincoln—			
Collection, for *W. & O.*	0	16	8
Norfolk.			
Diss—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	1	0	0
	2	0	0
Less expenses	0	0	3
	1	19	9
Downham—			
Collection	1	10	0
Contributions	3	5	6
Do., Sunday School	0	7	0
	5	2	6
Less expenses	0	18	6
	4	4	0
Ellingham, Great—			
Collection, for *W. & O.*	0	15	9
Foulsham—			
Contribs., for *N.P.*	0	9	0
Necton—			
Collection, for *W. & O.*	0	10	0
Norfolk Auxiliary, by J. D. Smith, Esq.	88	16	6
Norwich, St. Mary's—			
Collection, for *W. & O.*	13	3	6
Swaffham—			
Collections, prayer-meetings	2	1	7
Do., for *W. & O.*	0	14	0
Contributions	8	14	9
Do., Sunday School, for *N.P.*	0	12	0
	12	2	4
Less expenses	0	0	4
	12	2	0
Worstead—			
Contribs., for *N.P.*	3	13	1
Less expenses	0	0	7
	3	12	6
Northamptonshire.			
Brington—			
Contribs., for *N.P.*	1	1	5
Buckley, Long—			
Collection, for *W. & O.*	0	15	0
Bugbrook—			
Collection, for *W. & O.*	1	0	0
Bythorne—			
Collection, for *W. & O.*	0	5	10
Guilsborough—			
Collection	4	4	0
Do., for *W. & O.*	1	2	9
Contribution	1	0	0
Do., for *N.P.*	1	9	4
Helmdon—			
Collection, for *W. & O.*	0	8	6
Kingsthorpe—			
Collection, for *W. & O.*	0	9	0
King's Sutton—			
Contribs., for *N.P.*	1	6	5
Kislingbury—			
Collection, for *W. & O.*	0	5	3
Milton—			
Collection, for *W. & O.*	1	6	3
Northampton, College St.—			
Additional, for *W. & O.*	0	2	6
Ringstead—			
Collection, for *W. & O.*	0	10	0
Roade—			
Collection, for *W. & O.*	0	15	0
Contribs., for *N.P.*	0	1	7
Thrapston—			
Collection, for *W. & O.*	0	5	4
Weston—			
Collection, for *W. & O.*	0	10	6
O. T., Northamptonshire—			
For *China*	5	0	0
For *India*	5	0	0
Northumberland.			
Ford Forge—			
Contributions	4	10	6
Do., for *W. & O.*	1	9	6
Oxfordshire.			
Hook Norton—			
Collection, for *W. & O.*	0	16	0
Contribs., for *N.P.*	0	8	6
Rutlandshire.			
Oakham—			
Contribs., for *N.P.*	0	1	0
Shropshire.			
Bridgnorth—			
Collection, for *W. & O.*	1	10	0
Madeley—			
Contribs., for *N.P.*	0	8	0
Shrewsbury, Coleham—			
Collection	3	3	6
Contributions	2	12	6
	5	16	0
Less expenses	0	4	6
	5	11	6
Shrewsbury—			
Contributions	2	15	3
Wellington—			
Collections	7	4	8
Contributions	20	13	6
	27	18	2
Less expenses	0	19	6
	26	18	8
Whitchurch and Ightfield—			
Collections	8	6	11
Do., for *W. & O.*	1	9	3
Contributions	15	16	10
	25	13	0
Less expenses	0	13	0
	25	0	0
Somersetshire.			
Beckington—			
Contribs., for *N.P.*	1	16	3
Chard—			
Collection, for *W. & O.*	2	5	0
Cheddar—			
Contribution	5	0	0
Frome, Sheppard's Barton—			
Lecture by Rev. T. E. F	1	0	6
Keynsham—			
Collection, for *W. & O.*	1	0	0
Paulton—			
Collection, for *W. & O.*	1	0	0
Shepton Mallet—			
Contribs., for *N.P.*	1	3	0
Watchet—			
Contribs., for *N.P.*	0	15	3
Less expenses	0	0	3
	0	15	0
Wells—			
Collection, for *W. & O.*	1	2	7
Yeovil—			
Collection	5	10	0
Contributions	7	1	1
Do., for *N.P.*	2	3	2
Staffordshire.			
Burslem—			
Collection, for *W. & O.*	0	10	0
Cosseley, Providence Chapel—			
Collection, for *W. & O.*	1	0	0
Hanley—			
Collection, for *W. & O.*	2	1	6
Wolverhampton—			
Collection, for *W. & O.*	0	15	0
Suffolk.			
Aldborough—			
Contribs., for *N.P.*	3	8	2
Bildestone—			
Collection, for *W. & O.*	0	9	3
Bury St. Edmunds—			
Collection, for *W. & O.*	2	0	0
Eye—			
Collection, for *W. & O.*	1	6	9
Contribs., for *N.P.*	2	1	0
	3	7	9
Less expenses	0	0	6
	3	7	3

	£	s.	d.
Somerleyton—			
Collection	6	12	3
Do., for *W. & O.*	3	4	1
Contributions	1	14	2
Do., for *School, Allpore*	15	0	0

SURREY.

Dorman's Land—			
Collection	4	13	0
Contributions	1	7	11
Kingston—			
Collection, for *W. & O.*	2	0	0

SUSSEX.

Battle—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	2	5	0
Brighton—			
Contributions	16	0	0
Forest Row—			
Collection, for *W. & O.*	0	5	0
Rye—			
Collection, for *W. & O.*	1	0	5

WARWICKSHIRE.

Birmingham—			
Collection, public meeting	17	19	8
Contributions	3	1	0
Ann Street—			
Collection	4	10	0
Contributions, box	0	10	0
Baggott Street—			
Collection	2	12	0
Cannon Street—			
Collection	24	15	10
Contributions	46	11	7
Do., Sunday Schls.	13	12	0
Do., for *China*	5	9	0
Do., for *N.P.*	1	17	6
Circus Chapel—			
Collections	14	15	2
Contributions	43	19	2
Do., Sunday Schls.	10	16	7
Do., for *China*	6	16	2
Do., for *N.P.*	2	3	4
Graham Street—			
Collections	37	3	10
Do., for *W. & O.*	10	0	0
Contributions	45	4	0
Do., Sunday Schls.	23	2	6
Great King Street—			
Contributions	6	0	0
Do., for *China*	10	0	0
Harborne Chapel—			
Contributions	5	10	1
Do., Sunday Schl.	2	4	0
Do., do., Girls, for *China*	1	7	7
Heneage Street—			
Collections	10	12	0
Contributions	40	11	7
Do., Sunday Schls.	14	7	2
Zion Chapel—			
Collections	5	0	0
	410	11	9
Acknowledged before, and expenses	402	11	9
	8	0	0
Leamington—			
Collections	15	11	0
Do., for *W. & O.*	2	10	0
Contributions	10	18	0
Do., Sunday Schl.	0	9	9
	29	8	9
Less expenses	0	17	0
	28	11	9

	£	s.	d.
Stratford-on-Avon—			
Collection	9	3	1
Contributions	3	17	8
	13	0	9
Less expenses	0	17	0
	12	3	9

WILTSHIRE.

Bradford—			
Proceeds of Lecture, by Rev. T. E. Fuller	0	19	0
Bratton—			
Proceeds of Lecture, by Rev. T. E. Fuller	0	6	8
Corton—			
Proceeds of Lecture, by Rev. T. E. Fuller	1	10	0
Devizes—			
Collection, for *W. & O.*	4	5	0
Proceeds of Lecture, by Rev. T. E. Fuller	1	8	0
Downton—			
Collection, for *W. & O.*	0	12	6
Melksham—			
Collections	7	8	0
Do., Broughton	0	11	6
Contributions	22	6	5
Do., Forest	0	4	11
Do., Bransore	0	4	10
	30	15	8
Acknowledged before, and expenses	25	5	0
	5	10	8
Penknap—			
Proceeds of Lecture, by Rev. T. E. Fuller	0	7	6
Salisbury—			
Collection, for *W. & O.*	2	0	0
Trowbridge—			
Contribs., for *N.P.*	0	5	0

WORCESTERSHIRE.

Atchlench—			
Collections	3	10	0
Do., Dunnington	2	0	1
Contributions	2	16	0
Evesham—			
Contribution	0	10	6
Shipston-on-Stour—			
Collection, for *W. & O.*	0	10	6
Contributions	2	4	4
Do., for *N.P.*	1	8	0

YORKSHIRE.

Barnsley—			
Collection, for *W. & O.*	0	14	0
Barnoldswick—			
Collections	10	0	0
Bradford—			
Collection, 2nd Church, for *W. & O.*	8	14	11
Bramley—			
Collections	8	0	5
Do., for *W. & O.*	1	7	0
Contributions	19	3	8
Do., for *China*	1	14	8
Do., Juvenile	12	11	10
Chapel Fold—			
Collections	2	10	0
Doncaster—			
Contribs., for *N.P.*	0	9	8
Earby—			
Collection, for *W. & O.*	0	10	0
Gildersome—			
Collection, for *W. & O.*	0	15	0
Halifax, Trinity Road—			
Collection, for *W. & O.*	1	3	0

	£	s.	d.
Horsforth—			
Collections	6	14	0
Do., for *W. & O.*	1	0	0
Hunslet—			
Collections	1	14	7
Leeds—			
Collection, Gt. George Street	2	10	0
Do., do., for *W. & O.*	2	7	0
Juvenile Society	11	15	0
Collections, South Parade	23	1	11
Contributions, do.	1	13	8
Juvenile Society, do.	57	0	0
Contributions	37	7	0
Ossett—			
Collection	0	18	0
Pudsey—			
Collection	0	13	0
Rawdon—			
Collection, for *W. & O.*	1	10	0
Rishworth—			
Collection, for *W. & O.*	1	1	0
Sheffield, Townhead St.—			
Contributions	10	0	0
Shipley—			
Collections	11	9	0
Contributions	15	9	6
Do., Juvenile	6	2	6
Sutton—			
Contributions, for *N.P.*	1	0	0
Wakefield—			
Collection, for *W. & O.*	0	5	0
	260	5	4
Acknowledged before, and expenses	190	11	1
	69	14	3

NORTH WALES.

ANGLESEA.

Amlwch—			
Contributions	2	0	0
Capel Newydd—			
Contributions	0	4	6
Pontycim—			
Contributions	3	3	0
Penysarn—			
Contributions	0	6	6

CARNARVONSHIRE.

Garn Dolbenmaen—			
Contributions	1	18	0

DENBIGHSHIRE.

Fron, Carmel—			
Contribs., for *N.P.*	0	8	8
Glynceiriog—			
Contribs., for *N.P.*	1	6	3

MONTGOMERYSHIRE.

Sarn—			
Contribs., for *N.P.*	2	0	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington—			
Contributions	2	16	8
Brynmawr, Calvary—			
Collection, for *W. & O.*	0	15	0
Crickhowell—			
Collection	0	15	0
Llangorse—			
Contribs., for *N.P.*	0	15	6

CARMARTHENSHIRE.

Llandybie—			
Contributions	3	1	6

	£	s.	d.
Llandyfane, Soar—			
Collection	0	10	0
Contributions	1	1	2
Llanelly, Horeb—			
Contribs., for *N.P.*	0	3	3
Llanfihangel, Ebenezer—			
Contribs., for *N.P.*	1	9	8

GLAMORGANSHIRE.

Bridgend, Hope Chapel—			
Contribs, for *N.P.*	0	11	0
Caerphilly—			
Collection, for *W. & O.*	1	4	0
Neath, Tabernacle—			
Collection	0	18	0
Contributions	1	11	6
Pontllyw, Carmel—			
Contributions	0	6	0
Swansea, York Place—			
Collections	4	11	8
Contributions	1	6	0
Do., Sunday Schools	7	7	0
	13	4	8
Less expenses	0	10	0
	12	14	8
Ystalyfera—			
Collection	0	13	4
Ystrad, Nebo—			
Contribs., for *N.P.*	0	19	0

MONMOUTHSHIRE.

Abergavenny, Frogmore St.—			
Collection, for *W. & O.*	2	5	0
Contribution	0	10	0
Do., for *N.P.*	1	15	2
Abergavenny, Lion Street—			
Contribs., for *N.P.*	1	9	0
Bassaleg, Bethel—			
Collection	2	9	6
Contributions	5	17	2
Do., Sunday School	4	18	0
Blaenavon, English—			
Contributions	2	18	0
Blaenavon, Horeb—			
Collection	3	1	3
Cwmbran—			
Contribs., for *N.P.*	1	19	7
Lanthewy, Rytherch—			
Contribs., for *N.P.*	1	17	4
Ponthir—			
Collection, for *W. & O.*	2	0	0
Contribs., for *N.P.*	2	1	1
Ragland—			
Collection	0	18	7
Contribution	0	10	0
Do., Sunday School	0	19	10

PEMBROKESHIRE.

Fynnon—			
Contributions	14	1	2
Harmony—			
Collection	1	0	0
Contributions	4	5	6
Narberth—			
Contributions	12	7	10
Pembroke—			
Collection	1	14	0
Contributions	1	16	3
Pembroke Dock, Bethany—			
Collections	6	6	10
Do., Sardis	0	7	6
Contributions	5	2	8
	11	17	0
Less expenses	0	12	0
	11	5	0
Pembroke Dock, Bush-street—			
Collections	5	1	1
Contribs., for *N.P. Barisal*	6	0	0
Do., for *Orphan Girl*	4	0	0
Do., Juvenile	5	2	11
	20	4	0
Less expenses	0	2	0
	20	2	0
Sandyhaven—			
Contributions	0	14	9
Tabor—			
Coll., for *W. & O.*	0	10	0
Contribs., for *N.P.*	3	16	3
	4	6	3
Less expenses	0	0	8
	4	5	7

RADNORSHIRE.

Evenjob—			
Collection	2	6	0
Do., Gladestry	0	17	0
Contributions	1	5	8
	4	8	8
Less expenses	0	15	0
	3	13	8
Howey—			
Contribs., for *N.P.*	1	11	8
Presteign—			
Collection	6	5	0
Do., Stansbach	3	14	3
	9	19	3
Less expenses	0	17	0
	9	2	3

SCOTLAND.

Aberchirder—			
Contribs., for *N.P.*	1	5	0
Aberdeen—			
Contribs., by Mr. H. W. Perkins, for *N.P.*	5	0	0
Aberdeen, John Street—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	0	6	0
Elgin—			
Collection, for *W. & O.*	0	10	0
Greenock, Nelson Street—			
Collection for *W. & O.*	1	0	0

IRELAND.

Conlig—			
Contribs., for *N.P.*	0	16	9

JAMAICA REVIVAL FUND.

The following Contributions have been received:—

	£.	s.	d.
Pengilly, the Rev. R.	0	10	0
Smith, Mr. Ralph	0	10	6
A. H., Jersey	0	2	0
Smith, W. L., Esq.	5	0	0
Clark & Son, Messrs., Cheddar	5	0	0
Wright, Mrs. L., Friends at Birmingham	1	1	0
Gould, Mrs. G., Loughton	0	10	0
Gingell, Mr., do.	0	10	0
Waltham Abbey, by Rev. S. March	4	7	6
Pembroke Chapel, Liverpool, from Weekly Offerings	25	0	0
"A Sinner Saved"	10	10	0
Sully, Messrs., Bridgwater	2	2	0
Hewett, Rev. J. H.	0	5	0
Bacon, J. P., Esq., Edmonton	1	0	0
May, Mr. R., Barnstaple	1	0	0
Anstie, Paul, Esq., Devizes	5	0	0
Bewlay, Mr. H.	0	10	0
Gissing, Mr. Saml., Eye	0	10	0
Joyce, Mr. John, Beckington	5	0	0
J. W. C.	7	0	0
Powell, J., Esq., Camden-road	5	0	0
Burt, Rev. J. B., Beaulieu	1	8	0
Stevenson, Mrs., Blackheath	10	0	0
Myrtle St. Chapel, Liverpool, Juvenile Missionary Society	5	0	0
A Friend, Dunstable	0	2	6
Davey, Miss, Norwich	5	0	0
Penrose, Mr. W., Newport	0	5	0
Lacey, Mr. E., Ipswich	2	0	0
Shaw, Mr. Joseph, Lockwood	0	10	0
Dent, Mrs., Milton	1	0	0
Dent, Miss, do.	0	10	0
Medway, Mr. M., Bristol	0	10	0
Coles, Mr. A. F., Collingham	0	5	0
Butterworth, Mr. W., Surbiton	2	0	0
Johnson, Mr. Jno., Cambridge	1	1	0
Noel, Ernest, Esq., Westbourn Terrace	5	0	0
Bickham, Thomas, Esq., Manchester	5	0	0
Wycombe, by Rev. D. Pledge	2	0	0
Bideford—			
Angas, Miss	5	0	0
Head, Mrs. G.	0	10	0
Mullock, Miss	0	5	0
Windeatt, Mrs.	5	0	0
Under 5s.	0	16	0
Houghton Regis—			
Mr. M. Cook, jun.	4	0	0
A Thankoffering	2	0	0
C. T., Northamptonshire	10	0	0

IRISH CHRONICLE.

MARCH, 1861.

CONLIG.

The Rev. J. Brown, M.A., writes:—

"I send you a brief account of my labours during the last five months. During that period I have preached, or addressed, eighty-four times, being on an average of four times per week; and at the following places, viz., Conlig, Newtownards, Bangor, Ballygilbert, Dundonald, and Belfast. I have paid one hundred and five ministerial visits, on each occasion reading a portion of the Word of God, enforcing the claims of religion on the family, and closing the exercises with prayer. I have made about double that number of occasional calls, on which occasions I have spoken more or less on religious subjects, though not so fully as in the former instances.

"As we have now obtained possession of the meeting-house in Newtownards, we have regular service there on Sabbath evenings; but as our meetings in the village have improved of late, I do not feel warranted to withdraw altogether from home; so that, hitherto, we have managed to supply Newtownards by two of the brethren, who have some gifts for speaking, in turn with myself. In this way we keep up *both* meetings.

"I have frequently had occasion to visit one of our members who has recently died in the Union-house, which gave me an opportunity of preaching the Gospel to all in the ward, and have been much gratified by the attention and seriousness with which the poor and afflicted have listened to the 'words of eternal life.'

"I am glad to say that, on the whole, I am well received. We have not been without our trials. A spirit of bitter persecution prevailed for a season, on which I have no wish to enlarge; but, "through the tender mercy of our God," we now enjoy comparative rest.

"I have always endeavoured to speak the *truth* in *love*; and though offence has sometimes been taken, yet the storm has soon subsided, and a better understanding has eventually obtained. It is my desire, as far as practicable, to live on terms of brotherly love with all who love our Lord Jesus, and, generally, I meet with a reciprocity of feeling. I am cordially received into several Presbyterian pulpits, when I have occasion to visit those of my people who live in their vicinity, and sometimes I take part in the prayer-meetings of the Methodists, and even in the "societies" of the Covenanters, which, in olden times, would have been deemed a very unconstitutional thing. And I may add, that Dr. Binney, the excellent clergyman of the parish, when he preaches in the village, always calls on me when present to conclude the service with prayer; and he has once and again given me pecuniary aid on behalf of the *poor* in my congregation.

"A goodly number have been baptized since I came here. Hard times, however, have obliged many to seek for bread in other lands. Other circumstances, too—persecution without, and sometimes a surrender of principle *within*—

have tended greatly to depress; but still we have weathered the storm, and, notwithstanding deaths, emigrations, &c. the church numbers ten more than it did at the period of my settlement.

"Several circumstances, however, admonish me to look for my reward in a *better world*; and I hope I can say without boasting, that 'my witness is in heaven, and my record is on high.'

"Yours in Christian love,

"JOHN BROWN.

"Rev. C. J. Middleditch."

In a note recently received, Mr. BROWN says:—

"I write at present to request some clothing for the poor, if you have such at your disposal. The accounts which Mr. Pearce gives of the temporal condition of the people here are literally true. They are as badly clothed now as they were then, and much need something to cover them from the cold of winter. Something of this kind would be of great service to me, as I believe I could *double* the congregation by enabling those to come out who cannot do so with decency.

"I may also mention that Mrs. Brown has an interesting Bible-class on Sabbath afternoons, and would be glad if you could send her some small books suitable for children and young people."

BALLYMENA.

The Rev. J. G. MCVICKER writes:—

"I will mention why I believe the present time one of peculiar importance and promise. First, our meetings on the Lord's days are very well attended, and that, although the weather is unfavourable, and the approach to our room—always bad—is perfectly dreadful, from some houses being built along it. Secondly, the meetings on the week evenings, in country districts, are crowded. Last night, for example, I held a meeting about two miles from this, in a three-roomed cottage. The day had been rainy and stormy, and the night was rough. There was no moon. The house is by the side of a bog, and is approached by a small and rather rugged road; yet, when I arrived, the large kitchen in the centre, and the two capacious rooms, were quite crowded. Thirdly, the people who attend give the most earnest heed to the things which are spoken, and not a few seem very deeply and seriously impressed.

"The fact, too, that on Monday I *baptized* no less than *fourteen* persons, is itself sufficient evidence that a wide door is opened for us at the present time. Most of these are fruits of the Revival. Many are asking for evidences of the good which the Revival has effected. Here is one answer. Some of the persons baptized on Monday were saved from a life of profanity and drunkenness; others from utter irreligion; others from a form of godliness without its power; they have given every evidence of stability in the faith for nearly two years, and now prove their earnestness afresh by following Christ in baptism, which is emphatically here the reproach of the cross. It need not be added that their baptism has caused no small stir. The enemy rages exceedingly. From the pulpit, in private, and even in solemn prayers to God, things the very reverse of true are laid to our charge. Every sort of social persecution is plied against those who unite with us, or are suspected of favouring our principles. Still the truth triumphs. The word of God cannot be bound. The more it is opposed, the more it gains; and that without any effort from us, apart from the preaching of the Cross. I have never lectured nor preached on baptism since the church was founded. I have referred to it on the Lord's-day, when it fairly came before me, but only incidentally. The use of rivers for baptizing has created no necessity for the ordinary baptismal discourses. Even in private, I have sedulously avoided everything having even the appearance of proselytizing. We meet, too, on open communion principles.

We in no way give undue prominence to our distinctive views; our existence as a church of course directs attention to them, and the word of God then does the rest.

The chapel rises rapidly. This, too, gives us a position, and calls public attention to our testimony."

LONDONDERRY.

The Rev. C. T. KEEN, of Stafford, writes, under date February 12, 1861 :—

"My dear Sir,—In compliance with your request, I spent four Lord's-days of the month of January in the city of Derry. I had *heard*, repeatedly, of the lively and devoted Christianity, warm-heartedness, and hospitality of the friends there, but, having now *seen* that they are evidently 'a people whom the Lord has formed for himself,' I can unite, with honoured brethren who have preceded me, in thanking God for the grace bestowed upon that infant church. It is scarcely necessary for me to say, that the season of the year was unfavourable to anything like *extensive* evangelistic work. One country service, however, I held, and preached in a crowded room, to a most interesting congregation, many of the people—though the night was cold, and walking almost dangerous—coming over the hills to hear the good news. On my return, I had the company of two or three bands (until each in succession reached 'the turning point,' right or left, where we were to separate), and I shall not soon forget the influence of sweet Irish voices, singing, in the still, bright, wintry night, as we trudged along—

'"Tis done; the great transaction 's done,'

and the Revival Chorus at the end of each verse—

'Happy day, happy day,
When Jesus washed my sins away.'

"With the exception of this service, I confined myself to Derry. *No* evening (save two Saturday evenings) was allowed to pass without its meeting: consisting of prayer, praise, and generally an address. In all, twenty-eight services were held. The congregation on Lord's-day continued to increase each week; and the attendance on week evenings was always good. The interest of the people in the word preached was very marked; the spirit of prayer frequently powerfully felt; and the enjoyment of the Divine presence often acknowledged, in devout and grateful terms, as the brethren poured out their souls at the throne of grace.

"The importance of a stated ministry can hardly be overrated; the call for it, in Derry, in connection with our denomination, is *very urgent*. Were a pastor settled there, I have no doubt that the church would be at once considerably increased. Meanwhile, and ever, may 'brotherly love continue' in their midst; zeal for God's glory be increased; young disciples be confirmed, and *all* enabled 'to go on to perfection;' and then large and lasting success will crown their efforts for the extension of the Lord's kingdom. It would, I think, be difficult to find a field presenting more important claims upon the sympathy of the friends of Ireland than this; and as a good chapel ought soon to be commenced, I trust the kind and liberal promises, made by some English Christians, will be speedily multiplied, and the citizens of Derry, faithful to their glorious old cry of 'No surrender' to *any* difficulties, encouraged to put forth *their* best efforts for the accomplishment of this new undertaking.

"That God may be with *them*, and with you, dear sir, is the very sincere desire of,

"Yours faithfully,

"CHARLES T. KEEN, JUN.

"Rev. C. J. Middleditch."

ATHLONE.

The Rev. T. BERRY states, in a letter dated February 2nd, 1861 :—

"The Lord has mercifully brought me safe through the severe winter to another spring; and while sickness, and poverty, and death surround us, health and peace have been our portion. May his name be praised! I have this day visited three sick beds, and yesterday, and Monday, and Sunday there has been a funeral. In sympathising with the bereaved, and visiting the sick, I trust I have brought comfort and joy. In many cases I am asked to explain portions of Scripture, or to pray with persons seeking a knowledge of the forgiveness of sins. In all cases there is great earnestness and anxiety about spiritual things. Never before, in my experience,

have I seen so much of God's work ; and this is, I believe, only the beginning of a good work, which may God hasten and complete.

"If any rich friend send you aid in money and clothes, kindly send me a portion, for it is much needed. The potatoes are double the usual price at this season, fuel is also scarce and dear, and the poor are in a sad state ; even some of our own people, comfortable last year, are suffering. A brother of the Rahue church writes to me to say that on account of the failure of his potatoes, he is in distress. Another in deep distress craves from me £1 ; so that if I had some aid of every kind to give, it is much needed.

"My preaching stations are, as usual regularly attended, and the usual average sustained. I am much in want of tracts."

In another communication Mr. BERRY says :—

"My congregations are not large, but they are as large as can be expected in a Roman Catholic district. I do not know of a Protestant at any of my week-day stations, within reasonable distance, that is not in the habit of attending, and I am persuaded the Roman Catholics would attend, only through the dread of ridicule or persecution ; for when I talk to individuals I am gladly heard, when talking of the love and sufferings of the Saviour ; and many of them to whom my dear wife speaks on the same subject, listen to her with deep attention. One poor woman to whom she commended the love of God in Christ Jesus, burst into tears, and exclaimed, 'Oh, that is the very thing my daughter writes from America ; for, although she was educated by the priest, she now, from America, writes to tell me to trust none but Christ.'"

DUBLIN.

Miss CURTIS reports :—

"About a fortnight ago I had the gratification of witnessing the baptism of a poor woman, whom I had been instrumental in bringing to Jesus ; upwards of four years ago she was in the darkness of Romanism. I believe she now loves her Saviour, and desires to follow him fully. May she be strengthened to set a good example in all things ! Within the last ten days I have had very great encouragement to persevere in intercessory prayer for others. A very dear Christian friend, a widow lady, and a member of the Established Church, closely connected also with many of its clergymen, requested from our first acquaintance, about two years ago, that I should daily pray for the conversion of her only son, now in one of our highest classical schools. We never met without uniting our prayers for him. He has been brought to the Lord within the last fortnight. A letter containing the joyful news first was written to his mother by the rector—who is his cousin—of the town where he is at school. He assures her that he is firmly persuaded that his conversion is genuine. The dear boy's own account of the change in himself is most interesting. In his letter he asked his mother to beg of me to continue to pray for him that he may be strengthened in the good way, and that he and a few other of his school-fellows might be blessed in their endeavours to have a prayer-meeting, to entreat the Lord that the arrow of conviction might enter into the hearts of all their schoolfellows. If spared, this dear boy may have much influence in this country.

"Our new pastor is most active and energetic. I trust he will be made very useful, and a blessing to many precious souls. He has baptized thirty since he came to Dublin. The subject of believers' baptism is much more under consideration than ever it was here. Mr. Guinness' baptism has stirred up many persons to inquire, and people are most anxious now to hear when there are baptisms at the chapel, that they may come to see, and then judge for themselves."

CONTRIBUTIONS.

C. T., Northamptonshire £15 0 0

*** *Other Contributions are deferred in consequence of the Secretary's absence from London.*

The Financial Year closes, March 31st. Early remittances are respectfully requested.

THE

BAPTIST MAGAZINE.

APRIL, 1861.

THE METROPOLITAN TABERNACLE AND MORE TABERNACLES.

A FEW evenings since it was our privilege to see and hear the illustrious chemist Faraday exhibiting the wonderful results which accrue from certain metallic combinations. The facile lecturer had under treatment an eccentric metal, which obstinately resisted all the attacks of fire. In vain was it solicited by flames of a white heat—urged by powerful gases and stimulated by the blow-pipe; neither fusion nor combustion could be obtained, until the stolid piece of platinum was placed in contact with a very ordinary piece of lead, when it almost immediately sparkled, bubbled, and boiled over a penny candle, and, under galvanic action, threw off coruscations dazzling in their splendour. Thus, to compare small things with great, is it with some mental constitutions, all their vitality lies dormant until felicitous contact with other minds elicits the hidden spark, and in this view of things, as in many others, "it is not good that the man should be alone." We are not without hope that our readers may, in the course of time, find many illustrations parallel to this scientific fact in the combined action of our editorial triumvirate.

But cases will arise in which the individuality of each of us must be left to its own unbiassed manifestations, and such a case in point is that which the writer of this paper has in hand. Be it known, therefore, to all readers of this Magazine, now and henceforth, that one only of the editors is responsible for this account of the Metropolitan Tabernacle, and that he of our number who is most nearly interested in this remarkable structure, will date his first acquaintance with this paper from the period of publication.

The vast edifice erected in Newington by the Rev. C. H. Spurgeon and his friends will (D.V.) have been opened for Divine worship before the next Magazine day, and as we felt sure that many of our readers would look to our pages for an authentic account of this great Temple of the Lord, we have been at some pains to provide for their gratification.

We are not thoroughly satisfied with the designation "Metropolitan

Tabernacle," partly because of its polysyllabic difficulty, and partly because a tabernacle is, or ought to be, a moveable structure;* but inasmuch as the colloquial would, under any circumstances, have insisted upon its own nomenclature, we let that pass. For a century to come at least (saving Dr. Cumming) the familiar rendering of the Metropolitan Tabernacle will be "Spurgeon's Chapel." And indeed our brother may now say, *Exegi monimentum*, as a consideration of the following statistics, which we have been careful to obtain from actual measurement, will show. The external length of the whole structure is 200 feet, with a frontage of 104 feet. The principal architectural feature from the exterior, is a noble portico as large as that of the church of St. Martin's-in-the-Fields; an easy flight of steps somewhat relieves the building from the disadvantage of the dead level upon which it stands. The interior of the chapel proper is 146 feet in length, by 81 feet in breadth, and the height from the ground floor to the lantern in the roof is 91 feet. Its shape is oval and the symmetry and proportions of the whole present a most agreeable *coup d'œil*. Two tiers of galleries traverse the entire building; these are fronted with elegant iron scroll work. Each gallery has its own staircases in solid stone, supported by wrought-iron carriages of extraordinary strength. By an ingenious arrangement each stream of people entering or retiring from either of the galleries will be entirely removed from the other. Sixteen doors admit of such facility of egress that an audience of six thousand can with ease quit the building in five minutes. We believe that no precaution which human foresight could effect to prevent panic, and ward off such a catastrophe as that which occurred at the Surrey Gardens, has been omitted. These arrangements reflect great credit upon the architect, and are worthy of imitation in all places of public assembly; there are few buildings, even with only one-fourth of the accommodation, which are so easily entered or quitted as the Metropolitan Tabernacle. The ceiling is an oval dome supported by twenty iron columns, which ascend from the basement, and apparently sustain the roof on arches. The superficial measurement of the interior is as follows:—

Ground floor	10,227 feet.
First gallery	7,268 ,,
Second gallery and boxes	7,730 ,,
Total	25,225 feet.

This is about six thousand more superficial feet than the contents of the Surrey Music Hall, which building has been chiefly followed in the arrangements of the interior of the Tabernacle.

The number of the sittings provided is 4,200, with standing-room for an additional 2,000. The pews are numbered from 1 to 598. They are stained and varnished. Excellent acoustic properties have been secured

* The name Tabernacle was first applied to an edifice for worship by the celebrated Dr. Manton, who, immediately after the fire of London, preached in a temporary wooden building in the neighbourhood of Covent Garden. Whitfield subsequently adopted the same designation.

by match-boarding the walls; the light green colour of these, tones down the complexion of the whole, which would have been heavy but for the introduction of a lighter hue than that presented by the numerous tiers of seats. In this calculation of the number to be seated, 18 and 20 inches per sitting have been allowed, and in no part of the building less than the smaller of these scales. Inasmuch as Exeter Hall contains but 3,000 at the absurd rate of 16 inches per sitting, it will be seen that the capacity of the new building is far greater than the comparison of 3,000 and 4,200 seats would imply.

The pulpit is a platform, supported by white columns, picked out with gold, and rising from another platform of larger dimensions, which contains a white marble baptistery and communion-table. The preacher will be visible to the whole congregation.

The windows are numerous and large, and all double hung, to admit of easy opening. The gaslighting is obtained by stars round the caps of the columns and circular jets distributed throughout the building. Ample ventilation is secured by means of the lantern in the roof, which, although it does not enhance the external beauty of the structure, bids fair greatly to contribute to the comfort of the worshippers.

The only warming apparatus which is contemplated is the pulpit.

In addition to this large chapel, the Metropolitan Tabernacle, like the ancient temple, is furnished with numerous accessory apartments. In the basement there is a school-room, which will seat 1,500; and a lecture-hall, or secondary chapel, that accommodates 1,000. There are eleven vestries and six class-rooms, all spacious, well lighted, and replete with convenience for minister, deacons, elders, students, and committees.

The number of the members of the New Park Street Church is now about 1,600. The cost of this great undertaking has been £30,000, of which sum £5,000 was required for the freehold ground and legal expenses. Our brother, Mr. Spurgeon, and his people wisely resolved not to open their new building for Divine worship until this large amount was obtained, and it is cause for great thankfulness to God that their prayers have been heard and their efforts crowned with success. The foundation-stone was laid by Sir S. Morton Peto on the 16th of August, 1859, and the opening sermons preached on the 25th of March, 1861, by the Revs. C. H. Spurgeon and W. Brock. The regular worship of the church and congregation is expected to commence on Lord's-day the 31st of March. With gladness and rejoicing may they enter into the King's palace, and continue to enjoy that spiritual prosperity with which the Great Head of the Church has so abundantly blessed them. The numerous services with which it is proposed to commemorate the completion of the Tabernacle, extending over an entire month, will come under some notice in a future number of the Magazine. In addition to the joy which our readers will feel in the extended prospect of usefulness which this building promises to the church for whose special use it has been erected, it is not a small cause for congratulation, that, as a denomination, we now have the largest and most convenient building in the land for great public gatherings; and we are right glad to find that one

of the annual sermons of our Missionary Society will be preached by Mr. Spurgeon in the Metropolitan Tabernacle.

During the progress of the inauguration services of this edifice another work will be silently proceeding through the land, that of taking the decennial census. In a few weeks we may expect to hear that London contains 3,000,000 of inhabitants. Its population is continually outgrowing the scanty provision made for its spiritual wants. We shall not, it is true, obtain in 1861 such statistics of attendance upon religious worship as were provided by the Act of 1851; but enough will be disclosed by the simple enumeration of the multitudes in the capital, and our large towns, to expose the utter inadequacy of existing places of worship. The crowded theatres on Sunday evenings afford abundant evidence of the readiness of the multitude to hear the Word of God; but these special services—good, great, and glorious as they are—do not lay hold of the people bodily and keep them fast.

As a denomination, we have now no Chapel Building Society. The Baptist Metropolitan Chapel Building Society perished in giving birth to the beautiful and well-filled structure at Camden Road. It has occurred to some of our friends that we may derive a more practical lesson from the early death of that Society than the one of merely suspending all efforts at denominational extension by means of chapel-building. The simple cause of failure was the adoption of a scheme of operations too costly for its limited resources. It is not an uncommon thing in this world to hear of people, both good and bad, whose wishes surpass their means. But cannot some plan be derived which shall be more in accordance with the means of the Baptist denomination?

We believe it has already been devised, and shall rejoice if its divulgence in these pages should lead to its speedy adoption. Our esteemed friend, Sir Morton Peto, whose opinion upon such subjects possesses the weight of the very highest authority, recommends that a few of our friends should combine to form a Society for the erection of *Iron* Chapels. These edifices possess the advantage of remarkable cheapness; there is one in the neighbourhood of the writer whose annual income from seat-rents is equal to the entire amount of its prime cost. It has been in use four or five years; and as it is attended by a congregation of the highest respectability, it may be taken for granted that there is nothing objectionable in the employment of our indigenous metal for the purpose in question. A gentleman who is well acquainted with their construction writes:—"Iron churches are built and comfortably finished complete for 35*s.* per sitting; if over 500 sittings in one church it would be about 30*s.* This includes seats, vestries, pulpit, stoves, &c. Say an iron church, lined and papered inside, with fittings complete for 400 persons, will cost £700." For £1,000 thus laid out, a chapel to seat 700 persons could be prepared for public worship; and for £1,500,—1,000 could be accommodated.

Iron chapels would be, strictly speaking, Tabernacles, for the mode of their construction admits of easy transfer from place to place. And this fact suggests another advantage which they possess. If one had

been planted, for instance, in a neighbourhood which had not answered the expectations of its projectors, the removal of the structure from roof to basement would involve but a trifling cost; or suppose, on the other hand, one of these tabernacles to have proved a complete success, and the church gathered therein have become solicitous of a more substantial edifice, time could be taken for the accumulation of building funds; and the excellent example set by the friends at the Metropolitan Tabernacle, of not entering their building for Divine worship until it had been paid for, might be far more generally adopted than has hitherto been the case, and that to the great comfort of pastors, deacons, and church members.

We hope to be able, by the aid of the friend to whom we are indebted for this suggestion, to present in a future number of the Magazine more complete details of a scheme which seems greatly to facilitate the supply of chapel accommodation. We do not advocate any blowing of trumpets or attempts at great society-making; the unpretending programme which is in our mind's eye, would not support a single paid functionary; it requires only that a few warm-hearted, clear-headed men should feel the imperative call for prompt action, and in a short time more tabernacles might easily be set up in the Metropolis, and not impossibly sent on occasional journeys to the provinces.

W. G. L.

PAPERS FROM MY NOTE BOOK. No. IV.

BY. C. H. S.

In my frequent wanderings, it is very often my great happiness to tarry for a night with the choicest of the saints. Only eternity can disclose the joyous fellowship and spiritual profit which I have felt and received in the society of the excellent of the earth. Among other enriching privileges, I have heard many an unwritten incident in the lives of departed saints who long before my day had tenanted the prophet's chamber. Some of these anecdotes are worthy of a recording pen, and it may one day be my lot to present them in sundry leaflets of the Note Book to the readers of the Baptist Magazine. Two letters have lately come under my eye of which I have begged a copy that I might present them to the Christian Church. The first was found among the papers of a former Countess of Leven, and was kindly given to me by the lady of the Lord Provost of Edinburgh. Although we have here rather a fragment than an entire epistle, it will commend itself to the spiritual mind as a most precious gem. It is extracted from a letter by Lady Huntingdon upon the death of that seraphic preacher, Rev. George Whitfield—

"We all feel the loss of dear Mr. Whitfield, one whose whole occupation was *to know the Lord aright and so to testify of him.* I have felt this a heavy blow, for this reason, knowing none now that makes this the one point day and night, as I know he did. His intercourse with the Lord was truly great, and he had the mind of Jesus in what he did:

it was clear, steady, and simple, without a ray of enthusiasm or vanity from it; the effects were firmness, coolness, and great humbling of heart; and amazing communications at seasons, which ever left him poorer and viler in his own eyes than before; whole nights on the floor at prayer to be satisfied from the Lord on particular occasions—the most freed from a single hope in himself I ever met with—his theme was ever Jesus, *He* was truly *his* wisdom, righteousness, sanctification, and eternal redemption. I could not help saying these things of my dear and exceeding excellent friend, and I thought it might best give you an idea of what I thought his great and important superiority above all others I have ever known. Many can and will say much of him; but what I have mentioned was the root, the real root from whence all sprung, which others beheld, approved, or felt of truth in him. Oh! he will be a sad witness against any he has warned of a less sure foundation."

The second is a copy of a letter written by that quaint, but mighty servant of God, Rev. John Berridge. A Christian brother in Margate treasures the original.

"Everton, April 25, 1778.

"DEAR BROTHER,—I am coming once again to Plymouth, a long journey for an old man, and the carriage costly, yet come I must, to pay respect to Mr. Heath; but to make travelling charges as light as possible, I shall fold myself up in half a sheet, and come post, in a letter. I love to see Christians appear in miniature, and am labouring to contract myself—an arduous task, indeed!!! For no sooner is one paring taken from self, but another piece of proud flesh springs up in its stead; and I feel as bulky, as lofty, as ever. Many living physicians have been consulted to lessen this bulk, but the buried doctors speak most to the point. John Baptist understood a gospel pulse well, and says positively, 'Jesus must increase, but I must decrease' (John iii. 30). From him I discern that self-will is the Pharaoh, who hardens himself against Christ, saying, 'Who is the Lord, that *I* should serve him?' and the Lord's batteries are planted of course against this great I. Once I thought that growing knowledge with good frames must make children sprout up apace into Christ; but I learn from the Baptist, that good knowledge and good frames, however desirable, may turn a child rickety, and make his great *I* grow bigger still. Yea, I learn also, whatever be my knowledge or frames, Jesus gets increase in my heart no further than great I gets decrease: as I grow out of self, I grow into Christ, and no faster. Jesus rises and gains dominion, as self sinks. If, then, I wish for more of Christ, I must have less of self; and this tyger grows lean, not by feeding, but starving; grows quiet, not by wheedling, but thumping. Hence, I see the want of some daily cross, which Jesus kindly sends to crucify self. Hence, too, I find a need of much prayer,—to take my cross patiently, and make it work effectually; and if a cross knife seems sharp, and cuts deep, it is sent to pare off some large carbuncle, which is ever sprouting up from proud self. I would, therefore, look on Lord Will-be-Will as my worst foe, insolent towards God, offensive to my neighbour, and vexatious to my own heart. May I give him no quarter, but treat him like a wild beast, as he is, and embrace every cross, as an appointed means for taming this tyger. . . . So you are preaching again, my friend says, and upon a rusty subject. True; my heart needs this preaching every day, and it will not be amiss for you, if it reconciles your heart to strange treatment, and much you will meet with from the world and the Church, before your warfare is finished. When you write to London, send my hearty love to Mrs. Newnam. Give my kind respects to your family. Grace and peace be with you all, and with your affectionate servant,

"JOHN BERRIDGE.

"Mr. Robert Heath, Plymouth Dock, Devonshire."

The self-abjuring spirit which reigned in these two princes in Israel was a proof that their Master was uppermost in their thoughts, and that they were taught of his Spirit. We have not begun to be great until we feel our littleness, and are willing to make Jesus all in all. "Ah," said one, "I would so preach that my Master alone might be seen, and nothing at all of me. I would lift *him* up in the front of the pulpit and would hide myself behind him, so that not even my little finger should be seen." Self is a sad foe to the minister; but a clear view of our native nothingness will disarm it of its power. It is remarkable how graciously

and clearly all the great preachers of the era which begins with Whitfield were taught their own vileness. Rowland Hill's prayer frequently was, "Lord, make me distrustful of myself, that I may confide in thee alone, for self-dependence is the Pharisee's high road to destruction." The scraps from letters of that eminent Welsh Boanerges, John Elias, with which this paper closes, are precisely to the same import:—

"I am fearful lest I should prove a cloud without water, and that the Lord's vineyard should be disappointed in me; that when it is dry and thirsting for rain, it should find me nothing but a dry and useless cloud. Indeed, great shame belongs to us for being so barren and useless in the Church of God. His patience is wonderful in sparing such as I am, without turning me out of my stewardship. I have no place to flee for my life but to the sacrifice of Christ.

"The discoveries I make in myself, though small in degree, are painful. There is an ocean of sin and misery in me, which, if truly seen by me at any time, has been perceived imperfectly; yea, such inexpressible depths of corruption in each of the faculties of my soul, that I can scarcely form any conception of the lamentable state of one of them.

"I have constantly some cause for shame and sorrow in my ministry. I know not how it is that some seem to take pride in their manner of preaching!

"There are too many preachers who do not experience the power and relish of the truth themselves. They view preaching as a human object, as that of elocution, or some art or science. I do not think that many of those powerful preachers, who were owned much by the Lord, in Wales formerly, thought highly of their own ministerial powers; they had a very humble opinion of themselves, and used to go into the pulpit as poor, needy, trembling creatures; their dependence for everything was on the Lord."

GOOD NEWS FROM NANKING.

BY THE REV. I. J. ROBERTS.

[*The following stirring appeal is addressed to our readers by the Rev. I. J. Roberts, an American Baptist Missionary. Immediately upon its reception, we placed a copy of it before the Committee of our own Foreign Mission, and we indulge the hope that this and similar intelligence received from our dear brother Kloekers will stimulate our churches to a grand effort on behalf of the millions of China. In the closet, in the family, and in the church-meeting, let us pray fervently that this great and effectual door may be speedily occupied. In the annual gatherings of the coming month, may our infant mission to the Chinese be the subject of much prayer. Our brother Kloekers is showing himself worthy of all our confidence. It was he who originated the expedition to Nanking, reported in the March number of the "Chronicle of the London Missionary Society." He has suffered an irreparable bereavement in the loss of his beloved wife. Let us show our sympathy by strengthening him with many fellow-labourers. Upon whom next will the anointing of the Lord fall for this glorious work? Who will say with lips purified from above, "Here am I—send me"?*—EDS.]

"*Nanking, China, Dec.* 1*st*, 1860.

"I HAVE often presented communications to the public since I arrived in China, May 1st, 1837, but never one like this. My route has been difficult, rough, up hill, from the day I determined to come to China, Feb. 17th, 1835, until I arrived at Nanking, Oct. 13th, 1860, more than twenty-five years. But, by the grace of God, I am now enabled to report progress and take courage.

"FREE RELIGIOUS TOLERATION.

"When I arrived at Nanking I informed the Secretary of State, Kong-

Wang, that I had come simply to preach the Gospel of Christ as contained in the New Testament; to circulate the Scriptures, as one means of accomplishing that end the more effectually; and perhaps to promote schools also for the same purpose; and begged the privilege of extending an invitation to my brethren (I meant my *Baptist* brethren especially) to come and help me in the work. In a day or two he returned me for answer from Teen-Wang, the Emperor, that I was not only at liberty to preach and invite my brethren to come and join me in the great mission work in which I am engaged, but as he knew and had confidence in Lo How-chuen, his old acquaintance (and religious teacher too), he appointed him head and special manager of this affair. [He came to my chapel in Canton in 1847, where he studied the Scriptures and Christian religion two or three months.] As this appointment fell exactly in my line, I accepted it with pleasure. On the strength of which, and under the authority conferred to this end, I do hereby most cordially and earnestly invite all missionary Baptists of like faith and order, and of fair standing in the churches of which they are members, wherever this report shall come, everywhere, to come or send help to join me in the great work of preaching the Gospel, circulating the Scriptures and religious tracts, and establishing schools—theological when required—at the capital, Nanking, and throughout Teen-Wang's territory, at present including the major part of six provinces, containing perhaps 30,000,000 of inhabitants, who are really now as sheep without a shepherd, having lost their own idols and their priests, and not having yet found the great Shepherd and Bishop of our souls.

"APPEAL.

"Now, brethren, 'Come over and help us,' do come; this is a pressing, urgent case. Come, preachers; come, colporteurs; come, teachers; 'Whosoever will, let him come.' Pray do not wait for a classical education; I have not that myself. But there is work here for every one that has a heart to work—from the very highest of classic and theological lore to the humble colporteur, with a plain English education. And God is as able to bless the labours of the latter as the former. Come and see. Only one missionary the pioneer yet in the field! Thirty millions of people perishing for the bread of life, the word divine, and only one missionary to preach to them! O brethren, is there any moral power in heaven, earth, or hell, that can move you to come or send to the help of this work? Jesus, the King of glory, said, 'Go;' Teen-Wang, the ruler of the territory, which is now enlarging, from his throne, through the missionary, says, 'Come;' Chung-Wang, the faithful king and commander-in-chief, joins in the invitation, saying, 'Come;' and the missionary would reiterate the invitation, Come, preach the Gospel to this waiting, but benighted and perishing people. Any way you choose, self-moved, by the aid of an individual, of a church, of an association, board, convention, any way, so that you come and join me in saving souls from hell. All things are now ready. I found no difficulty in getting to Soochow, a large city about 100 miles above Shanghai, where I found the Revolutionists, who helped me on my way to Nanking, 150 miles further up the river. And a passport has been given me by Chung-Wang to travel anywhere I please throughout their territory. And such may continue to be necessary as long as martial law prevails; and our own officers, until treaty relations are established, would not be able to give missionary passports. But this need not hinder our work an hour.

"If any Baptist missionary, of like faith and order, of fair standing in his own church, will secure a letter of introduction to me from his church, stating these facts, and will bring it or send it to me at Nanking, I will secure him a pass-

port, and every facility for the prosecution of his work, at Nanking or any other place in Teen-Wang's territory. And as Chung-Wang has promised me to protect missionaries wherever he finds them, not being fighting men, while out during the present and succeeding campaigns, we expect and require the Imperialists to do the same, as they have engaged to do by treaty; so that missionaries may now safely proceed with their work.

"And, farther, it might not be out of place here to remark that it was the intention of the writer from his first arrival at Nanking to secure, if possible, free religious toleration for all Christian denominations in the revolutionary part of China, as in the United States, from whence he came. And though, like Joseph, he may do a little more for his own *Baptist* brethren than others, yet he wishes it distinctly understood, that all will be freely tolerated as in the United States! He has the privilege of speaking by authority on this subject; as he has not only been charged by Teen-Wang with the special management of this affair, but has also received a written decree from the throne (November 25th, 1860), with Teen-Wang's own seal attached, giving free toleration to both Protestants and Roman Catholics throughout his empire! So that now the whole of China is as open to the Gospel as the United States, under Imperial grant and seal! In our treaty with the Pekin government last year, such an article was included; and now, a like grant has been secured, by missionary influence, before any treaty with the Nanking government has been made, from Teen-Wang; so that the two full and free grants cover the whole ground. This is good, great, glorious indeed—360 to 400 millions of souls now accessible to the Gospel in China, who were shut up from such a boon twenty years ago! 'Glory to God in the highest, on earth peace, good will towards' CHINA!

"Moreover, six days after the above general toleration was granted by Teen-Wang, he sent out another decree, sweeping away idolatry and all idolatrous practices from his territory, and strictly prohibiting fortune-telling, and all that class of superstitious nonsense from among his people; at the same time opening up eighteen chapel-places for religious worship in Nanking, and a like proportion in all the walled cities of his empire—which greatly astonished me with an agreeable surprise, and will doubtless become the wonder and admiration of millions besides!

"I. J. R."

ON SACRIFICE.

CAINITE--ABELITE.

BY THE REV. J. DREW.

WE thus indicate at once the views which the reader may anticipate in this paper.

The first man was a type of all the men who were afterwards to be brought into being through him.

The first two brothers were types of the whole human brotherhood that was afterwards to succeed them on the earth. From them, as from a centre, the history of mankind is adumbrated; and in the one or the other of them every man may find his own likeness.

In their *religion*, especially, is seen the religion of the whole world ever since. The one starts from correct views of God and himself; the other from incorrect views. The one, therefore, pleases God by conduct corresponding to his duty and his wants; the other displeases him by the opposite conduct. Hence the one is accepted, saved, and persecuted; the other angered, rebuked, hardened, rejected, and lost.

"*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the* LORD. *And Abel, he also brought of the firstlings of*

his flock and of the fat thereof. And the LORD *had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*"—Gen. iv. 3—7.

Now, it is clear that these two men came to God in very different states of mind. This must be carefully attended to, if we would rightly understand the motives for the different treatment which they met with. The offerings they brought with them were of importance mainly as they expressed their state of mind. God did not look first at the offerings, and then at the offerers; but first at the offerers, and then at the gifts which they presented; undoubtedly estimating the latter by the former, and not *vice versa*. For observe the words: "*And the* LORD *had respect unto Abel,*" *i. e.* unto Abel first, "*and to his offering.*" Unto his offering, because he had respect to him. "*But unto Cain,*" *i. e.* unto Cain again first, "*and to his offering he had not respect.*"

But was this respect and the reverse of it the result of mere arbitrary caprice on the part of the great Object of their worship? No such thing. The slightest attention to the subject will show that God was equally well disposed towards both the brothers; but the one had come to him in a state of mind, and put himself in a position, which rendered it impossible that they should be both treated alike. Yet, is Cain left without a resource? Clearly not. The remarkable words in the seventh verse, whatever be the precise interpretation of them, were evidently intended to point out that resource, and to encourage Cain to avail himself of it, for they end with the promise, "*And unto thee shall be his desire, and thou shalt rule over him.*" "The rights and privileges of primogeniture, which thou art in danger of forfeiting by thy impiety, shall continue with thee, and thou shalt suffer no disability from the favour won by thy younger brother." What remains, however, is the record of his rejection of that resource, and the flaming forth of his wrath, and the effusion by his guilty hands of the first human blood ever shed on the earth, and that the blood of a righteous man, and that man his own brother. What Moloch, or Spanish Inquisition, or Juggernaut, has not its prototype in this bloody Cain?

Now, what was that which, present in the mind of Abel, secured the acceptance of himself and offering,—and which, absent from the mind of Cain, insured the rejection both of his offering and himself? This inquiry might present insuperable difficulties if we were not furnished with the solution of it by the word of God. But here, as usual, that word is its own best interpreter. In his Epistle to the Hebrews, the apostle tells us that, "*by faith Abel offered to God a more excellent sacrifice than Cain.*"*—Heb. xi. 4. But what was this faith? Surely it was something more than a mere conviction of the Divine existence and attributes, and that He demands the service and worship of his creatures. Cain had that faith as well as Abel, or he would never have brought an offering at all. He was no Atheist, or Deist, or Pantheist. He was, alas! the type of multitudes baptized into the faith of Christ. We see nothing for it but to conclude, that *objectively* the faith of Abel differed from that of his brother—that his faith had respect to the great Remedy which infinite love had procured for the guilt and ruin of mankind.

The question of sacrifice is a question that has always been forcing itself on the attention of men. There was never a time when it engaged more general attention than at the present hour. Through the operation of certain instincts of our nature, it comes up again and again for discussion. Almost every page of the Bible brings it before us in one form or another. No system of theology has been able to ignore it. It has formed the battle-ground of some of the fiercest polemics in which the Church of Christ has ever been engaged; and its past would seem to contain the prophecy of its future history for some

* I cannot but regard it as a most significant circumstance, that, in his essay on the above passage from Genesis, the first of his "Essays on Sacrifice," Mr. Maurice never so much as glances at this explanation furnished by the writer of the Epistle to the Hebrews.

time yet to come. *A man's views on this subject may safely be taken as an index to his entire creed.*

It was so with the first two brothers, and in their footsteps has all the race walked ever since. For, endless though the variety of men's opinions may appear to be on the matter, they will be found in their final analysis to resolve themselves into these two classes—the *Cainite* and the *Abelite*. What, then, are the distinctive characteristics of each?

OF THE CAINITE.

"*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the* LORD."

Now, it is evident, from the feelings which he betrayed afterwards that he brought this with the notion that he was bringing something which did not only merit the Divine acceptance, but which merited that acceptance for himself as well. There was in it no expression of faith that trusted in another, or even that confessed its need of another to trust in. There was in it no acknowledgment of guilt, and therefore no reference to any expedient by which guilt might be expiated, or washed away. Hence it was neither an expression of repentance, nor a means of generating repentance in the heart. It was, on the contrary, wholly an act of self-righteousness, such an offering as an innocent, unfallen man might have brought. Or, at best, it was an attempt at self-acquittal, by offering a full equivalent for any duty that had been neglected, and a full price for any favour that he may happen to need. There was, moreover, in it no confession of want, but rather a parade of abundance; and the offerer is overwhelmed with astonishment and convulsed with indignation because his own estimate of his devotion is not endorsed by the great Being to whom he came.

But what of the *Cainites?* The same error pervades all their speculations on this subject. *They all think they have something which they can bring to God.* In some cases, it may be penitence, or prayer, or reformation, or self-denial, or even self-torture. In others it may be a creed, and in others a round of ceremonies, and in others good morals; or it may be even all these combined. Whatever it may be, it never seems to occur to these persons to doubt, that, if they bring it, it will not only challenge acceptance at the hands of the Supreme Being, but challenge that acceptance also for themselves. And it is to be feared, that, were there any mode of ascertaining the price at which Divine justice assesses their piety, they would be as astounded, and become as much enraged as Cain himself was.

Some openly plead that repentance itself merits pardon, and that God must needs accept the penitent as such. Others think that this act, however worthy it may be, requires to be supplemented by deeds of self-maceration, or benevolence, and that when thus filled up it cannot fail to answer the end in view. Others again are willing to have any deficiency in their own good deserts made up to them by the superabundant excellence or by the vicarious services of a fellow-creature, coming before them in the garb and with the pretensions of a priest. But the last pillow which has been made for poor human souls to fall on, and to find rest from all their terrors, is the position of those who assert, that all our heavenly Father requires of us, or ever did require, is the sacrifice of *ourselves*. Some of these allege that the notion of any other sacrifice ever having been demanded is the fundamental, gigantic mistake on the subject into which mankind have almost universally fallen. Yet they admit that this mistake is so deeply rooted in our nature, that it required no less a sacrifice than that of the Son of God to satisfy the craving which had thus been awakened in the human heart. But are they not all this while forgetting, that, instead of rectifying this grand delusion, such an act as the sacrifice of the Redeemer was calculated to burn it ever deeper into the soul? For surely the instinctive inference from the sacrifice of Christ would be, not that God did not require sacrifice, but that he did require it, and that no meaner sacrifice than that of his Son would suffice.

Discounting, however, this perverse phase of the self-sacrifice theory as emanating from a hopeless obliquity of vision, we return to the more sober exposition of the same views. Mr. Maurice and his school hold that the value of Christ's sacrifice is chiefly or wholly derived from the fact that it is the greatest example of self-sacrifice which could possibly be placed before us, and that if we act in the spirit of that sacrifice, we may venture to be sure of our acceptance. Of course, it was a grand exhibition of the love of God to give up his Son for the purpose of setting us such an example, as well as of that of the Son in consenting to act thus for our behoof; and it was this exhibition of love that was to overcome our selfishness, and to induce us to give ourselves up to God as Christ himself has done.

A man's *self*, then, is all, according to this theory, that his Maker requires of him. Granted. But what state is this *self* in? Is it in a state that God can accept it, if it be brought to him? What saith the Scripture? Read Rom. iii. 10—18. And can God accept such creatures as these in themselves, were they ever so disposed to come to him? This system takes no account of man's guilt,* or of the disorder and corruption of his nature. Admitting that all our Creator demanded of us as upright and holy beings, was the giving up of ourselves to him and his service, can the same thing be said of us as criminal, depraved, and condemned? The whole testimony of his word is an emphatic No. A fundamental error, lying at the root of all these views of the Atonement, is the assumption that God has suffered no wrong, and his government no injury, by man's sin; and, therefore, that no satisfaction is claimed by the one and no reparation due to the other, on account of it. Hence, their promulgators argue that it is, in fact, man, the wrong-doer and the injurer, who alone needs to be propitiated and satisfied! Man had to be "atoned" to God, and not God to man.

What is the conclusion forced upon us? That the Socinian theory of sacrifice, in all its branches and shadings, however modified and guarded, is the old Cainite view, which rejects the true and only real Atonement, and substitutes for it either no atonement at all, or merely such an one as every man is able to offer for himself. The cross is, as of old, the great stumbling-stone. The most herculean efforts have been made to take it up and remove it out of the way, but there it remains still; and the penitent may build his hopes upon it, but the self-righteous will stumble against it and fall, till he comes to be of another mind.

OF THE ABELITE.

"*And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the* LORD *had respect unto Abel and to his offering.*"

We quote these words again that the reader might carefully look at them. Is there no significance in the fact that Abel's sacrifice was an *animal* sacrifice—a sacrifice which could not be offered without taking away life, without shedding blood? And might not this fact have supplied the ground on which the Apostle founded his assertion, that Abel offered it *by faith?* Had not the same writer affirmed just before, that without shedding of blood, in the times of the old covenant, there was no remission of sins? Moreover, with the whole testimony of the Bible before us, are we entitled to infer nothing from the circumstance, that this animal was of the *firstlings of the flock?* No doubt a full grown unblemished *lamb*. Would not the very gentleness and innocence of the victim suggest to an intelligent faith (and such beyond all question was the faith of Abel) something corresponding to that innocence and gentleness, which ought either to be found in the offerer himself, or, in default of that, must be looked for in the greater and better Victim of which that lamb was a beautiful type? Would such a faith as that of Abel terminate on the object which he saw bleeding before him there? Or would it not rather, coming in contact, as it must have done, with the arrangements of

* I have only met with the word *guilt* once in the whole of Mr. Maurice's book on "Sacrifice," and then it is softened down into "guile."

infinite mercy for the redemption of mankind, have gone forward to catch at least an echo of the far-off sound, which has now vibrated through the ages for nearly two thousand years,—"*Behold the Lamb of God which taketh away the sin of the world*"? Does it seem to be putting any unnatural strain on this record of ancient faith to see it thus single out the ONE great object which has been given to man as a sinner to trust in for forgiveness and salvation, and thus to identify the faith of the very first with that of the very last of God's servants on earth?

But true faith must for ever generate and be evidenced by true repentance. And was it not so in the case before us? Indeed it is difficult to say of which of these two evangelical principles Abel's offering was the more fitting sign? In it he seems to say, "O my Father and my God, I acknowledge that this unworthy life of mine is utterly forfeited by my transgressions. Thou hast an absolute and righteous claim on my whole heart and life, both of which should have been devoted to thee in integrity and purity from the first; but, woe is me, for I have not responded to that claim, but have lived to myself, and have rebelled against and forgotten thee. Yet suffer me, O most holy and merciful Father, to come before thee with this innocent and faultless victim, which thou hast thyself appointed to be offered and given me to offer, and to sacrifice it here to thee in token at once of my submission to thee, my deep sorrow for the sins I have committed against thee, and my humble confidence in that grand expedient by which thou hast determined to overcome and destroy all the evil imported into my nature by the subtlety and malice of the old serpent in Paradise. Extend thy forgiving mercy to thy erring but prostrate creature, and be propitious to me, and save me for the sake of the one great Expiation which thou hast thus instructed me to represent to my weak and struggling faith."

A characteristic and essential difference between the states of mind in which these two sacrifices appear to have been offered was, that, while Cain thought he was bringing something to God, which God ought to accept at his hands, Abel felt that he must receive everything from God, and that this sacrifice itself was only the return of a small part of what had so freely been given to him. This was the seemly and only just posture of faith in every age: with upward look and a waiting heart he expected the blessing of grace and pardon to come down to him from heaven; instead of bringing his petty services and paltry gifts to place in the hands of Infinite Beneficence, and then either walking away with the strut of a self-satisfied Pharisee, or else with lowering brow and menacing air, because his wonderful bounty had not met with due recognition, preparing himself for the unenviable eminence of the fratricide and the atheist, and to become a fugitive and a vagabond upon the earth, without hope of forgiveness or the prospect of a better world beyond.

Abel, and all the holy men who followed him, were believers in God and the great redemption provided by God, and which they knew would be wrought out in due time. To that redemption every sacrifice of the Old Testament ritual either clearly or obscurely pointed them. Each of them bore witness to the fact that they were sinners, that the judgment of heaven had gone forth against them, that that judgment was the voice of eternal righteousness which can never swerve or yield to compromise, that under it the whole world becomes guilty before God, and that it therefore necessarily follows that all human hope, to be worth anything, must emanate from a divinely discovered expedient, providing both for the vindication of that righteousness and the rescue of the guilty from their condemnation and their sin. The Paschal Lamb, the Daily Sacrifices, the great Annual Atonement, all spoke one language to those who had ears to hear. They clearly taught that shedding of blood was necessary, and that the blood which cleanseth from all sin had not yet been shed, but that it assuredly would be shed in due time. Hence they would see no value in their gifts to challenge the acceptance of Jehovah; they would recognise in them rather the goodness which had dictated their appointment and made them the means of their instruction in the great

truths which it most concerned them to learn, while their faith would ever be looking forward to the fulfilment of these sacrificial predictions, when He should come who would really bear their sins and carry their sorrows, and then at last put away sin by the sacrifice of himself. There is not an altar on which a beast has ever bled which does not receive all the light that illumes it from the *one* altar where the Son of God poured out his soul unto death. Where no beams of that light fall, the immolation of animals in sacrifice, to whatever deity offered, is an act of mere superstition and cruelty, no better than simple Moloch worship, bringing a curse rather than a blessing to the worshippers.

In the Old Testament as truly as in the New, *Jesus Christ is all and in all;* and the death of Christ as a Propitiatory Sacrifice is the grand central fact testified alike in both. Take that fact away, and the whole scheme of revelation falls to pieces for want of some principle of cohesion. Take it away, and no man knows on what ground he stands in relation to his Maker and his Judge. Take it away, and there is no ascertainable medium by which a single human soul can find access to its outraged and offended God. Take it away, and the first sin by which earth was sundered from heaven must inevitably perpetuate the separation; the world is turned hopelessly adrift in the midst of chaos, and its vast freightage of human spirits must sink lower and lower in the blackness of darkness for ever.

Behold the Cross! It is the rallying point and the stumblingblock of our race. As it was with Cain and Abel, so it is with us all at this hour. We either build upon it, and live; or kick against it, and fall. There is no middle course for any one of us. You look up to it and see the banner of your pardon and liberty floating from its summit, or else you hear the black pennon of despair flapping in the wind, with the old self-condemnation of unbelief written on it, *His blood be on us and on our children.*

That the sacrifice of Christ was, in the proper sense of the word, a satisfaction offered to Divine justice, a reparation of the injury done to the Divine government, a sublime homage paid to the Divine laws, the reconciliation of Divine righteousness and love in the pardon of the guilty and the salvation of the lost, the entire teaching of the sacred oracles makes as plain to our mind as truth can ever become in our present imperfect state. He suffered in the sinner's place; He bore the penalty of the sinner's crimes: and yet in such wise that each transgresor must for himself acquiesce in the gracious arrangement, and by a personal faith appropriate to himself the virtues of the Divine oblation, or forfeit all hope of receiving any saving benefit from it. Yes, conceive of it as you will, the sacrifice of Christ is one that has fully satisfied God, and was intended to satisfy us; but when we are satisfied with it, it has answered its first great ethical purpose—brought us to be of *one mind with God.* This is reconciliation, atonement; the long-estranged heart is disabused, reclaimed, AT ONE with the Creator; but at one with him in Christ.

The first thing that had to be done was to satisfy the Power against which we had rebelled, to condone our guilty treason; and thus to open a way through which infinite love might flow out towards us without compromising one of the claims of infinite righteousness. The next thing was to exhibit both to us in perfect combination and harmony, since we could no more trust an unrighteous than a malevolent being. The Cross effects this twofold object: "There his whole name appears complete." There God is seen to be "severely just, immensely good," *a just God, and a Saviour; just, and the justifier of him that believeth in Jesus.* Faith is awakened, gratitude excited, love inflamed, and *we have peace with God through our Lord Jesus Christ.* We meet the offended Majesty of heaven there, and there our guilt is discovered, and expiated, and cancelled; there we repent, and confess, and believe; there he comes near to us, and embraces us as his children; there our loves for the first time mingle, and thence they rise in one blessed flame to mingle for ever before his throne in heaven.

Thus every true believer walks in the same path as his prototype Abel. He

attempts to bring nothing with him to his Creator, except what He has himself provided for the purpose. He comes with the Lamb of God in the arms of his faith; he confesses his sins, and pleads the *blood of sprinkling:* his confession is heard, his plea is admitted, he obtains remission of his guilt, and goes away with a quiet and cheerful heart,

And the Cainites? Is there no hope for them? There is hope for all that live. *Sin lieth at the door.* If these words mean, "Sin is the cause of thy rejection," then they say, in effect, "Repent of that, and imitate the faith of Abel, and thou too shalt be accepted." Or if they mean, as some of the ablest expositors have contended, "A sin-offering lieth at the door," they plainly point out the way of escape and salvation. Either way, they are words of warning, direction, and hope. To penitent confession of sin, and humble dependence on the One Great Sin-offering, every man and every theological school must come at last. The only alternative is unbelief, rejection, growing estrangement from God and from all who trust in God. *Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.* (Luke xx. 18.)

ON PUNCTUALITY IN ATTENDING DIVINE WORSHIP.

BY THE REV. J. P. CHOWN.

(*Continued from page* 144).

Fourthly. Another cause of the evil complained of has been already hinted at, and is to be found in LATE SHOPPING AND MARKETING ON THE SATURDAY NIGHT. If there is one night in the week to which more than any other, Early Closing Associations should direct their energies, it is this. The extent to which late hours are carried on this night, and in some towns especially, is beyond all reasonable bounds; and the evils connected with it are so manifest to all, that where the matter is fairly placed before the public it may be hoped an improvement would not be difficult. There is one large town in England known to the writer, of which a gentleman, once a commercial traveller, told him, that if he could reach it by tea-time on a Saturday, he could always calculate upon doing a day's work there betwixt then and midnight. And yet, during the last winter, the great majority of the tradesmen of that town were induced to close their places of business at nine o'clock on the Saturday evening; and, as might be expected, with the most marked results for good, as seen in the streets of the town on that night, and in the various Sunday-schools and places of worship the next morning. All did not do it; and, said a friend to the writer on the evening of a Lord's-day during that time, "What a contrast! I went into Mr. G——'s this morning (a member of a Christian church) on my way to worship, and the servant was just lighting the fire, while Mr. G—— himself was not to be seen; he and all the family were in bed. And Mr. W.'s young men were all at family worship at eight o'clock, and away to the Sunday-school at nine, as cheerful and joyous as young men could be." The simple fact being, that Mr. G—— had been in his shop after midnight; Mr. W—— and his young men had closed at nine o'clock. Let us have early closing on all other nights of the week if we can, but on the Saturday night above all. We ask for it in the name of Christianity and man's eternal interests; and feel assured that wherever the matter is rightly looked at, it will be granted.

And there are many ways in which this practice interferes with a due

observance of Sabbath engagements, in the earlier part of the day especially. First, there are the *employers* themselves. It may be that they find themselves more busily engaged on the last two or three hours of the week, than they have been through all the week before. The consequence of this is, that when they are permitted to close the shop, they are wearied out with the excitement and labour; some time elapses before rest can be sought, a longer time perhaps before it can be found: they rise at a later hour than usual the next morning, and the probability is, that they will be late in all they may attend to through the day. Then if it is bad for the employer, it is worse for the *employed, the assistants*, because they often have to remain in the shop long after the last customer has departed, re-arranging and restoring to order what has been thrown into confusion during the evening—matters there was not time to attend to during the pressure of business. If, therefore, it is twelve o'clock before the shop closes, it is perhaps two before these can leave it; they are still working on, in closed rooms filled with vitiated air, and unhealthily heated often by the gas which has been so long burning. After this another hour possibly is spent in rest and refreshment before retiring; and suppose they attend a place of worship in the morning, who can wonder—however much we may grieve over it—if they are among the latest of all who attend, and the most listless and languid of all present during the remaining part of the service? We know there are glorious exceptions, and many of them; but too often after the morning service, in such cases, the house of God is entirely neglected, and relief and enjoyment is sought in the allurements of the tavern, or the dissipations and indulgence of the tea-garden, or some similar place of resort; and how that frequently ends we all know. Then the *servants* in such families—if it is bad for the young men, it is worse for them, because they were up in the morning before any others in the house, and they are detained at night, or rather in the morning again, after most others have gone to rest. They still have to attend to duties necessarily involved in clearing all away in readiness for the Sunday morning; and we have already seen how this may operate, revealing itself upwards through the family, on the Lord's day. And then the *customers:* the system works as badly for them as for any concerned; because, in the first place, they are tempted to put off their shopping till a later hour than they would if such late hours of business were not kept; and, when they are in the town, they are often induced, by their own desire, the force of habit, the solicitations of companions, or the allurements of the place, to yield to various indulgences first, knowing that the shop will be open on their return; and thus their money is spent, their health injured, their morals corrupted; and when at last they reach home, and after the night's rest wake the next morning, it is in any frame of mind rather than one fitted for properly spending the Lord's day. Let this course be abolished by tradesmen united together and true to one another, and all should be gainers by it; the tradesmen themselves would gain by it in more ways than it is the object of this paper to show. The assistants and the public would both gain by it. And while the change would be enjoyed alike by both seller and buyer on the Saturday night, it would be manifest, in thousands of instances, to the joy and gratitude of all good men, in the Sunday-school and the house of God on the Sabbath. Let any Christian man think of the evils that are engendered by this course, and of the advantages that must spring from its abandonment; and he will surely feel it his privilege and duty to do what he may in this work, for the removal of the cause, that the effect may cease.

Fifthly. Sometimes the evil springs from A WANT OF PUNCTUALITY ON THE PART OF THOSE WHO CONDUCT PUBLIC WORSHIP. Of course, if the mass of

the people are wished to be in time, the minister and office-bearers must set the example. We know that "leaders" should be in advance; and it is always better to say "Come on" from before, than "Go on" from behind. They are generally little worth who will not do better with leading than driving. And it is so in this case, as well as in others. The minister, we contend, should always, if possible, be in his place a few minutes before the time for commencing, and any others who may be regarded as leaders in their places around him. But it is not always so; and where it is not you look in vain for punctuality. Transposing the words of Divine truth, we may say, "like priest, like people." Take two or three illustrations of this. There is a beautiful little place of worship, and it is time for commencing service, and the minister is in his place. He waits five minutes, and then the people begin "dropping in," as it is most expressively called. This continues, with more or less disturbance, all through the singing, the reading of the Scriptures, and prayer; and by the time that is over, the congregation are about all there. You ask for the reason of this from the minister or friends afterwards; and you are told that many years since they had a minister, an excellent, devoted man, but never to be depended on for being at the house of God in time; the people were often kept waiting long after the proper time before the service could begin, and the result was, that they fell into a state of irregularity in this matter, from which none ever since have been able to deliver them. Then there is another somewhat similar place, most delightfully situated, where all nature is calling upon the worshippers to pour out their songs of praise,—the very birds that have been singing for hours will rebuke and condemn them. You look into the sanctuary, but, though it is some few minutes after the time for commencing, there are but two persons, besides some rather unruly Sunday-school children, in the place. And do you ask the reason? The minister is not in the pulpit; the clerk's desk is empty; the singers' seat is deserted; and it appears as though there could be no service at all; till at length one or two come into the singing-pew. The clerk then ventures to give out a psalm or hymn—very possibly, "Sweet is the work, my God, my King," or "Welcome, sweet day of rest;" and then, amid the tramp or creaking of boots and shoes, the rustling of dresses in pressing past others into the seat, and other sounds possibly even less harmonious than these, the remaining part of the sacred exercises are gone through, with but little profit, we may fear, to those engaged in them, and still less of acceptableness to the Great Being to whom they are professedly offered. There is yet one other place, where the congregation are sitting very languidly, till at length they rise, and begin to sing, more languidly still, a psalm containing eleven verses—not praising God in it at all, be it noted, or thinking of it, but merely to fill up time, in the hope that the minister may arrive before it is over; and one friend is stationed where he may catch the first glimpse of the good man, and beckon him on, and telegraph to his brethren at the same time. No doubt there are often peculiar circumstances that may explain and account for this; but still, where it is to any extent habitual, it is deeply to be regretted. It may be, in some instances, that the minister and office-bearers receive so little encouragement from the people, that they meet almost reluctantly rather than otherwise —there is so little sympathy shown towards them; but still this is not the way to remedy such a state of things. Would that we all felt more of our mutual obligations to one another, and the cause we profess to serve,—more of our own spiritual need, and the rich and abundant provisions made for its supply; and then we should be more in earnest in attending upon all the means of grace, and our earnestness would be shown not least profitably to ourselves, or impres-

sively or usefully to others, in our *early*, as well as our *constant* attendance upon the house of God.

And those who *conduct* the services of the sanctuary especially should remember that, on many accounts, it is expected, and desirable, that they should not be found wanting in this matter. They are held responsible from their very position for setting an example to those around them, and that example will be looked for. And if it is not what it should be, there are always too many ready to take advantage of it and make it an excuse or plea for themselves; but if it is what it should be, it will very seldom, perhaps never, be altogether in vain. And not only so, but they are responsible for the commencement of the service at the right time, and the people know and feel this; and if *they* fail in their duty, we must not be surprised if we hear from those who are not decided Christians some such remark as has been often heard by most of us, "Of what use is it our going in time if those who lead the service are not there." And the writer has known a case in which an ungodly man has offered to open the service if those whose duty it was to attend to it were not more regular and punctual in doing so. And where the leaders of worship are true to their office in this, with what boldness,—albeit it may be with gentleness and meekness,—can they reprove or exhort the dilatory and neglectful. But if they are wanting themselves in this matter, their mouth is closed; there can be neither exhortation nor reproof. And thus if both precept and practice are wanting, it will surely be but poor teaching, and the two parties, condemning each other, are each ready to ward off the deserved rebuke with, "Physician, heal thyself" (Luke iv. 23). In places where this habit may have been contracted, and both the minister and his friends may regret it and wish to do all they can to alter it, we should say then, dear friends, begin at once. Never begin your service a minute before the proper time, but be always ready, waiting to commence it the moment the proper time has come. There may not be many there at first, but remember the promise is for the "two or three" (Matt. xviii. 20). The people, we may hope, will soon begin to follow the good example thus set, and it may be the commencement of a quickening, reviving work, in which both minister and people shall have to rejoice, and the results of which eternity alone can fully unfold.

Sixthly. In many of these cases, and others that might be named, and in some where no other cause could be assigned, there is yet one often presenting itself before us, and that is, A WANT OF REVERENCE FOR THE HOUSE OF GOD. This is seen in many ways. Often such persons are not regular and constant in their attendance at all. Possibly they were strolling idly by when the sounds of worship caught their attention, and out of mere curiosity, or to pass away an idle hour, they wandered in; or perhaps the thought of going to a place of worship at that time did not strike them till after the proper time had passed over; but they acted upon the impulse of the moment and went, though a great part of the service must necessarily be over before they arrived. And when such persons do enter the place of worship often, even if it may be late, and the souls of the worshippers are bowed in devotion, or listening in silence to God's word, read or preached, there is evidently no becoming sense of the solemnity of the place or exercise, and hence there is no reverence or shame. It is not with downcast head, or silent footfall, or studied desire to avoid observation or disturbance, that they proceed to their seat, not at all, too often it is far otherwise. The preacher must pause in his sacred duty, or be content to have the worship for the most part lost during the interruption; while the commotion draws off almost all eyes, and ears too, from what should engage them; and so such persons frequently, from a mere want of thought,

are not only sinning themselves but the cause of sin in others too. It is well for them that the doors of the sanctuary are not closed when the worship begins, as if they were they could no more worship publicly than if no place of worship had ever been erected, or their lot had been cast in a heathen land. One can only hope that it may not be at last as it is now, that they may not go to the door of the upper sanctuary when it is too late; because then they may knock and cry, "Lord, Lord, open to us" (Matt. xxv. 11), but it will be in vain. When once that door is shut there can be no entrance; but the reply to the suppliants shall pronounce their everlasting doom, and they must go away from the very threshold of heaven to dwell for ever where there shall be no Sabbath and no sanctuary, for, in this sense, there are no late comers in heaven.

And this is all the more likely to be the case, and makes the matter all the more grieving, where there is a want of proper respect for the house of God from this cause, because it shows a wrong state of heart. Generally that want of reverence in such persons will not be confined to the sanctuary, it will extend to all God has appointed for their spiritual benefit. You will seldom find that they have a family altar at home, if indeed they frequent the closet, or look to a throne of grace at all. Too often the book of God will be put aside by them, all through the week, if not on the Lord's-day, for the ledger, the newspaper, or the last new novel. Not infrequently the more public shortcoming has been only the result of the more private; it began in the heart, it reached to the closet, then to the family, then to the place of public worship; and now the one acts and re-acts fearfully upon the other,—the neglected sanctuary upon the closet, and the neglected closet upon the sanctuary. And there may be all the time a profession of religion notwithstanding; and there may be no glaring inconsistency in their life such as the world can lay hold of. But it can only be said of them as it was of some of old, they have a name to live but they are dead (Rev. iii. 1). They are worse than Laodicea, for they are cold, cold as death itself; and there is no need for the Saviour to cast them off, for they have dropped off like the withered leaf from the tree, or the dead branch from the vine.

And hence it is that we seldom find such persons, so far as we can judge, derive any great good from the service, that is, those who are thus wanting in reverence for the place. Let ministers and Christian friends look round amongst their congregations, and mark those in whom this evil is most manifest. They will find very often that whoever may profit by the means of grace, these apparently do not. It may be for this reason, that if they are among the last to arrive, they are amongst the first to depart. There is no lingering, longing wish to remain as though it were a blessed, sacred place to them. It is rather as though it were a relief that the hour had passed, that the task were over, that an irksome duty had been attended to, and their only anxiety now was to seek the companions and engagements that should be more congenial to their mind till such an hour should come round with its dull routine again.

Of course we must not be supposed to mean that it is so in every case, by any means. There are many who mourn over what it is impossible for them occasionally to avoid, but we are speaking of cases where it is both wilful and habitual, and evidently springs from a want of reverence for the house of God. Perhaps it may be said, "How is it that such persons are there at all, then, if their hearts are thus wrong, and they have no more consistent, devout regard for God's worship than you suppose?" And it might be replied, that, without any violation of Christian charity, there are other causes by which it can be accounted for. They *must* go sometimes from the force of habit; they could not be at all content or comfortable elsewhere. Sometimes it is the result of a

desire to stand well with relations, or business connections. Sometimes it is the consequence of early parental training and example, the power and influence of which they cannot shake off. Sometimes from a desire for intellectual gratification, that their mental tastes may be satisfied; and sometimes, perhaps, as a quietus to conscience, because they could not rest when the day had passed over unless some part of it had been thus spent; and so they are *among* the worshippers, but not worshipping; they are in the house of God, but they are insensible to the privilege, and it is not the house of God to them. And it is certain many of the class referred to have sunk into such a state almost without knowing it; and they never think what dreadful consequences may spring from comparatively trifling causes; and they regard it as a very little matter indeed that they should be only too late for the worship of God, without thinking of all that may follow in its train. Would that they could calmly and prayerfully sit down and ask why it is so, because, as has been said, a knowledge of the disease is half the cure. And then ask how far this one failing may have hindered their spiritual well-being and corrupted their soul. Very often the discovery would be one that would fill the mind of such a person with astonishment, and he would see that it had been productive of evils of which he would shudder to think.

PRINCIPAL TULLOCH ON BAPTISM.

READER, were you ever delighted, amused, and grieved at one and the same instant? If you would like to enjoy such a singular conglomeration of feelings, read an article in "Good Words," by Principal Tulloch, entitled "Christian School, and Christian Worship of the Second Century," and if you are a thorough Baptist, we hardly know which of the three sensations will predominate, but they will all be excited. While reading Mr. Tulloch's clear and succinct historical account of the ancient catechumen classes, the scrutiny before admission, the course of tuition, the final examination, and the ultimate immersion of the candidates, we are *delighted* with the honesty of the writer, who evidently aims at accuracy, and is not warped by prejudice. Let the extracts which follow speak for themselves:—

"Those who sought admission to the Church were, first of all, discriminated—men and women of a certain character, and certain (immoral) trades, were at once rejected; then they were placed under a system of instruction and training as catechumens; and only after this system had run its course, and their character and knowledge were clearly ascertained, did they become candidates for baptism."

BAPTISM AND ADMISSION.

"At the dawn of Sunday, 'at the time of the cock-crowing,' the baptismal font was filled, and a blessing said over it, exactly similar to the prayer of consecration used over the elements intended for the Lord's Supper. The deacons assisted the men, and the deaconesses the women, to take off all their ornaments, and to put on the baptismal dress. The young were baptized first, then the adult men, and 'at the last, the women having loosed all their hair, and having laid aside all their ornaments of gold and silver which were on them. Let not any one take a strange garment with him into the water.'

"When the time for baptism approached, the oil of exorcism and the oil of thanksgiving were also to be prepared. 'And a deacon shall bear the oil of exorcism, and stand on the left hand of the presbyter; another deacon shall take the oil of thanksgiving, and stand on the right hand of the presbyter.'

"The candidates were then presented to one of the presbyters, who solemnly exhorted each of them 'to renounce Satan and all his wiles.' In the Church of Jerusalem, it is said, that 'in conformity with an ancient custom, the catechumen turned himself towards

the west, as the symbol of the spiritual darkness out of which he was to be brought into eternal life.' After this solemn renunciation, he was anointed by the presbyter with the oil of exorcism. The meaning of which is explained by the formula of address used at the same time. 'Let every evil spirit depart from thee.' The deacon and deaconess accompanied the neophyte into the water, and made each of them in turn repeat after them a confession of faith in the Father, Son, and Holy Ghost, and respond to it by the words, 'I believe.' This creed in the second century is supposed to have been simpler even than that which we possess under the name of the 'Apostle's Creed'—little more than the words contained in the baptismal formula in St. Matthew's Gospel. The confession was repeated three times, corresponding to the three immersions of the candidates."

What more than this could we desire to establish our views upon Baptism? Of course we are not responsible for the minutiæ of a second century ceremonial, for it is apostolic and scriptural usage which is our only pattern and precedent; yet it is most pleasing to remark how nearly in all the essentials of baptism, the Baptist Churches of the nineteenth century are in unison with those of the earliest times. Our unsophisticated logic would have led us to draw the inference, that immersion of believers being the undoubted practice of the early churches, infant sprinkling is an innovation, having as little support in history as in scripture. We feel sure that very many will come to the same conclusion, and we thank the Principal for thus assisting to spread the peculiar truths which our denomination has vigilantly laboured to conserve.

Bunsen is the main authority for our author's description, and therefore our thanks are first due to that deceased historian, but we wish Mr. Tulloch every success in his endeavours to popularise Bunsen's researches, being fully persuaded, that should he prosper in this good work, we shall see a Baptist kirk in every town in Scotland. Scotch common sense and hard-headedness will know how to draw inferences from facts attested by authorities, whose tenets have no tendency to prejudice their statements in our favour.

Amusement has, however, followed our satisfaction. It is not very humane to laugh at the wrigglings of an eel when the hook is fairly in his mouth, or else we should have indulged our risible faculties at the expense of our learned author. The case stands thus: he declares the immersion of believers to be the rule in the primitive ages, and yet he practises and enjoins childish baptism; we think a man must have a patent india-rubber, double acting, self-adjusting, rotating judgment, to enable him to reconcile a fact and a fancy so antagonistic to one another. Sorry we are to see the amazing confidence with which he ties the bandage over his eyes, and leaps into the ditch, assuring all on-lookers that he can see clearly, and that we are blind. Shall we smile or mourn when reading the Principal's method of burking a difficulty, by boldly clapping an abusive epithet upon its mouth?

"Adult baptism, and baptism by immersion, were the rule in the early church,—infant baptism was the exception; every scholar knows this, and our sketch sets it forth plainly. But does this make infant baptism invalid? Only a weak and unhistorical bigotry would maintain this. On the contrary, infant baptism as the rule, and adult baptism as the exception, was merely the natural expression of the change through which the Church passed in the third and fourth centuries, when it was no longer in the main recruited from the outside heathen world, but had children born into it—when Christian parents brought the children given them by God to the Saviour who said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Out of the profound consciousness of what Christ had done for humanity, redeeming and sanctifying it in all its relations and aspects, grew, by an inevitable sequence, both of argument and feeling, the necessity of infant baptism, as the older, or at least the more common form of the rite in the early age, disappeared in the increase and extension of the Church."

Is not this strange reasoning for a Presbyterian minister? Upon this principle, he might prove the rightness of that prelacy which his fathers hated.

Grant us this as a truth, and we can justify the worship of the crucifix, the Baptism of Bells, and the Popedom itself. If the ordinances of the Church are to grow out of the "profound consciousness" of Christians, instead of being taught us in the word of God, who among us can foretel what next, and what next. If new ceremonies are to be justified as "merely the natural expression of the change through which the church passed," then the growth of worldliness, the increase of wealth, the uprising of new impostors, or the advance of education, may each plead for new forms of devotion, and who can foretel the result? Is the glorious Gospel of the blessed God to be fashioned by a graving tool, like the calf of idolatrous Israel? Are the standards of the Church to vary like thermometers, according to the temperature which surrounds them? Or is the Bible a merely temporary rule, to be modified by circumstances, and amended by the advancement of the age?

There are one or two qualifying words which may be suggested as altering the case, and rendering the writer more consistent with himself; but as these words only teach grave errors, we do not accept them as really affecting our view of Mr. Tulloch's position. He says, "Infant baptism was the exception;" but we reply that God's word knows of no exceptions to his rules, and if there were exceptional cases, they were sins against the sovereign majesty of divine command. A law which allows exceptions is no law at all. But we may reply yet again, there were no such exceptions. The account which the Principal has given us of the initiatory preparation will not permit us to believe that infants could have been partakers therein. Either his paper describes a ceremony which existed, and was allowed side by side with an equally authorised infant sprinkling, which is to find two baptisms where only one is possible, or else the Church, in permitting exceptions, committed sin against the Lord's command; or else there were no such cases. This last is the undoubted truth, and we think we could say with Mr. Tulloch, "every scholar knows this, and our sketch sets it forth plainly." What an odd thing it must seem to our Pædobaptist friends, when they read that, sixteen hundred years ago, the immersion of believers was the rule, and infant baptism the exception (an exception, we submit, so rare, that no instance is to be found); and yet, with an inspired book as an infallible and unvarying standard, the rule has changed places with the exception, and the immersion of believers is now so rare, that thousands of ministers have never practised it once in all the years of their ministry, while babes without number have received the sacred drops at their hands. Where are the landmarks of truth if these important changes are allowable? Is there such a thing as scriptural order at all, or are circumstances lords of the Church? If any person should talk in this manner upon any other rite or doctrine, our brethren would be up in arms at once; but to preserve their Baal of Infant Sprinkling, they will outrage common sense, and renounce their own principles.

One more observation, and we have done. What children are born into the Church? Are not all infants, by Presbyterian confession, born in sin: how then are they in the Church before they are born again? If in the Church by birth and blood, why not give them all Church privileges? Why Baptism, and not the Lord's Supper? The same argument would prove the one as much as the other. Jesus said, "Suffer the little children to come unto me." why deny them the bread and wine? These are the emblems of his body, and if his words called children to baptism, which is his burial, how much more to that supper in which he himself is mystically set forth? Oh, Principal Tulloch, set the infants up in their chairs, and for once vacate your own, to go round and put into their little mouths the holy elements. Any

good nurse will tell you how the work can be done, and you will feel in your conscience that the circumstances of the Church warrant you in your infantile communion. There are as many cases of baby fellowship as of baby baptism, and the logic which justifies one, compels the other. We wish you joy of your argument, and hope you will carry it out thoroughly, till all men shall see its absurdity.

We ought to add, that the arguments of the Principal are admirably consistent with his theme: infant baptism is appropriately sustained by childish reasoning.

THE LATE REV. JOSEPH CLARE, OF PERTH.

BY THE REV. J. CULROSS, M.A.

I REMEMBER wandering with Mr. Clare up the banks of the Allan one midsummer afternoon, watching the flow of the stream and the play of the sunshine through the leaves, and talking of many things. The conversation turned to Mr. Binney's book, *Is it possible to make the best of both Worlds?* and I remember how Mr. Clare, while recognising its peculiar power, and repeating aloud his recollection of one magnificent paragraph, argued that the writer did not show sufficient admiration of the Christianly *heroic* under privation and suffering. Though he thought not of himself, he was an illustration of the heroism he meant. In the prime of manhood, surrounded with a beloved family, in a position of usefulness and honour, great possibilities rising before him, his soul warm with the glow of a thousand hopes, conscious of high mental powers, going down into the inevitable Valley of the Shadow of Death, already sensible of the chill and the darkness, expecting "a broken column for his monument," yet calm, unperturbed, cheerful, at times even jubilant, trusting in God. Looking back upon it now, that quiet courage seems to me more grand than any splendour of success.

The story of his outer life is soon told. He was born at Downton, Wiltshire, on the 26th of February, 1818. His father, a man of sincere piety, and a devoted and useful minister of Christ, was for thirty-seven years pastor of the Baptist Church in that place. His early education was the best that a small country town afforded. There was nothing remarkable about his school days. He was a diligent and steady worker, and made satisfactory progress. A bright, thoughtful, sanguine boy; rather shy; full of affection and duty; making sunshine in his home, in which he was greatly loved; like a boy, fond of play, but still fonder of a quiet corner and a book. Soon after completing his fourteenth year, he was apprenticed to a respectable grocer in the neighbouring city of Salisbury. He would have preferred going on with his education, but dutifully acquiesced in the arrangement which his parents deemed the most proper. His removal from amidst home influences did not operate unfavourably upon him. He kept a good character among his new associates; did his duty faithfully to his employer; and never gave his parents a sorrowful heart by his behaviour. Absence from home also quickened his desire for knowledge, and threw him the more among his books. Then came the old story of aspiration and endeavour and the midnight lamp. Very conscientious in the discharge of his duty to his master, he gave his spare hours to the acquisition of knowledge and the discipline of his mind. It was the period of life when the boy suddenly discovers that he can *think*, and gazes

out with yearning upon the enchanted wonder-land of knowledge, seen dimly through the haze of morning.

Soon after going to Salisbury, the "great change" took place within him. It was brought to pass very gradually, and by means which cannot now be recalled. He does not seem to have had much of the spiritual anguish which some experience, but was rather "led gently into the kingdom" by the kind hand of the Saviour. Through the natural shyness and reserve of his disposition there was no display, but there wanted none of the marks that he had been "formed anew" by a Divine hand. The Bible grew plain and clear and precious, and secret prayer became "an immeasurable joy" to him; and sometimes he felt "as if walking in Paradise and hearing the voice of the Lord God." Connected with the change was one of those little coincidences which love holds long in memory. He was home on a brief visit, and one of his sisters took him aside and told him with a sister's tearful solicitude of the mercy which the Saviour had showed her, and the spiritual benefit she had derived from reading Miss Graham's *Test of Truth*, recommending the book to him. "The sweet smile on his face," that sister writes, "I shall never forget, as he gave me his own inner history, and told me the help Miss Graham's book had been to him. Neither of us knew that the other had the volume." In 1836, he was baptized by his father, and received into the Church at Downton.

His conversion was marked, as every true conversion is, by an earnest desire to bring others to the Saviour. Quietly and modestly he began to use the opportunities that lay to his hand. He became a Sabbath school teacher and tract distributor in Salisbury, and was soon induced to take part in the prayers and addresses connected with the school. All the while, he was seeking knowledge with the whole ardour and enthusiasm of his nature; and, at the same time, was growing in thoughtfulness and spiritual depth. Thus a year or two wore away, not unpleasantly nor uselessly. Judicious friends who recognised his piety and ability encouraged him to attempt village preaching in the neighbourhood; and, by-and-bye, laid before him the duty of preparing for service in the Christian ministry. After prayerful consideration, he resolved upon offering himself to the Lord for this work; and, at the termination of his engagement in Salisbury, he spent twelve months of preparatory study under the care of the Rev. J. Jackson, of Bath. In 1840, he entered Horton College, where he continued four years, giving satisfaction to his tutors, and endearing himself to many of his fellow-students. Young men at college learn to measure one another pretty accurately, and commonly retain the measure throughout life. A valued friend and fellow-student says respecting his student days at Horton: "My personal recollections of his character and friendship are of the most pleasant nature. Having both had some previous advantages, we formed a separate class in Latin on entering college, and a friendship sprung up between us, now interrupted by death, but destined, I trust, to be revived in eternity. His mind was remarkable for great logical acumen. No one in the college could more easily than he analyse an argument, and detect and expose a fallacy. He possessed the qualifications of a thorough scholar. He had a genuine taste for classics and mathematics, and his knowledge of them was not only extensive, but minute and exact. He never slurred over his preparations, but was most industrious and painstaking. He sincerely loved 'the truth as it is in Jesus;' and his piety was deep and earnest, but not ostentatious. His disposition was marked by great vivacity; yet he was entirely free from levity. There was a generosity and geniality about his nature which endeared him to all around him."

His first pastorate was at Wrexham, North Wales, beginning in Jan., 1846, and extending over a period of seven years. On May 15th, the same year, he was united in marriage to Miss Eliza Attwater, of Bodenham, near Salisbury; a union fraught with happiness and blessing to the last. Throughout his pastorate here, he laboured hard; was ready for every good work; was never weary and never disheartened. He began his course with the conviction that spiritual progress in the pastor is essential to the spiritual progress of his flock; and this conviction deepened with years. "The shepherd," he said, "must *go before* the sheep. A Christian minister must by a life of faith and holiness purchase the right to say, *The things that ye have both heard and seen in me, do.*" While his first and best services were given to his own beloved people, he was ever ready to aid in promoting progress socially, intellectually, and morally, in the general community. In his public conduct, even his opponents frankly recognised the bearing of a gentleman and a Christian; and when he left Wrexham, it was with the regret, affection, and kind wishes of Christians of all denominations.

In January, 1853, having accepted the cordial invitation of the Baptist church in Perth, he commenced his labours in that city, with a humble determination to do all in his power for advancing the cause of Christ. His conception of the Christian life was very lofty. A career of mere worldly success he regarded as "at best a splendid vanity"; and he longed, with an unceasing longing, to "realize the Gospel," "to live as in the sight of God," and, habitually, to view the present "as connected with future ages and higher worlds"; and to be instrumental in promoting these high ends in others also would have been to him "the very felicity of life." For two years he laboured in Perth, with much pleasure and some success, till the spring of 1855, when the cold and humid atmosphere developed the seeds of that disease (of the lungs) which had been lurking in his constitution, and which finally cut him off. His opening discourse as pastor of the church in Perth was an enunciation of the views to which he steadfastly adhered as long as he was spared to minister the word of life:—"That faith in Christ is the grand principle of salvation; that ministers can have no dominion over faith; cannot undertake the responsibility which would be implied in the exercise of an authoritative influence on the spiritual character; and, that the proper province of a Christian minister is to be 'a helper of your joy.'" This is the reverse of having dominion. Authority always irritates and annoys. To force the conscience is to wound it. It is only as moral influence is exerted that peace and joy are secured. It is the voluntary part of religion only that is of value. So we relinquish all authority, and ask you to cultivate independence of mind. We may help your joy by presenting to you all the contents of God's "Revelation of Grace." An intelligent friend and hearer, looking over his pastorate as a whole, says of him: "He was a man with '*a sunny eye*' to look at the Sun of Righteousness; and what he saw, he proclaimed to others with all the earnestness and intelligence of one thus highly favoured. He was a man who despised all trifling; of independent mind and conduct himself, and who encouraged a like course in others. His preaching was spiritual, intelligent, and earnest. Its theme was the love of Christ, and salvation by him. He often taught the necessity of coming under the power of the Holy Spirit." I heard him preach only once. It was an exposition of Psalm xvi., which had been the lesson to his own people the previous Lord's-day. I retain a very vivid recollection of the whole services: the appropriately chosen songs; the reverent and childlike manner in prayer, and the exposition, so simple, so luminous, so spiritual, so rich in thought, so thorough, blinking no difficulty,

yet not pretending to make clear what he did not himself see through. I remember how, as he went on, the psalm began to shine, and how every line of it carried a holy sweetness and power. His manner was quiet in the extreme; the wasted physical frame was evidently too feeble for the mind; there was a painful cough now and then, prophetic of the grave; and the fire of his eye, and changeful tones of his voice, alone told how deeply he himself was moved by what he uttered. If his preaching was usually such as it was that morning, he was not a man ever to be "popular," in the ordinary sense; not "a son of thunder," but a man of fine spiritual nature, to be greatly loved, and fitted to be greatly useful to thoughtful men. In examining a bundle of his sermons, now lying before me, I find them marked by independent, original, rich, often subtle thought, largeness and aptness of scriptural quotation, admiration of the Saviour, and frequent unexpectedness of application. One of his hearers (who perhaps needed the words) tells with what force he brought out, in closing his sermon one afternoon, "How terrible it is to have accomplished evil purposes; but how not less terrible to die with them unaccomplished; to die with sinful intentions in the heart, which *would* have been fulfilled, but *could* not." The great theme of these sermons in undoubtedly the Cross. The theology is puritanic. The style is probably too intellectual for many hearers; but those who readily followed him must have been greatly instructed, and touched in the deepest parts of their spiritual nature.

In the private intercourse of life, with a few friends about him whom he thoroughly knew, his manly and beautiful character appeared to great advantage. His intellect was of a high order, perhaps with just too ready a tendency to abstractions and metaphysical subtleties. Morally he was marked by a simple honesty, which often looked like daring, till you saw how reverently he bowed to the word of God. Some good men remind you of a corkscrew going through a cork; on the whole, their aim is right enough, but they do not advance straight toward it. Mr. Clare in all he did showed himself a man of simplicity and godly sincerity. His convictions he maintained with fearlessness and firmness; listened with candour to opposing judgments; and if they seemed of weight, never dismissed them till he had laid them in the balances. In meekness and humility he was a true follower of Him "who made himself of no reputation"; while he could be angry, with great heat, against falseness and baseness. There was a great depth of tenderness in his nature, as many knew to whom he came in their deep poverty and affliction, though he might never have seen them within the chapel doors. He had no morbid craving for the approbation of men; but tried to go straight on in the path of duty, content to wait the great "*Well done*" of the Master. Of his hidden life I may not speak; even to touch it were a profaning of "holy secrets." I may only say that one of the things which most distinguished him was his deep love of the Saviour: a love that panted for fellowship, and whose breathing was—

> "Speak low to me, my Saviour, low and sweet,
> From out the hallelujahs, sweet and low."

These words, spoken from the pulpit, express the very spirit of his life: "Some of you may have beloved friends and relatives removed to heaven, where they are more lovely and holy than when they left you on earth; but is there *one* amongst them so dear to you as Jesus? Or, amongst those who still remain to you here, is there one who in excellence and kindness is comparable to him? Ah, there are some of the people of God who live to see all whom they have loved and held dear translated to the skies; but as they look

up, and behold brothers or sisters, parents or children, husband or wife, and companions and friends, shining in glory, they still say, 'Whom have I in heaven but Thee?' There are others who have the circle of those they love unbroken on earth; and as they look upon one and another of these dear objects of their affection and desire, they turn to Christ and say, 'There is none upon the earth whom I desire besides thee.' Yes, Christ is worth more to us than both worlds. Not all the affection of earth, together with all the beauty and glory of heaven, can be put into competition with him. Our last desire in this life, and our first desire in the next, will be after Christ. The Christian leaves this world saying, 'I have desired nothing in thee, O earth, but Christ.' He enters heaven saying, 'Heaven, I want nothing in thee but my Saviour.' For Christ is the happiness of this world, and the glory of the next; the joy of time and the crown of eternity." One of the last uses to which he put his pen before he laid it aside for ever was to write out a sermon on "*Christ's Love to the Church*," in which he gathers together with immeasurable delight almost all that Scripture says about the glory of his person, the preciousness and wonder of his love, and the worth of his sacrifice. "The love of Christ," he writes, "is an ineffable and transcendent theme. It is so different in so many of its characteristics and conditions from all human love, so far above the sphere of all our human ideas and experiences, so superior to anything that we call love besides, that it is difficult to obtain any real grasp of the subject, or to form any distinct and satisfactory conception of it. We have no standard by which we can estimate it, no measure which we can apply to it. For it is boundless, Divine, infinite, incomprehensible, unspeakable. 'It is higher than heaven; what can we know?' The sacred writers manifest a consciousness of this difficulty when they treat of the subject. The truth is, it is not the logical understanding that is able to deal with this subject at all; but it is rather the affectional or sympathetic faculty. Some one says we could never look on the sun unless we had a sunny eye; and, assuredly, we cannot understand the love of Christ unless we have a loving heart. It is not the theologian that is wanted for this subject, but the penitent, pardoned, grateful sinner."

His preparation for the pulpit was very laborious. During the latter part of his ministry, in particular, he was never satisfied till he had done his very best; nor ever offered to the Lord that which cost him nothing. Probably he would have been more "popular" had he trusted more to the moment, and had there been more of "abandonment" in his preaching. His well-disciplined and well-stored mind would have enabled him to pursue such a course with ease; nor would he have starved his hearers, nor offended even a fine taste, for he was essentially a Christian gentleman. When speaking or writing off-hand, his illustrations were often very picturesque. "I tell you what I sometimes think," he says, speaking of the progress of sanctification in Christians, "that the process of cleansing, scouring, scrubbing, and so on, is sometimes very dirty. That process we are undergoing in the present state; and the very means of sanctification may make us appear dirty. The dirt may be scrubbed off, as it is from the kitchen floor, but not washed away, and one good rinse perhaps may complete the job." Speaking of a preacher who had no appreciation of the beauty and tenderness of his text, and who treated it only as a dry logical proposition, he likened him to "a goldsmith crushing up a finely wrought ornament in his hand, that had been the heirloom of a family, and throwing it into his scales to weigh it for old metal." The most important part of ministerial preparation is perhaps not the study of the particular text that is to be preached from on the Lord's-day, but the regular supply of the

preacher's mind with true and fresh and living thought. If you keep pumping from your well constantly, you will very soon pump it dry, unless it is fed by springs. The springs were constantly pouring their supply into Mr. Clare's mind by extensive and thorough reading. I find a list of more than a hundred works, belonging to various departments of literature, but mostly with a direct bearing on his ministerial work, which he read in the course of three of his feeblest years. The fine and true judgments which he records in his note-book respecting many of them, giving his "finding" in a few lines, show that he had done considerably more than merely dip into them.

What pastoral trials fell to his share he sought to endure in a Christian spirit; and perhaps nothing was a *greater* trial to him than his feeble and failing health, which hindered him often from doing the things that he would. At his worst, I understand, his face was more familiar in sick rooms than anywhere else. From the spring of 1855, he gradually became more and more unequal for his work; and at length was laid under the necessity of resigning his charge, which he did in January 1859. His resignation was accepted; but not without a generous expression of the Church's love and esteem.

Residence in the south of England, and frequent change through the summer, did much to revive him, and apparently checked the progress of disease; and he applied himself to the investigation of some metaphysical subjects, for which he had a natural aptitude and liking, fully intending (if spared) to publish his thoughts. But the return of winter brought a return of cold and general debility, unfitting him for serious work, and he reluctantly laid his unfinished papers aside. Though weak and suffering, he could not be idle, and resolved "to choose a subject more suitable and profitable for a poor invalid"; and accordingly he began to prepare a little book on the departure of Christ and the coming of the Comforter; and, while busy with it, he seemed to be spiritually dwelling with Christ in heaven, as doubtless the Comforter was with him on earth. But he was soon obliged to lay aside his pen for ever. The disease made steady progress; yet, though "suffering the pain of weakness," as he called it, and unable to speak above a whisper, hopes which had been almost gone seemed to revive; and he frequently expressed his desire to be restored to a measure of health, so as to be employed in some way for God, and for the support of his family. His naturally sanguine temperament, together with the flattering nature of his complaint, account perhaps for this, and his desire to encourage his anxious wife, to whom he was ever speaking words of comfort. He would say to her often, in those true-hearted tones of his, "*To be strong and very courageous; to be brave, trusting in God.*" The closing scene is described by the pen of affection in the following words:—

"During the last two or three weeks of his life, everything around him gave him unusual pleasure; he was so satisfied with all that was done for him, so delighted with the scenery of the Clifton Downs, near which he was residing. When weather permitted his being out in a Bath chair, he invariably returned to the house invigorated by the sweet air of returning summer, and charmed by the beauty of the neighbourhood. He frequently marked and gratefully acknowledged God's providential care, and trusted the future to him with calm and holy confidence. God's Word was now his great solace; his 'precious Bible,' as he always called it, was constantly beside him. Spending many a restless night, he would long for the rising of the early June sun, that he might see to read it. Other favourite books were now uncared for. On his last Sabbath, when asked 'What reading he would like?' he replied, 'Only the Bible; and let it be the Psalms or John: Paul is too profound for me now.' For many years it had been his habit to read on Sunday night the two

closing chapters of the Revelation. On this occasion, having heard them read, he exclaimed, 'How elevating, enrapturing, sublimating! and *we* shall be *there*, with and like *Him!*' On that day he was down-stairs for several hours. He talked of rising and leaving his bed-room again on Monday, but was persuaded to remain in bed, as he was also on Tuesday; but he was remarkably cheerful on this last day, taking an interest in things about him; and he spoke often of the pleasure of soon having his boys at home for their holidays. Although becoming perceptibly weaker, there was nothing to indicate the near approach of death until early on Wednesday morning, June 13. After taking a little sago with relish, and most gratefully thanking Mrs. Clare for it in words, tone, and look, he became restless, and wished to rise. This restlessness however soon subsided, and he asked in a quiet, earnest manner, 'What is the matter with me?' 'You are getting weaker,' was the reply; 'but Christ is with you to strengthen you.' 'Yes, yes'—a motion of the hand, and a look as if in search of something; then suddenly such a radiance of countenance as if he had a glimpse of the glory into which he was entering, and he said distinctly, 'I have found it *now*.' 'You found Christ long ago,' was replied. 'Yes—*now*—well!' These were the last words; the eyes closed in a sweet sleep; and in the course of half-an-hour the spirit had fled, without a sigh, or even a longer or shorter breath to tell the moment *when*."

HISTORICAL SKETCH OF THE GRANDE LIGNE MISSION.

BY THE REV. THEODORE LAFLEUR.

(*Continued from p.* 26.)

If we next glance at the success enjoyed in the five years from 1846 to 1851 we find that the missionaries and the supporters of the mission had abundant reason to bless God and feel encouraged. During that period about a hundred individuals were added to the churches in different stations. New missionaries raised up in the country entered the field, and new instrumentalities were used; so that a broader foundation for future usefulness was laid.

In 1849 a station was opened at St. Mary, a parish twenty miles east of Grande Ligne, where remarkable conversions soon took place. The two first converts were living in the heart of the parish, close to the church and to the priests; one of them being the school teacher under the direction of the curate, and the other one of the trustees of the church. The school teacher was a young married woman, of remarkable force of character and mind, and widely known for her piety. When she first began to read the Scriptures, it only strengthened her religious dispositions, and made her conscientious scruples more acute. In her confessions she would often question the priest as to the surest method of obtaining perfect sanctification. The priest at last became annoyed at meeting with so much zeal and conscientiousness, and told her, "*You* need not be afraid of not doing enough to secure heaven, you only do too much; you weary God with your constant devotions and penances. If all the world were like you, there would be no hell." What satisfied the priest did not, however, satisfy this earnest seeker after righteousness; and longing for more light and more holiness, she returned with new zeal to the reading of the Bible. When the priest heard of it, he came to see his penitent, and said to her, "Now I understand why you were so troublesome with questions of conscience. You read the Bible, that's what troubles you." "I beg your pardon, sir," said the teacher; "the Bible is the very book that comforts my soul, because I find there the perfect Saviour who has accomplished for me what I cannot do myself."

Shortly after, this woman left the Romish Church, and was followed by her father's household and the church trustee already mentioned. In the course of the year they were succeeded by some ten families, whose withdrawal caused a great sensation in the whole parish. Dr. Côte came to St. Mary's, and continued to labour there until a few weeks before his death. The priests saw that great efforts must now be put forth on their part, in order to retain something of their influence over the French Canadians who still remained in the Church. For this purpose they employed their most popular preacher, *Father Chiniquy*, the apostle of Temperance, in Lower Canada. The bishops allowed him to preach most intemperately against French Protestants, whose doctrines, in the eyes of the priesthood, were a rising evil, much more to be feared by them than drunkenness.

Faithful to his orders, and doubtless to his convictions, Mr. Chiniquy did not spare the French Protestants, but spoke, and wrote, and acted against them in every way possible. After a public discussion with one of the missionaries, Mr. Roussy, at St. Mary's, Mr. Chiniquy, in one of his discourses against "the new and detestable sect," pointing to the chapel whose foundations were laid, said, "Children of our holy Church, you will not allow these walls to rise any higher, if you are faithful to your mother." They endeavoured to be faithful in their own way; but still the walls rose, and the chapel was completed; and Mr. Chiniquy, before a year had elapsed, had been sent (the bishops alone knew why) to a distant settlement of French Canadians in the State of Illinois, in the United States, where we shall have to notice him again presently.

In 1852, this chapel was opened; and the missionaries could not but compare this dedication service with that of the Grande Ligne mission-house, and bless and adore our Divine Redeemer for the almost incredible transformation which had been wrought among the French Canadians during the interval. Twelve years before, the Grande Ligne chapel was filled chiefly by English and Anglo-American friends, who were hailing with joy the opening of a new field, full of promise; but now, a much larger chapel was filled mainly by French Canadians, who had been brought to the knowledge of Christ by the labours of the missionaries. Twelve years ago, the ministers who filled the pulpit and addressed the people on the occasion were all, without exception, of foreign origin; but now, of the six ministers present, five were missionaries on the field, and three of the last-named were French Canadians by birth and education, and one of them had formerly been a priest in the Romish Church.

Until 1850 the education of Canadian girls had been limited to a few received in the Grande Ligne Institution, which was chiefly intended for young men. The need of a separate school for young women, and of more systematic teaching, was deeply felt; and it was resolved that an institution of this kind should be established at St. Pie, under the direction of Miss Jonte, a French lady. After four years of encouraging prosperity, and blessed religious results to the pupils, who averaged twenty in number, the mission-house was accidentally burnt down. The institution was then transferred to Longueil, opposite Montreal, on the south side of the St. Lawrence, under the superintendence of Mr. and Mrs. Lafleur, until last year. During that period it averaged thirty pupils, many of whom were converted during the "American Revival," including some who had entered the school as Roman Catholics. Without any exception known to us, their subsequent conduct has been honourable to their profession.

A word is due here, perhaps, as to the nature and the object of these schools. An establishment to prepare young persons as teachers of elementary schools, and as colporteurs and Bible readers, was absolutely necessary in a country where general education had been so sadly neglected. It was also desirable that young men looking forward to the work of the ministry should begin their preparation for it at home. Besides, there were a large number of French Protestant families, isolated in the midst of a

Roman Catholic community, and who must remain in ignorance if the missionaries did nothing specially for them. To establish as many elementary schools as were wanted was impossible; and the most simple, as well as the most *effectual* thing to do, was to receive the elder children in the Institutions, and to send them back, after one, two, or three years' good training, to teach the younger children of their own families, and perhaps even the parents.

It must be stated, moreover, that none of the pupils, however poor, are admitted completely free of charge. Some pay for the whole of the tuition and board, others for half, and others one-fourth. The results have been most gratifying.

Mention must also be made of the Mission Press, established through the efforts of a few friends at the beginning of 1851, and then taken under the charge of the Mission. A weekly periodical was started, *Le Semeur Canadien*, which met with considerable success. It was the only possible means for the missionaries to refute the arguments and calumnies of the French Canadian priesthood, since no French paper would then have opened its columns to the defence of Protestantism.

This paper is now extensively read; and we have reason to believe that it will do its part, under the blessing of God, toward the evangelisation of Canada.

It pleased the Lord in the year 1854 to open four or five more parishes to the labours of the missionaries, by the conversion of a very remarkable man, Mr. B. B., for several years the editor of a French political paper in Montreal. It is gratifying to know that the principal instrument of his conversion was our own periodical. Living on a small farm, in the midst of an agricultural population, he became the centre of an Agricultural Society for the improvement of the soil, and the heart and soul of a missionary agency. One of the converts of that neighbourhood, a venerable old man, named Poissant, left the Church of Rome when he was upwards of seventy years of age. His unblemished life as a Roman Catholic, his clear comprehension of the Gospel, and his devotedness to the cause of Christ as a Protestant, soon increased his influence as a Christian, and marked him out as a dangerous enemy to the Romish Church. One evening, as he was quietly reading the Bible in his house, with a colporteur, the house was mobbed by a dozen masked men. He was most cruelly beaten, and a few months after died of the effects of his wounds; suffering most intensely to the last, but with a faith and a heavenly joy which made him more than conqueror, through Him who loved him and had died for him.

Another opening was made in Quebec, in 1857, by the cruel treatment of a French Canadian colporteur. The Gospel had been occasionally preached in Quebec, the Bible had been read by a few, and a number of families had been visited by the missionaries; but still it remained quite closed against the truth. In 1857, a colporteur was assaulted in one of the streets of Quebec, and beaten almost to death by a band of working men, whose zeal had been kindled by the exhortations of the priests. Immediately after his recovery he desired to preach. The use of the English Baptist chapel was granted to him; and, to the astonishment of all, nearly a hundred French Canadians came to hear him. As he was a very illiterate man, and, though a good colporteur, not at all qualified to preach, other missionaries were called to speak publicly to those persons, who came there from various motives, some from curiosity, others to amuse themselves, and a few from a real desire to find the truth. Mr. Lafleur, and Mr. Normandeau especially, visited Quebec alternately to preach the Gospel to those inquirers, who at one time numbered more than two hundred—a large number for such a place as Quebec. The result of this movement was the formation of a small Baptist church, of living, devoted members, over which Mr. Normandeau, once a priest, presides.

Towards the end of the year 1857 it was rumoured that Mr. Chiniquy, whose history is now well known in this country, had incurred the displeasure of his bishop. In the beginning of 1858, a letter of his, in answer to the

threats of the bishop, was published in a French paper in Montreal. This letter became the occasion of a private correspondence between Mr. Chiniquy and one of the labourers of the Grande Ligne Mission, which continued for some months; after which the missionary visited Mr. Chiniquy at Ste. Anne, Illinois, and became intimately connected with his ensuing spiritual and ecclesiastical struggle, as well as with his final secession from the Church of Rome. He also had the privilege to take some part in that remarkable work of reformation among his fellow-countrymen settled in that western State of the Union.

In the course of a year nearly as many French Canadians left the Roman Catholic Church in those parts, as had left it in Canada since the commencement of the missionary work there twenty-four years ago; and the close connection existing between this happy result and the preparatory labours which had preceded it ought not to be overlooked.

And now it will be easily understood, from what is known of Mr. Chiniquy's former influence as a Roman Catholic priest in Canada, what is the state of mind of most Roman Catholics in that land. Popery has been shaken to its very foundation; the people are unsettled on the subject of religion; and if there ever was an auspicious moment to put forth new and vigorous efforts to spread the Gospel among that million of French Roman Catholics, it is the present moment, before they settle down again into careless indifference.

This missionary work extends over some forty parishes, every one of which contains French Canadian Protestant converts. Their number amounts to about 3,000, of whom 700 are formed into church fellowship. The Mission comprises twenty stations; it employs more than twenty labourers, eight as ministers (of whom six are the fruits of the Mission); others as evangelists, colporteurs, and teachers.

"I PRAYED TO GOD TO AVENGE ME OF DEATH."

ED. IRVING.

OUR beloved brother, Dr. Leechman, has suffered two of the most sorrowful bereavements at one time. His son was snatched away, and the affectionate mother was removed almost immediately. While bewailing our friend's desolate state, the following brief poem came in our way, and we would tenderly commend it to him, and to all other bereaved ministers.

"O death, thou keen, insulting enemy,
Here, kneeling lonely in this desolate room
I have pray'd sore to be avenged of thee
For this thy cruel deed; and from the gloom
Of the dark entrance-chamber of the tomb,
Now I go forth once more, from this sharp hour
To fight against thee, battling manfully
With that fell Prince, who gives thee all thy power;
And mighty is the arm which strengthens me!
Yet should I falter, and in conflict cower
To hide my bleeding heart, oh! then the thought
Of that sweet victim ravish'd from my side,
And Him who to redeem thy captive died,
Shall nerve my soul to combat as I ought."

THOS. WHYTEHEAD.

Reviews.

Tregelles's Greek Testament. (Printed for private circulation.)

It is now just three years since the First Part of this truly valuable work issued from the press. Within the last few weeks, the second part, completing the Gospels, has been placed in the hands of the subscribers.

The critical principles by which the learned editor is guided in the formation of his text have been already brought under the notice of the readers of this Magazine.* We may briefly repeat, however, that in the formation of his text it is exclusively *evidence*, and almost exclusively *ancient* evidence on which he relies, such evidence being derived from three main sources:—1st, Ancient *Manuscripts*, together with some which are "later in date, but old in text; 2nd, Ancient *Versions*, including all that were in existence up to the seventh century of our era; and 3rd, *Citations* from the early Fathers, that is, all down to the time of Eusebius. The general principle that the text of the Greek Testament should be settled by an appeal to ancient, rather than modern authorities, is sanctioned by the weighty names of Ximenes, Erasmus, Beza; who all *supposed* and boasted that they used ancient MSS. in preparing their editions, though the modern editor has access to codices far more ancient;—of Mill and Bentley, Griesbach, Lachmann, and Tischendorff. Indeed, there are very few critics of any note who would, with Wetstenf, maintain the opposite principle, that such readings should be adopted as the mere numerical preponderance of MSS. should support. But Tregelles goes further than most critics, in wholly rejecting the evidence of mdern MSS., unless there is reason to believe that they have been copied from every early ones. That he makes this exception seems not to be commonly known; yet he quotes on every page of his Greek Testament the Codex Basiliensis (1), the Codex Colbertinus (33), and the Codex Leicestrensis (69), except where either of them is defective; and these are cursive and comparatively recent manuscripts, but containing evidently an ancient text. Still, to quote the words of Dean Alford, "Dr. Tregelles represents the strong diplomatic principle of adjusting the text, as opposed to the application of all subjective considerations to the readings of the most ancient MSS." (Our readers will not forget that Tregelles appeals to Versions and Citations as well as Manuscripts—"a three-fold cord of testimony," as he calls it. But let that pass.) We cherish a firm conviction that this "strong diplomatic principle" is the only sound one. Alford, indeed contends that "critical judgment must come in." Doubtless it must; but only to decide *according to evidence*. It seems to us that no rule of criticism, can be more unsafe than that on which any reading, though supported by overwhelming evidence, is to be rejected because the critic deems it "repugnant to the course of the Apostle's argument." What can be a more egregious inversion of the right order of things than first to decide what is the Apostle's *meaning*, and afterwards, what are his *words*? Yet this is, in plain English, what Alford and critics of that school do; what Tregelles refuses to do. It may, indeed, be done in dealing with the classical authors, in which case there is far less manuscript authority, and the interests involved are so much less weighty; and so conjectural emendation is allowable there. But these are hazardous modes of proceeding,—certainly too hazardous to be tolerated in dealing with *God's* word.

Yet even those who adopt the views of the "paradiplomatic" editor, will acknowledge the great value of an edition such as the one now before us, as giving far more fully and accurately than any other *all* the authorities (within certain well-defined limits) both for and against any particular reading. Every reader is thus enabled to form a judgment for himself—a task which every student of theology should be ambitious of undertaking, being careful first to qualify himself for it, and remembering the words of Bishop Marsh: "Critical editions are intended only for men who are acquainted with the subject; and

* See Bapt. Mag. for March, 1858, pp. 166, *seq.*

those who are ignorant of it should be initiated in the science before they presume to form a judgment."

The part now before us contains the Gospels of Luke and John. For these the editor has been able to use, in addition to the critical materials which he had before at his command, Cardinal Mai's edition of the Vatican MS. (B), and in part also the second edition of the same, which has undergone considerable emendation. The MS. itself is one of the very few uncial MSS. in Europe which Dr. Tregelles has not himself collated. When at Rome, though aided by the most influential introductions, he could only obtain permission to examine the MS., not to collate it. He was compelled, therefore, until the text of the MS. was printed and published, to use only the inexact and often mutually contradictory collations of Bentley, Birch, and Bartolocci.

Some little use has also been made of such scanty information as the literary world has as yet received concerning the readings of that very ancient MS. (the Codex Sinaiticus), which Tischendorff found in the monastery of St. Catherine, on Mount Sinai. This MS. is now in the imperial library of St. Petersburgh, where its discoverer is engaged in preparing it for publication.

A third MS. named in Tregelles's list of authorities is the valuable though fragmentary palimpsest, the Codex Tacynthius, containing large portions of the first eleven chapters of Luke. No preceding editor of the Greek Testament has made use of it, for the simple reason that the MS. was utterly unknown. Only Dr. de Lagarde, of Berlin, knew of its existence, having discovered it many years ago, when he was on a visit to England, and he named it in a letter to Dr. Tregelles. The latter has since prepared it for the press; the text has been all in print for some months; the editor's duty has been fully performed; but there is a cause of delay somewhere. We hope, however, ere long to be able to introduce it to our readers.

We have only further to add, while cordially recommending Tregelles's Greek Testament to biblical students, that, though not yet published, it can be obtained from Bagster's.

The Penitent's Prayer: a Practical Exposition of the Fifty-first Psalm. By the Rev. THOMAS ALEXANDER, M.A., Chelsea. London: James Nisbet & Co., 21, Berners Street. Crown 8vo., pp. 293. 3s. 6d., cloth.

THE lovers of old-fashioned divinity will be delighted with this book. The mind of the writer is evidently thoroughly imbued with the productions of the Puritan fathers; he has caught their spirit, and their influence on his modes of expression may be traced. Of everything that could help him in this exposition he has availed himself; and it abounds with valuable quotations from writings within the reach of comparatively few of our readers. It is also enriched by a collection of poetical paraphrases of the Psalm, some of which possess much pathos and beauty. There is perhaps no portion of Holy Scripture more precious to the believer, or more expressive of his feelings and desires, than the fifty-first Psalm. Most Christians have found their consciences quickened, and their heart sustained, comforted, and cleansed by its perusal; and to most this exposition will prove welcome. It is thoroughly evangelical; on the leading doctrines of the Gospel it gives no uncertain sound; and it clearly and prominently sets forth the BLOOD of Christ as that by which alone remission of sin can be obtained. At the same time it is eminently practical, and calculated to induce conviction of sin.

In these days, when professing Christians are so sensitive to the "offence of the cross," and so many, who call themselves evangelical, ignore, if they do not deny, the atonement of Christ effected by the shedding of his blood as a sacrifice for sin, it is refreshing to light upon such paragraphs as the following in the chapter on the seventh verse, "Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow."

"The Hebrew word rendered 'purge,' is often used in connection with the sacrifices and offerings for sin, and indeed is hardly ever properly otherwise used. It is no straining of the word, but simply bringing out its obvious meaning, to say that the idea in the

Psalmist's mind was not, Wash me with water, but, Wash me with blood. It is a sacrificial cleansing. It is not ordinary washing, but blood-washing. It implies and involves an atonement; it sees substitution, life substituted for my life, that life taken, the blood shed, and applied. The word 'purge' by itself would mean all that. It is not recondite; and so it is not by straining and tugging that you get all that out of it; but all that lies on its surface, and would naturally suggest itself to a Hebrew heart, so soon as the word fell on a Hebrew ear. When the hyssop is added, there can be no mistake possible. Now he is suggesting more definite thoughts still. Now there rise up to a Hebrew mind, at the very mention of this word, thoughts of that dark night when first his fathers came out of Egypt. He sees some venerable sire of his race coming forth of his own door; a bason is in his hand, full of the blood of the lamb, the paschal lamb; he sees him solemnly dip his hyssop-bunch into the blood, and lifting eye and hand to heaven, strike it on the lintel, and on each side-post of his door. What does this mean? It means that when the destroying angel comes, and he is surely coming, his eye will see, and his hand will be arrested by that blood of the slain lamb, and the household will be safe."

The following passage on confession of sin is both striking and powerful:—

"Confession of sin is no easy work. It is hard work for a strong, hale, healthy, hearty man. It is work for a day of grace, and life, and health; it is not work for a day of death. It implies conviction, and contrition, and conversion. It is not a mere ramble of words, in a set form of speech. It is the heart feeling sin and its guilt before God; loathing the touch of the hateful thing, as the very pollution of the soul; and it is a lowly, shamefaced acknowledgment of all this evil as done against God. It is not work for a sick man at all. It needs strength of body as well as of mind. When the body is weak and wasted, it communicates its condition to the soul. And in a state of bodily prostration, real confession of sin becomes nearly impossible. It is a cruel shame to both body and soul, to God and to man, to put it off till a day of weakness—a day that may never come, even were it a fitting day. It is no easy matter. 'For my part,' says Bunyan, 'I find it no easy matter to confess sin unto God. It would seem as if the whole heaven were brass, and the earth iron beneath my feet. I often can do little more, when oppressed with a sense of my sinfulness before God, than roll in the dust, and cry out, "God be merciful to me a sinner."'"

We will conclude with citing Mr. Alexander's opinion of German theological literature;—

"While I am about it, I may as well state my opinion of Hengstenberg's book on the Psalms. I can only say I have derived little profit from it. Sometimes one gets a help to the structure, what I might call the osteology of a psalm from him; but the bones are very dry, and not always very clean. There is a great show of criticism, and there are some good hints; but, as a whole, it is exceedingly profitless study for a man who wants edification to his own soul, that he may edify the souls of others. The cry, "Oh, my leanness, my leanness," need be ever in one's mouth if no better nourishment for the heart can be had than this. I would not give one good page of a thorough old Puritan divine for a whole volume of such comments. As a general rule, I find it so with nearly all other German theological books that come my way."

Brief Notices.

The Remarkable Scenes of the Bible. By Rev. HUGH HUGHES, D.D. James Blackwood, Paternoster Row.—A geographical and historical review of spots which have become famous, as the scenes of Scripture narrative. Twenty-three chapters are devoted to as many noted places. After describing the situation of each spot as nearly as it can be determined by the aid of modern research, the author gives a spirited sketch of the events which have fixed their indelible marks upon it, and draws from them impressive practical lessons. The book is written in an enlightened spirit, is entirely free from the neological tendencies of the age, and on almost every page directs the reader to Him "who himself bare our sins in his own body on the tree."

We, of course, cannot subscribe to the sentiments expressed on the subjects of baptism and church membership; we could have wished, too, that the powerful appeals addressed to all classes, had been accompanied with a more distinct recognition of the agency of the Holy Spirit as the source of life and holiness, to the Church of Christ.

The Simplicity of Faith. James Nisbet & Co.—We more admire the sisterly affection which dictated this memoir than the judgment which determined on publishing it. Instances of hopeful conversion within but a few days of death often prove safe and valuable sources of consolation to pious relatives; but is it wise to hold them up to the world as bright examples of faith? We regret that this narrative does

not sufficiently point out the sinfulness and danger of neglecting the great salvation. Our old divines, when speaking of the Saviour's promise to the dying malefactor, were wont to say, *One* such case is recorded in the Gospels that none might despair; and *but* one, that none might presume.

Harry, the Sailor Boy. Religious Tract Society.—An excellent book for children. The author is well versed in nautical science and phrase. He has admirably succeeded in the somewhat difficult task of teaching essential truths, without in the least diminishing the interest of an entertaining story.

The Star in the East. By Miss A. M. Barney. John F. Shaw and Co.—A valuable summary of the progress of the Church Missionary Society in India; especially in the Presidency of Bengal, the North-West Provinces, and the Punjaub. Missionary records such as these cannot fail of usefulness. The small volume before us is skilfully compiled, and presents, in an attractive form, facts well calculated to gladden the hearts and stimulate the efforts of those whose daily prayer is, "Thy kingdom come."

Honourable mention is made of (to use the words of the preface) "the great Baptist Triumvirate of Serampore." But although the scenes of the most successful labours of recent Baptist Missionaries are frequently referred to, our brethren are not mentioned.

Cottage Readings in Biography. Religious Tract Society.—A beautiful little volume, in large clear type, consisting of a judicious abridgment of the memoirs of Hugh Miller, the Christian Geologist; of James Montgomery, the Devout Poet of Sheffield; of Sarah Martin, the Eminent Prison Missionary of Yarmouth; and that of Louisa Schepler, for fifty-nine years the faithful servant of the good pastor of Ban de la Roche. Thanks to the modern educational pioneers, readers of such a book can now be found in many of our cottages.

Lessons from Life. Religious Tract Society.— Abridged Memoirs of John Kitto, The Bethune Brothers, Elizabeth Fry, Daniel Wheeler, and Henry Martyn. Money spent in the gratuitous circulation of this little book would be well invested.

Unchanging Love; or, The Final Perseverance of all Believers in Christ Jesus. By William O'Neill. H. J. Tresidder.—Why should so good a book be printed on such vile paper? We are very sorry for the author, for his little work is of the most valuable kind; and all who desire to see the solid, Scriptural grounds for the doctrine of final perseverance should purchase it at once. If the book were got up by the printer one-tenth as well as by the author, we would advise every minister to circulate it among his congregation, for such books are greatly needed in these perilous times.

Mists and Shadows. By George E. Sargent, Author of the Marsdens, &c. London: H. J. Tresidder.—These Mists and Shadows are professedly the dimness which, in the course of time, gathers around the early events of a personal history. The tale is well written, the plot by no means contemptible, and the tendency free from objection: our young people will no doubt regard it as a welcome addition to their bookshelves. We do not think the worse of it because religious subjects are not obtruded, for Divine truth is, in our judgment, far too sacred to endure the light and superficial handling of writers of fiction.

The Black Ship; with other Allegories and Parables. By the Author of Tales and Sketches of Christian Life, &c. London: J. Nisbet & Co.—Exceedingly well printed and got up, and forming a very handsome little volume, full of religious truth. We doubt, however, if these allegories will prove *very* interesting to young children; but it is certain that, by whomsoever they may be read, they are calculated to be useful in the highest sense.

Sunshine and Shadow. By A. P. Carter. London: S. W. Partridge. — It is truly refreshing to find poetry in a volume of religious versification. There is a style here that is quite a relief from the solemn platitudes of pious mediocrity; and what is still better in these days of frosty and unintelligible song, you can make out the author's meaning — a very difficult matter with certain minstrels of some renown. Here our commendation must terminate. Rhymes and measures are not by any means perfect, and beauties are too few and far between for a solid and permanent reputation. Still, those who love poetry may find entertainment in these pages, not unworthy of a cultivated taste.

The Church and the Sunday School; or, Mutual Claims and Obligations. A Paper read before the Congregational Union of England and Wales, at Blackburn, September 27th, 1860. By Charles Reed. London: Jackson and Walford.—Whenever our friend Mr. Charles Reed speaks or writes, we are sure of something worthy of our attention. This brief tract contains views which the friends of Sunday Schools will read with advantage. Some topics, indeed, that are here adverted to, are of an importance that cannot be over estimated. We cordially thank

Mr. Reed for his enunciation of principles in which we fully concur.

All Things New: a New Year's Story for the Young. London: H. J. Tresidder. 1860.—If brevity be the soul of wit, then this Story must be witty, for it is very brief. And if simplicity be a valuable quality in writing for the young, the author has here achieved a complete success. He comes quite down to the level of a childish capacity. We have no doubt this will be regarded as a good Sunday School reward book.

A Trophy of Grace; or, a Memoir of W. P. Petvin. By C. A. PORTER. London: H. J. Tresidder.—If this memoir had been printed for private circulation among friends, it would have been far better. Such trophies of Divine grace are not so very rare, that this particular case should be made known in all the Churches. We hope that we have among us many youths of seventeen and eighteen years of age, who are giving like evidences of genuine piety. In our judgment, the publication of a memoir can only be justified in extraordinary instances, and certainly, these sixty-three pages discover nothing which gives them a claim on our attention.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

VERNON CHAPEL, PENTONVILLE.—This chapel, having been taken by the Rev. Standen Pearce and his friends, was re-opened on the 20th Feb. Sermons were preached by the Revs. W. Landels and J. Stoughton. On the following Lord's day the Rev. T. E. Thoresby and S. Pearce preached.

LLANFAIR.—The anniversary was held on 19th and 20th Feb. The Revs. R. Roberts, W. Roberts, J. A. Parry, and D. H. Rees, conducted the services.

BILSTON.—On Lord's day, March 10th, the Rev. J. Spurgeon (father of Rev. C. H. Spurgeon) preached to large and deeply interested audiences, and on the following Tuesday presided at a tea-meeting attended by more than 500 persons. Addresses were delivered by the Revs. W. Jackson, the pastor, J. W. Bain, N. W. Stafford, W. Baylis, J. Pool, J. Davies, and J. Kirton. An encouraging report was given of the prosperity of the church.

NEWBRIDGE, MON.—A new chapel for the English Baptists was opened here on the 4th and 5th of March. The Revs. Dr. Thomas, D. Morgan, J. Evans, J. Smith, and E. Thomas, preached. This church has been formed of converts brought to the Saviour by a special service in English, held in the old Welsh chapel.

RECOGNITION AND ORDINATION SERVICES.

HULL.—On the 5th of February the Rev. E. Bailey was publicly recognised as pastor of the church in Salthouse-lane. Mr. Bailey commenced his pastorate by preaching the sermons commemorative of the 103rd anniversary of Salthouse-lane Chapel.

NEWTOWN, EBBW VALE.—On the 26th of February the Rev. James Watts was recognised as pastor of the new English church here. The Rev. T. Roberts, A. Tovey, and L. Jones, engaged in the services. We earnestly desire much success for this new cause. The district is a populous one, and such extensions are greatly needed.

CUPAR, FIFE.—The Rev. D. B. Joseph, late of Bootle, was recognised as pastor of the English Baptist Church on the 4th of March. The Revs. F. Trestrail, J. Cochrane, J. Laird, J. Runken, and W. Burnet, delivered addresses suitable to the occasion.

WEST BROMWICH.—On the 11th of March the Rev. T. Hanson, late of Idle, Yorks., was recognised as the pastor of Bethel Chapel. The Revs. H. J. Betts, R. Nightingale, J. Maurice, W. Jackson, W. Varley, J. Yeovill, and B. C. Young, delivered addresses.

PRESENTATIONS.

February 6. The Rev. T. Hanson; a timepiece and inkstand, on the occasion of his leaving Idle, Yorkshire, for West Bromwich.

February 15. The Rev. G. C. Catterall, of Horsforth, Yorkshire; a purse of sovereigns, by members of the church and congregation.

February 18. The Rev. J. W. Blackmore; a timepiece and books, on the occasion of his leaving Prince Risborough.

February 18. The Rev. B. Arthur Coate, Oxon.; a purse of sovereigns, by members of the church and congregation.

February 28. The Rev. P. Dickerson, Little Alie-street, London; a purse of sovereigns, as a token of regard from the church and congregation.

February 26. Messrs. Ward and Lenton, late deacons of Princes Street Chapel, Northampton; a timepiece and family Bible, for long and faithful services.

March 15. Rev. J. Mansfield, Rothesay, N.B.; a purse of sovereigns, from the church and congregation.

MINISTERIAL CHANGES.

The Rev. James Malcolm, from Leicester, to Wellington-street, Luton.—The Rev. E. Bailey, from Melbourne, Cambridgeshire, to Salthouse-lane, Hull.—The Rev. D. Davies, from Narbeth to Pembroke.—The Rev. T. R. Stevenson, from Burnley to Harlow.—The Rev. G. H. Davies, from Andover to Houghton Regis.—The Rev. W. S. Barringer has signified to the church at Blandford-street his intention of resigning the pastorate, and is open to invitation. Address, 11, Albert-terrace, Richmond-road, Bayswater.—The Rev. A. Tilly has resigned the pastorate of Bethany Chapel, Cardiff.—The Rev. W. Woods has resigned the pastorate of the church at Swaffham.—The Rev. D. B. Joseph, from Bootle to Cupar, Fife.—The Rev. J. Crofts, from Birchington to St. Peter's, Kent.—The Rev. E. F. Quant has resigned the pastorate of the church meeting in Irwell-terrace, Bacup.

MISCELLANEOUS.

RHYL, N. WALES.—The Baptist cause labours under great disadvantage here, the chapel being far too small and inconvenient, especially in the summer, when thousands of visitors from different parts of England visit the place. A better and a more commodious chapel is therefore much wanted. To overcome this inconvenience in the next summer, and to meet the requirements of the English visitors, the beautiful Town-hall has been secured for twelve months on the Lord's day, and one of the brethren will give lodgings gratis to brethren in the ministry who will come to supply the English cause. Any brother who inclines to visit Rhyl may correspond with the Rev. J. G. Owen, Baptist minister.

On Friday, the 8th of March, the Rev. George Hake, late vicar of Chilvers Coton, Warwickshire, having seceded from the Church of England, was baptized by the Rev. D. Payn, minister of Warwick-street Chapel, Leamington. Mr. Hake, in his future labours, does not wish to identify himself with any particular body of Dissenters, but intends to occupy an independent position in the Lord's work.

RECENT DEATHS.

REV. JONATHAN GEORGE.

On Tuesday, Jan. 15, the Rev. Jonathan George, of Arthur-street chapel, Walworth, was interred in the cemetery at Peckham. A preparatory service was held at the chapel at which the Revs. W. Tiddy, W. Howieson, and C. H. Spurgeon, took part. An address was delivered at the cemetery by the Rev. Dr. Steane, and prayer was offered at the grave by the Rev. G. Rogers. A large concourse from all classes in the vicinity attended on both occasions.

Mr. George was born at Neath, near Swansea, where his father became a preacher, and removed from thence to Shouldham-street, London. His son Jonathan was at that time about thirteen years of age. He had not long become the subject of religious impressions before he panted to make known to others the truths which were precious to his own soul. His first sermon was preached at Chelmsford. He became a settled pastor first at Harrow, and married the daughter of the individual by whom a Dissenting interest was first established in that place. After continuing there seven years, he removed to Harlington, where he laboured with increasing prosperity and usefulness twelve years. He then undertook the charge of a small congregation at Horsely-street, Walworth, where amidst a dense and neglected population he found an appropriate sphere for his zeal. Here his labours were greatly blessed, which led to the erection of a handsome building upon a much larger scale. Having lived to see the new chapel filled, the church flourishing, and by far the greater part of the debt upon the building defrayed, his health began to fail; and after frequent temporary retirements from his work, he lingered for some weeks on the bed of death, and expired in the fifty-seventh year of his age. He had been in Walworth about thirteen years, during which time he gained the respect and esteem of all parties. He was principally self-taught. He had clear and consistent views of the doctrines of grace, which he proclaimed with great energy, and adorned by his life. His was a striking exemplification of an earnest ministry. Two funeral sermons were preached on the occasion at Arthur-street; one in the morning by Dr. Steane, and the other in the evening, by the Rev. G. Rogers. These, together with the addresses on the day of the funeral, we understand, are announced for publication.

MR. JOHN SPENCER.

THE subject of this biographical notice was born at Keyston, Hunts, in 1787, and closed a long and honourable career in the place of his birth, June 26th, 1860, just as he had completed his seventy-third year. Retiring and unostentatious in his habits, and spending his days in a secluded and quiet village, the life of Mr. Spencer was not distinguished by many remarkable or striking incidents; in the sphere of labour in which Providence had cast his lot, he was, it is believed, "a servant of God and of his generation;" and having fulfilled his course by the Divine will, he fell asleep in the Lord. It was Mr. Spencer's privilege to be the child of parents who brought him up in the nurture and admonition of the Lord. His father, though nominally a Churchman, was a frequent attendant upon the ministry of Nonconformists, and had a pew in the chapel at Thrapston, whither his son was often accustomed to accompany him. Here he became acquainted in early life with some of the most eminent Nonconformist divines of that day, among whom were Robert Hall, Fuller, Toller, and others, for whose memory he cherished a profound veneration.

It happened about the year 1811, a gentleman, a member of the Baptist Church at Thrapston, going to reside at Bythorne, near Keyston, a chapel, mainly by his efforts, was erected in that village, a congregation was gathered, and a church eventually formed. Mr. Spencer was one of the early members of that society, and during forty years—thirty of which he sustained the office of Deacon—he laboured assiduously to promote its interests.

The gentleman with whom the Baptist Church at Bythorne had chiefly originated did not remain many years to foster the interest which he had been instrumental in raising. He was removed to a distant locality, and upon our friend, from that time, devolved to a considerable extent the duty of caring for this infant cause. And to his varied efforts, judicious counsels, and steady support, is doubtless owing, under God, in no inconsiderable degree, that measure of consistency and right moral influence, which this Church—always struggling with great difficulties—has been able to maintain. He was a very intelligent hearer of the word, and in some points of theological controversy which at the present time divide the religious world, he took a lively interest.

Prayer-meetings, the Sabbath-school and other efforts connected with the Church, all received a portion of his attention; his activity in relation to these was unabating until a few months prior to his decease. For the benefit chiefly of the labouring class, he had a small chapel fitted up upon his own premises, where for years past it had been customary, as opportunity offered, to hold an occasional service on the Sabbath-evening, the attendance upon which was sometimes very considerable.

Although firm in his adherence to what he regarded Scriptural views of truth and duty, he was a man of a thoroughly catholic spirit, rejoiced in the advancement of the cause of Christ, by whomsoever it was promoted, sympathised thoroughly in the labours and successes of our Christian and philanthropic institutions, and cultivated and displayed the spirit of Christian brotherhood towards all who love our Lord Jesus Christ in sincerity and truth; and hence, though a very decided Nonconformist, he was frequently visited, during his last prolonged illness, by the Rector and Curate of the parish in which he resided, the former of whom also preached an appropriate discourse on the occasion of his death.

A funeral sermon was also preached to a large audience, at his own request, by the Rev. Jas. Cubitt, of Thrapston, from 1 Tim. i. 15; and in the evening of the same day in the small chapel attached to his premises by the minister of Bythorne.

REV. E. R. HAMMOND.

Edward Ransom Hammond was born on the 17th of June, 1795, at Brettenham, near Bildeston, in the county of Suffolk, and had nearly attained to manhood before he knew his real character and condition—guilty and lost in the sight of God. In a letter to a friend he says:—"Being in London with a friend one Sunday evening, and near Maze Pond Chapel, we entered it, and heard Mr. (now Dr.) Hoby preach from Heb. xiii. 13. The word of God—the seed of the kingdom—that was preached by him that night I have never forgotten; and although the effect produced by it partially disappeared, it never quite forsook me. That night, for the first time in my life, did I really pray to my Father in heaven ere I retired to rest. My heart seemed softened, and felt humbled. But my vows and resolutions were again easily broken; nor was it until I became acquainted with and resident under the roof of a godly family that I was brought directly into contact with vital religion. Here a new era commenced with me." Some time after this, Mr. Hammond was baptized, and united to the church at Chatham, at that time under the pastorate of the Rev. W. G. Lewis, now of Cheltenham.

He became a zealous, active Sunday-school teacher, and an occasional preacher in some of the surrounding villages. In the year 1832, he was ordained pastor of the church in Clare, Suffolk. He thence removed to Ilford, in Essex. He there experienced great domestic sorrows in the loss of a beloved wife and four children, leaving him only one child, a daughter, who survives her father. Under these trials the Great Head of the Church was preparing his servant for more extended labours and usefulness. In 1841, the church in Romney Street, Westminster, chose him for their pastor. Many Christians of advanced experience have borne testimony to the value of his ministry during his labours there, and many sinners were converted to God. In 1847, Mr. Hammond accepted an invitation to visit West Malling, in Kent. Early in the following year he was publicly recognised as pastor of the Baptist church in that town. This was his crowning work. Here his labours were abundantly blessed; and here he finished his course. The church in this place, that was low and feeble, revived and increased under his ministry. The small chapel soon became insufficient, and was enlarged and made a beautiful and commodious place of worship. Encouraging Missionary and Tract Societies were formed, and a flourishing Sunday-school organised. But notwithstanding these promising fruits, circumstances occurred which compelled the pastor to resign, and leave the people who were bound to his heart. It was a severe blow, and felt by him nearly to his dying day. For some time after his resignation of his charge at Malling, Mr. Hammond still desired and sought for a pastorate elsewhere. He, however, whose thoughts are not as ours, nor his ways as our ways, determined otherwise for his servant. Other things, and better things, were in near reserve for him. He became the subject of intense bodily sufferings, which continued through several months, and then terminated peacefully on the 9th of May, 1860, when he had nearly attained sixty-five years of age.

The mortal remains of this minister of Christ were interred in the burial-ground attached to the chapel in Malling. The service was conducted by the Revs. P. Dickerson and R. Shindler. The funeral sermon was preached by the Rev. G. Wyard to a very large and attentive congregation on the following Lord's-day evening, May 20th, from the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith," &c., and, "Having a desire to depart and be with Christ."

Correspondence.

To the Editors of the Baptist Magazine.

MESSRS. EDITORS,—As the anniversaries of our Missionary Society are at hand, I desire to suggest to our friends in London, and the vicinity, that it would greatly add to the comfort and enjoyment of the ministers and friends who may favour us with their presence, if they will make arrangements for their hospitable reception, and invite them to become their guests during their stay in town. Especially would it add to the comfort of our ministerial brethren who may be engaged to preach on Lord's-day, the 21st of April, if they were invited by some members of the congregations to which they will minister, and care be taken that, in the interval of the services, they be received at some friend's dwelling. In some cases the lodgings of our ministerial brethren may be at a great distance from the chapel where they are called to preach, so that unless they are invited to a neighbouring house, they are likely to go without any refreshment or repose.

May I further suggest that our friends make the ensuing meetings matter for prayer, that they may be both profitable and helpful to the great cause of our Lord's kingdom? May there go forth from our assemblies a spirit of devotion, which, in its prayerfulness, may strengthen the hands of our missionaries, and bring down yet more abundant showers of Divine blessing upon the missionary field!

I remain yours very truly,

S. MORTON PETO.

London, March 14th, 1861.

SIR MORTON PETO'S DISSENTERS' BURIALS BILL.

TO THE BAPTIST CHURCHES THROUGHOUT THE KINGDOM.

Dear Brethren,—On behalf of the Committee of the Baptist Union, we invite your attention to the bill which has been

introduced into the House of Commons by Sir Morton Peto, Bart., M.P., for enabling Dissenters to bury their dead in parochial and other public burial grounds, with a religious service conducted by their own ministers. How necessary such an Act has long been, and how urgent it has of late been rendered by clerical refusals to bury unbaptized persons with the customary service, must be well known to you all; and the Committee cannot doubt the pleasure with which you will welcome this well-directed effort for the removal of a grievance which has been often and heavily felt. It is the wish of Sir Morton Peto that his movement within the House of Commons should be sustained by a movement without, and that numerous petitions should tell the Commons how extensively and how earnestly the relief he asks is desired. For themselves the Committee have adopted a petition; and they thus venture to recommend a similar step to you. As the second reading of the bill is fixed for the 24th of April, there will be sufficient time, if action be prompt, for the transmission of a large number of congregational petitions; and the Committee trust that their recommendation will receive a warm and universal concurrence. A form of petition and the needful directions will be found below; and the churches will kindly accept this public appeal, instead of a circular addressed privately to each pastor. On behalf of the Committee, we are, dear brethren,

Yours faithfully,

EDWARD STEANE, J. H. HINTON, } Secretaries.

London, March 18th, 1861.

FORM OF PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the undersigned members of a congregation of Protestant Dissenters of the Baptist Denomition meeting at ——

Sheweth,—That your petitioners are informed of the introduction into your Honourable House of a Bill to provide for the interment of Dissenters in parochial and other public burial grounds, with a religious service conducted by ministers chosen by the friends of the deceased.

That your petitioners have long and strongly felt the necessity for such a measure, in consequence of the attitude not unfrequently assumed by clerical incumbents in relation to the interment of Dissenters, and more especially in relation to the interment of persons unbaptized.

Your petitioners therefore pray your Honourable House to pass the said Bill into a law.

And your petitioners, &c.

Directions to be observed.

Every person whose name is attached should *sign his own name.*

At least one signature must be on the sheet of paper on which the petition is written. For other signatures several sheets of paper may be pasted or stitched together.

Every person may sign who attends, even occasionally, at the place of worship.

When completed, the petition should be folded up like a newspaper, and enclosed in an envelope open at both ends.

Petitions may be sent to any Member of Parliament, *post free*, if inscribed—"Petition to Parliament."

Petitions intended to support the second reading of Sir Morton Peto's Bill should be forwarded at the latest by the 22nd of April.

BAPTIST UNION, ANNUAL SESSION.

To the Editors of the Baptist Magazine.

Sir,—Kindly allow us, through your columns, to inform the brethren that the Forty-ninth Annual Session of the Baptist Union of Great Britain and Ireland will be held at the Mission House, 33, Moorgate Street, London, on Friday, April 19th, 1861. The Session will open in the forenoon, at ten o'clock, when an introductory discourse will be delivered by the Rev. A. Wiberg, of Stockholm; and the remainder of the morning will be devoted to brotherly conference and prayer. Refreshment will be provided at one o'clock, and the business of the Session transacted in the afternoon.

Yours faithfully,

EDWARD STEANE, J. H. HINTON, } Secretaries.

London, March 15th, 1861.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

To promote facility of reference, the Queries will in future be numbered. As we have not a few zealous co-operators in this department, well furnished with antiquarian zeal, we have reason to hope that we shall be able to elicit some of the hidden treasures of our early denominational history.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query No. V. p. 44.

Dr. Wayland is *not* correct in the supposition that no Baptist church in England has adopted Unitarian sentiments.

The original Baptist church at Trowbridge, Wilts., is Unitarian; and the adoption of those views led to the formation of the church now under the pastoral charge of the Rev. W. Barnes.

I believe, also, that the Unitarians at Dover are Baptists, and that they still practise immersion.

I should have replied last month, but I hoped some person would have noticed the query who could have given a fuller account of these churches. W. B. WEARING.

Swindon.

The extract from Dr. Wayland, in the January columns of "Notes and Queries," to the effect "that he had known no Baptist church, either in America or England, that had embraced Unitarian sentiments," appears to the present writer somewhat strange, as it seems to have done to the correspondent who cited the quotation, by the question which he appends.

We rejoice if, happily, America affords no instance thereof; but, unhappily, England does not confirm the persuasion; as it is generally known that the rise of the *New Connexion*, about ninety years since, sprung from the almost universal prevalence of anti-Trinitarian opinions through the churches of the General Baptist body. If we turn to the pages of *Ivimey*, we find the recurrence of such declensions repeatedly confirmed in some of our anciently most flourishing churches. As one, for present illustration, we would note Barbican, where the eminent *Gosnold* preached in Commonwealth days to a congregation of 3,000 persons, and was followed by Allen, Stennett, and others, till it foundered in a Gale (Dr. John).—See Ivimey's Hist. Eng. Baptists, vol. iv., book ii. "Whilst the Barbican church was evangelical in its principles," says the historian, "its ministers and members were the 'salt of the earth,' 'the lights of the world'; it was 'a city set on a hill which could not be hid'; what it has become through the corrupt leaven of Socinianism, its empty pews and deserted pulpit will tell the tale. This church, after existing 120 years, on the 5th of June, 1768, was dissolved; and twenty-seven members united with the church in Glasshouse Street, "probably being all who remained of a community once the most numerous of all the Baptist churches." With the church in Glasshouse Lane they lingered till 1780, when it became the asylum of other decayed and dispersed churches, and a new chapel was built in Moorfields, and opened under the ministry of Mr. Noble; of whom Ivimey says, "he is sufficiently correct in his sentiments as a Dissenter and a Baptist; in point of theological opinions he appears to have been an Arian, holding the supreme deity of the Father, and the subordinate deities of the Son and the Spirit." Dr. John Evans, the well-known author of "The History of Religious Denominations," subsequently occupied the pulpit; the place appearing to be the Ichabod of a portion of the London Baptists; "For," concludes the historian above quoted, "the meeting-house is now occupied by the remains of several churches."

February 16, 1861. T.W. (Burton.)

OLD CHURCH BOOKS.

Query No. XI., p. 172.

FIRST BAPTIST CHAPEL, LIVERPOOL.

In reply to one of the Queries in your March number, and as a supplement to the notices of the first Liverpool Baptists in your February number, I append a few extracts from the first Minute-book of the Baptist church in Liverpool.

The minutes commence on the 3rd Sept., 1772, with an expression of regret that for a long time previous they had been neglected; and a recapitulation of the circumstances connected with the formation of the church, similar to those related in your magazine for February last. In addition to those facts it is stated that on the 30th June, 1717, Mr. John Sedgfield was called to the pastoral charge; that he removed to Tottlebank the 26th of August, 1724; that on the 3rd of May, 1727, Mr. James Haworth was called to the pastoral office; that he died in 1728 or 1729; that on the 23rd August, 1730, Mr. John Turner became the pastor, and died in January, 1740, and was succeeded by Mr. John Johnson, who continued until 1746, when a division took place (as mentioned in my former paper). Mr. John Oulton, from Leominster, was settled as pastor in 1748 or 1749, and continued until 1765, when he was succeeded by Mr. Samuel Hall, who continued until 1771; and the next pastor was Mr. Samuel Medley, who continued from April, 1772, to 17th July, 1799, when he died.

There is much interesting matter in this old book, especially to Liverpool Baptists; but it would occupy too much of your space to extract minutes of the choice and ordination of ministers and deacons, in both cases the same form of services, three or four hours

long, with prayer and imposition of hands, being observed.

The prayerful spirit of dependence upon the Divine blessing, and the scrupulous regard to what was considered the primitive order and discipline of the church, which are conspicuous throughout these records of the proceedings of our fathers, are exceedingly interesting.

The following correspondence will be found an admirable example of truly Christian spirit and conduct. On 1st February, 1784, the following letter was received by Mr. Medley:—

"To the Church of Christ at Liverpool, under the pastoral care of the Rev. Mr. Samuel Medley, the deacons of the Church in Eagle Street, London, under the pastoral care of the Rev. Dr. Gifford, send Christian salutation.—Dearly beloved brethren, we doubt not of your being acquainted with the present situation of our church. Our aged and honoured pastor almost laid aside from his delightful work, we have for near two years been supplied by the occasional labours of sundry ministers, whose kind assistance we thankfully acknowledge, and also admire the goodness and care of God in thus supplying us; but as we are in a quite unsettled state, our desires have been led to a more settled one; and, therefore, make this application to you, to know if our church should agree to invite our brother Medley, that you, as a church, would consent to his removal to us; and this we are led to ask, not only from his originally belonging to us, but from that acceptance he has met in his occasional labours among us; but we did not choose to make any application to him or our church till we knew whether such application would meet your occurrence. That you and we may be directed, has been, and still is, the prayer of us, who beg leave to subscribe ourselves most affectionately yours in the bonds of the Gospel." (Signed by six deacons.)

This letter having been read to the church, every member signified a desire that the pastor should not leave them; and, at another meeting, after seeking the Lord by prayer, the following reply was approved and sent:—

"To the Deacons of the Church of Christ, in Eagle Street, London, under the pastoral care of the Rev. Dr. Gifford, the Church of Christ in Liverpool, under the pastoral care of our beloved brother in Christ, the Rev. Mr. Samuel Medley, send Christian salutation.—Dearly beloved brethren, your letter was duly received, giving an account of your aged pastor's incapacity for his Master's work, and desiring to know if the Church of Christ here would be willing to consent to the removal of their pastor to you if your church should agree to invite him. After the deacons here had perused and considered the weighty contents of your letter, they called the church together, to whom it was read, when it was agreed that a day should be set apart, and the church meet again to spread the matter before the Lord and the church, and our pastor to make known their thoughts respecting it. Yesterday, in the evening, being the time so agreed for the church to meet upon the solemn occasion, it was introduced by prayer; after which, our brother and pastor opened his mind in a very calm and serious way, and the deacons and the church made a discovery of their minds with somewhat of the same holy awe. At which time there appeared in the countenances of the church a trembling for the ark of God. The church had at a previous meeting, when desired to discover whether they chose their pastor to abide with them, lifted up all their hands for it, and at this time they seemed to lift up their hearts. As it is the will of Christ, the Great Head of the Church, we humbly hope both pastor and people wished to know, some remarks were made by the church upon the very particular appearance of God's providence, both concerning our first becoming acquainted with our dear pastor (who was not then known so much as by name), the cordial approbation of his labours and the unanimous call he had to settle with us, the witness God has borne ever since, more or less, to his labours for conversion and edification among us, and now at this time of trial the church continuing with one heart and voice to choose and cleave to him, are, we humbly hope, no small proof of it being the will of Christ that his servant should abide with us; and we trust that you will think the same. For these reasons, the Church of Christ here cannot believe it to be their duty to consent to the removal of their pastor; yet he has desired a little more time, to seek the Lord before he gives a final answer. We shall rejoice to hear that you are comfortably provided with a pastor after God's own heart, to feed you with knowledge and understanding. He is not unacquainted with your case. He is still Jehovah Jireh; and when he takes away an Elijah, he has always an Elisha ready to succeed. And that he may so appear for you, is the desire and earnest prayer of your unworthy but affectionate brethren, we hope, in Christ Jesus.

(Signed by four deacons.)

"Liverpool, 29th Feb., 1784."

The following is the excellent rejoinder of the Eagle Street church:—

"To the Church of Christ at Liverpool, under the pastoral care of the Rev. Mr. Medley, the Church of Christ in Eagle Street, London, under the pastoral care of the Rev. Dr. Gifford, sendeth Christian salutation.—Dearly beloved brethren, the favour of your letter came safe to hand, in answer to that sent by the deacons inquiring if your church would be willing to the removal of our dear brother Medley if our church should agree to invite him; and for your serious attention, speedy answer, mature deliberation, and providential account of Mr. Medley's coming amongst you, we are much obliged to you. Seeking the Lord by prayer for direction in so important an undertaking hath been our practice; our long acquaintance and strong affection for him led us to make the above inquiry. We acknowledge the lawful possession of the object is with you. We are happy in your happiness, and rejoice in your portion; and are glad that the great Bridegroom of the Church has made the path of duty so conspicuous, your meeting so unanimous, and conclusion so affectionate. The

knowledge of the Divine will is the grand object of our desires, and to be found in the path of duty. Had Providence so inclined your church as to have complied with the request of our deacons, we should have esteemed that as an opening for our friend and brother coming among us. As we wish to lay no temptations in the way, we hope the steps taken will not be a cause of lessening your love and esteem for your worthy pastor, but that it may be more strongly cemented together. Had the prospect of more general usefulness met your idea, we should have been happy in the renewal of our former connections. Your letter was read at our church meeting; and, from a firm persuasion of the truth of its contents, we cannot think of making any further request to you upon the present subject. We pray for your daily increase, and a continuance of brotherly love and mutual affection. May the Lord preserve the life of your worthy pastor, for the conversion of sinners and the comfort and confirmation of your souls; to hear of which will be an increasing pleasure to your affectionate brethren in the bonds of the Gospel.

(Signed, &c.)

"London, 1st April, 1784."

Hoping the above extracts will be pleasing and profitable to your readers,

I remain, yours very truly,

Liverpool, 15th March, 1861. J. U.

BOURTON-ON-THE-WATER, GLOUCESTERSHIRE.

In reply to Query XI. in the "Baptist Magazine" for March, I beg to say that the records of the Baptist church under my pastoral care, in this place, date from 1655. I am of your opinion, that this department may yield us some information we shall all be glad to have collected.

Allow me to say, while writing, that I have devoted much time and toil to the records of this church for many months past. I have been digging in this field for hid treasure until I have left no stone unturned. The result is a small volume now in the press, which I hope will soon be out. I am sure the facts are not entirely void of interest, and that is all I can say about it. There are very striking facts of the seventeenth century. A copy will be sent to you for review; and as a matter presenting some denominational interest, I shall be glad if you will give it an early notice—*i.e.*, if you can do so and not "*break all my bones.*" I trust we may find in many quarters the hidden treasures of our early denominational history.

Wishing you "the most Divine success,"

THOMAS BROOKS.

ALCESTER, WARWICKSHIRE.

In answer to a request made in your last number, I beg to state that the first recorded baptism in connection with the Baptist church here was in 1655. P. S. PHILPIN.

P.S.—The date of the formation of the church is 1640, but the early records are lost. P. S. P.

In answer to the Query in p. 172 of the "Baptist Magazine," No. II., I write to say that I have this day looked through the church books of Devonshire Square Chapel, (Rev. J. H. Hinton's) and find that the oldest minute book we possess bears date *March*, 1664. Mr. Owen, of the Library, Baptist Mission House, wishes me to intimate to you that he purposes, during the next or following month, to send for the Magazine a statement of dates and other matters connected with various old church books, now in the Mission House, which he thinks your readers will be interested in.

I remain, dear Sir, yours truly,

SAMUEL T. EVANS.

NEW QUERY.

XII.—*The Baptists of Hungary.* Among the records of the Quakers preserved in *Besse's Sufferings*, at p. 420 of the second volume, occurs the following notice of "*the Hottersche Brethren.*" *Query*—Is their history traceable to the present day?

In 1662, John Philly and William Moore, Quakers, while disseminating their principles in Austria and Hungary, write thus:—"We arrived on the 16th of the second month at Cutahort by the Hottersche Brethren, about a day's journey from Presburgh, in Hungaria, where we were pretty kindly entertained by some of them, and there I dealt some books among them which I had carried with me; and the next day I went alone to another family of them; and in my going thither, the Lord preserved me out of the hands of a wicked man whom I met without, who seeing me a stranger, would, it's like, have laid violent hands on me, or have knocked me on the head for my money, had not the Lord restrained him; and 'the Brethren' (so called) wondered I was preserved, for they could not go so far as to the next village but they were in danger. After we had some pretty good service among them, we got the names of some more of their families, and one of them was three hundred miles further, at a city called Pattock, in Upper Hungaria; but some of them would have dissuaded us from going any further, but rather only to have visited the families thereabouts, which I could have been free unto, but John was pressed to go forward, and I had not freedom to leave him,—he not having their language, which I had."

In a foot-note, this body of Baptists is thus described:—'These Hottersche Brethren were a kind of Baptists who lived in a community, having, like the primitive Christians, their goods and possessions in common. They also refused to swear or to fight, and dwelt by hundreds of them together in one family."

What their state and condition was at Pattock we do not learn; for though worthy John Philly and William Moore courageously set out in search of them, their further course was speedily arrested by priests and priest-ridden tyrants, who robbed them, racked them, threatened to burn them, and at last just suffered them to escape "with the skin of their teeth." "Taken from a letter written by the said William Moore to William Caton, dated at Amsterdam, in the eleventh month, 1663." J. W.

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1861.

WEDNESDAY, APRIL 17TH.

A Public Meeting will be held on behalf of the CHINA MISSION at John Street Chapel, Bedford Row, in the evening, at seven o'clock. J. C. Marshman, Esq., will take the Chair. The following gentlemen have kindly promised to take part in the meeting:—The Rev. Dr. Steane, Rev. W. G. Lewis, Jun., Rev. J. W. Taylor, of Ningpo, and the Rev. W. Landels.

THURSDAY, APRIL 18TH.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Angus will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at seven o'clock. Rev. J. Acworth, LL.D., is expected to take the Chair. The Revs. J. Wenger, of Calcutta, J. C. Pike, of Quorndon, T. E. Fuller, of Melksham, J. P. Carey, of Wolverhampton, J. C. Marshman, Esq., and E. B. Underhill, Esq., are expected to address the meeting.

LORD'S DAY, APRIL 21ST.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young...	... ...	Rev. W. Young
Battersea.....	Rev. R. P. Macmaster	Rev. I. M. Soule*	Rev. R. Johnston
Blackheath, Dacre Park.....	Rev. P. Dickerson	... ...	Rev. P. Dickerson
Blandford Street.....	Rev. J. Webb ...	... ...	Rev. D. Wassell
Bloomsbury.....	Rev. W. Rosevear	... ...	Rev. A. McLaren
Bow	Rev. W. Crowe...	... ...	Rev. W. P. Balfern
Brentford, Park Chapel	Rev. E. Hunt ...	... ...	Rev. E. Hunt
Brixton Hill	Rev. S. Manning	E. Corderoy, Esq.*	Rev. F. Bosworth
Brompton, Onslow Chapel, April 28th	Rev. J. A. Spurgeon	... ...	Rev. J. A. Spurgeon
Camberwell.....	Rev. J. C. Page...	Rev. J. C. Page*	Rev. J. Wenger
Ditto, Cottage Green	Rev. J. Sears ...	Rev. H. Capern*	Rev. H. Capern
Camberwell, Mansion House	Rev. W. K. Rowe	Rev. W. K. Rowe*	Rev. W. K. Rowe

PLACES.	MORNING.	AFTERNOON.	EVENING.
Camden Road	Rev. J. J. Brown	... ...	Rev. T. C. Page
Chelsea, Paradise Chapel ...	Rev. W. Hayward	... ...	Rev. D. Jennings
Church Street, Blackfriars...	Rev. W. Barker...	... ...	Rev. D. Jones
Commercial St., Whitechapel	Rev. A. A. Rees...	... ...	Rev. C. Stovel
Crayford	Rev. T. T. Gough	... ...	Rev. T. T. Gough
Dalston, Queen's Road	Rev. F. Edwards	... ...	Rev. W. Miall
Devonshire Square, April 7th	Lord Teynham...	... ...	Lord Teynham
Drayton, West	Rev. W. F. Smythe	... ...	Rev. W. F. Smythe
Edmonton, Lower (Rev. J. Edwards's)	Rev. J. B. Pike...	... ...	Rev. J. B. Pike
Edmonton, Lower			
Eldon Street (Welsh).....	Rev. B. Williams	... ...	Rev. B. Williams
Gray's Inn Road, Calthorpe Chapel	Rev. Dr. Wills...	... ...	Rev. J. Prichard
Greenwich, Lewisham Road	Rev. S. H. Booth	... ...	Rev. E. Dennett
Hackney	Rev. W. G. Lewis, jun.	Mr. H. M. Heath*	Rev. J. P. Chown
Do., Hampden Chapel ...	Rev. R. R. Finch	... ...	Rev. W. Barker
Hammersmith.....	Rev. C. Vince ...	Rev. Dr. Leechman*	Rev. J. W. Lance
Hampstead, Hollybush Hill			
Harlington	Rev. T. Peters ...	... ...	Rev. T. Peters ...
Harrow-on-the-Hill	Rev. J. P. Haddy	... ...	Rev. J. P. Haddy
Hawley Road	Rev. Dr. Gotch...	... ...	Rev. R. P. Macmaster
Henrietta Street	Mr. Vines	... ...	Mr. Vines
Highgate	Rev. J. Price	... ...	Rev. J. Price
Islington, Cross Street	Rev. F. Bosworth	... ...	Rev. W. Roseveare
John Street, Bedford Row...	Hon. and Rev. B. W. Noel.....	... ...	Hon. and Rev. B. W. Noel
Kennington, Charles Street, March 31st	Rev. C. Attwood	... ...	Rev. C. Attwood
Kensington, Hornton Street..	Rev. Dr. Evans...	... ...	Rev. J. Drew
Kingsgate Street	Rev. T. C. Page	... ...	Rev. E. Probert
Lee	Rev. J. Drew.....	... ...	Rev. S. H. Booth
Maze Pond	Rev. N. Haycroft	... ...	Rev. J. J. Brown
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	... ...	Rev. C. H. Spurgeon
New Park Street			
Norwood, Upper.....	Rev. S. A. Tipple	... ...	Rev. W. Upton
Peckham, Hill Street	Rev. J. H. Hill...	Rev. T. J. Cole*	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. D. Jennings	... ...	Rev. W. Hanson
Providence Chapel, Shoreditch	Rev. D. Wassell	... ...	Rev. H. J. Betts
Regent Street, Lambeth.....	Rev. James Davis	... ...	Rev. James Davis
Regent's Park Chapel.....	Rev. W. Landels	... ...	Rev. C. Vince
Rotherhithe, Midway Place...	Rev. T. W. Munns	... ...	Rev. D. Pledge

PLACES.	MORNING.	AFTERNOON.	EVENING.
Salters' Hall	Rev. R. Johnston	... ...	Rev. J. H. Hill
Shacklewell	Rev. E. Probert	Rev. J. H. Cooke*	Rev. J. H. Cooke
Shepherd's Bush, Oaklands	Rev. C. Shakspeare	... ...	Rev. C. Shakspeare
Shouldham Street	Rev. D. Pledge ...	... ...	Rev. A. Dyson
Spencer Place	Rev. A. W. Heritage	... ...	Rev. A. W. Heritage
Stratford Grove	Rev. J. W. Lance		
Tottenham	Rev. D. Jones ...	Rev. D. Jones*	Rev. F. Edwards
Trinity Street	Rev. A. Dyson ...	... ...	Rev. W. P. Tiddy
Uxbridge	Rev. T. F. Newman	... ...	Rev. T. F. Newman
Vernon Chapel	Rev. S. Pearce ...	... ...	Rev. S. Manning
Waltham Abbey	Rev. S. Murch ...	Rev. S. Murch*	Rev. S. Murch
Walworth, Arthur Street ...	Rev. H. J. Betts	... ...	Rev. S. A. Tipple
Do., Lion Street	Rev. J. P. Chown	... ...	Rev. N. Haycroft
Westbourne Grove	Rev. A. McLaren	Rev. W. G. Lewis, jun.	Rev. D. Katterns
Wild Street, Little	Rev. C. Woollacott	... ...	Rev. C. Woollacott
Woolwich, Queen Street ...	Rev. J. Teall	... ...	Rev. J. Teall
Do., Parson's Hill	Rev. W. Hanson	... ...	Rev. J. Webb

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 22ND.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth	Mr. Eastty.
Battersea	Rev. I. M. Soule.
Bloomsbury	Mr. James Benham.
Borough Road	Mr. R. Palmer and Mr. W. Tresidder.
Camden Road	Mr. Charles Reed.
Commercial Street, Whitechapel	Mr. Lindsey and Mr. Frederick Brown.
Cottage Green	Rev. H. Capern.
Cotton Street, Poplar	
Cross Street, Islington	Mr. Pattison.
Devonshire Square	Mr. H. Keen.
Denmark Place	Rev. J. C. Page.
Hammersmith	Rev. Dr. Leechman.
Hampden Chapel, Hackney	Mr. Rothery and Mr. Dafforne.
Highgate	Mr. John Templeton.
High Road, Lee	Mr. S. Jennings.
Kingsgate Street, Holborn	Mr. Allen and Mr. Coleman.
Lewisham Road	
Lion Street, Walworth	Rev. J. P. Chown.
Mare Street, Hackney	Mr. H. M. Heath.
Maze Pond	Mr. H. J. Tresidder and Mr. Price.
Midway Place, Deptford	Mr. Rabbeth.
New Park Street	Mr. C. E. Ogden.
Regent Street, Lambeth	Mr. Cryer.
Tottenham	Rev. D. Jones.
Vernon Square	Mr. Lambert and Mr. Crawley.
Westbourne Grove	Rev. W. G. Lewis.
Shacklewell	Rev. J. H. Cooke.

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton & Son, 21, Warwick Lane, at 3s. per 100.

TUESDAY, APRIL 23RD.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This Meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 24TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. H. Dowson, of Bradford, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society, will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. C. H. Spurgeon, of London, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 25TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which Sir S. M. Peto, Bart., M.P., has kindly consented to preside.

The Rev. E. Paxton Hood, of London; the Rev. T. C. Page, late of Madras; the Rev. R. Roberts, of London; and the Rev. H. Wilkinson, late of Orissa, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Earl of Shaftesbury is expected to preside. The Revs. J. P. Chown, J. C. Page, of Barisal, W. Landels, and Messrs. V. Bouhon and W. Baumann, are expected to take part in the proceedings.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

MEETING OF DISTRICT AND CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those District and Corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 22nd inst., at two o'clock precisely, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

APPEAL FOR CHINA.

Recent events in China, of an extraordinary nature, summon us to the solemn and prayerful consideration of our duty as Christians to that vast empire of idolatry and superstition. The cessation of the war between the allied forces and the Emperor of China, has been signalized by the mutual adoption of a treaty, which, among many secular advantages, opens the whole of the Imperial territories to Christian missionaries, on condition that the bearers of passports do not enter a city in the possession of the insurgents. On the other hand, the so-called rebels have overrun at least six provinces of the empire, containing a probable population of 30,000,000 of souls. They hold these immense territories against all the efforts of the Imperial forces, and in every part of them cast down the temples of the gods, break the idols into pieces, and displace the priests from their sanctuaries. They profess (with many errors) the religion of Christ, call all Christians brethren, and seek friendship with Europeans of every name ; in this last respect reversing the traditional policy of China.

For some years the progress of this remarkable revolution has been watched with the deepest interest and curiosity. It was known to have originated with an individual, who, in 1847, at Canton, received instruction in the Scriptures from the lips of Christian missionaries. By a series of events, very imperfectly known, a local insurrection has expanded into a revolution, which threatens the extinction of the Tartar dynasty. The author of it claims to have received a commission from heaven for this purpose, and everywhere commands the destruction of idolatry. Mingled with assertions that he has seen Christ, and held immediate communion with God, he yet teaches the unity of God, the Sonship of Christ, believes in the atoning sacrifice of the Saviour, and affirms the necessity of repentance and faith to salvation.

From intelligence recently received from our esteemed missionary, the Rev. H. Z. Kloekers, we learn that on the 6th of November last he left Shanghae, accompanied by the Rev. Griffith John, and two Chinese gentlemen. On the 18th they reached Nankin ; and for several days enjoyed frequent opportunities of conversation with the several subordinate chiefs of the Celestial King, by which designation the founder of the Revolution is known. In their interviews, there was found to exist, combined with much error, an extensive knowledge of the Scriptures. The main doctrines of Christianity were fully received. Some individuals were evidently the subjects of vital religion, spoke of Christ's merits as sufficient to cover all sin, and of his blood as efficacious to wash away all guilt.

In Nankin, the missionaries found idolatry entirely overthrown. Not an idol, or an idol temple, could be found. Opium and tobacco-smoking was prohibited, and spirit-drinking forbidden. The city was undergoing reconstruction and repair ; and there were signs, in reviving trade, and in the aspect of the people, of a settled civil government having displaced mere military command. Eighteen places for Christian worship had, moreover, been opened.

On the day of their departure, November 25th, the missionaries received an "Edict of Toleration," giving free access to Nankin, and to all the territories of the revolution, to missionaries of the Christian faith. It promises them every assistance, safe passage and residence in any town or part of the country, with entire freedom to preach the Gospel. China is everywhere open to the missionary. Pekin and Nankin, the two capitals of China, may become the scenes of missionary toil. The Imperialists *suffer* our efforts to evangelize the land ; the Revolutionists *invite* them. Is it not our duty to embrace to the utmost this wonderful opening, and to enter boldly into the door which Providence unfolds before us.

As yet, only two brethren are engaged by our society. Many are required. We shall not be thought too urgent if we entreat your assistance to send at least six as speedily as we may.

FREDERICK TRESTRAIL,
EDWARD B. UNDERHILL,
Secretaries.

FOREIGN INTELLIGENCE.

BENGAL.

SERAMPORE.

The Institution, under the superintendence of the Rev. J. Trafford, continues to increase in usefulness. The desks sent out by the Committee have been fixed, and a gallery that will hold some 120 children has been erected, the latter chiefly at the cost of resident friends of the Institution. Several native gentlemen very liberally added their contributions to the funds. The boys in the school also contributed about £5. "All this," says Mr. Dakin, "is very encouraging. We have not now to pay boys to attend our classes. They come gladly to us in great numbers, and their parents and guardians, though still zealous and bigoted Hindoos, are willing to show their appreciation of at least the educational portion of our work, by contributing money to further it." One native gentleman, however, after contributing, removed his son from the College, because he was taught the Scriptures, and had come to an age when the instruction might lead him to forsake the religion of his fathers for Christianity. Some Brahmins had succeeded in arousing the fears of the boy's father, and, contrary to his wish, the lad was sent to a Government school, where instruction in Christianity has no place. Happily such occurrences are few. The good feeling of the boys has further been shewn by their furnishing the large hall of the College with punkahs, at their own cost, and providing the necessary funds for the payment of the coolies who pull them.

It will be gratifying to many friends, if we mention that Mr. Dakin has recently married Miss Margaret Penney, the daughter of our late missionary Mr. Penney, and grand-daughter of Dr. Carey.

HOWRAH.

Mr. Morgan, in his letter dated August 7, 1860, furnishes us with the following interesting incident.

"'Cast thy bread upon the waters.'—A few days ago, a native brother incidentally mentioned to me the following particulars:—Ram died before you returned from England. When I heard he was ill, I went to see him; his wife and some people were present. Ram said, 'I should like to see Mr. Morgan once more; he supported me and my family for many years, and often spoke to me about spiritual matters; give him my best salaam: ask him to forgive my failings, and tell him that I die a Christian.' The native brother prayed, and when it was over, Ram said, as loud as he could, 'Lord Jesus, I commit my soul to thee.' The brother then asked him, 'Ram, do you confess before all these people that you are a Christian?' He replied, 'I do; and Jesus Christ is my only refuge.'

"Ram had been in my employ more than 18 years as a teacher, in one of our native schools. Great many boys had gone through his hands. He was much respected—knew the truths of Christianity well—often attended the native service, but always professed himself to be a votary of Hinduism. Therefore, in his case, the result of labour was unexpected. Several boys from Ram's school professed Christ in their dying hour. Some years ago, a poor man sent for me when dying, and did the same before several people. These events took place in the locality where the delivery of a Testament ended in conversion, and the founding of the Howrah Church."

DACCA.

In Eastern Bengal, our excellent itinerating missionary, the Rev. R. Bion, continues his indefatigable labours, sometimes discouraged at the slow appearance of saving results; at others sustained by hopeful appearances, and by the promises of God that the work of his servant shall "not be in vain in the Lord." In January and February, of 1860, he traversed the great districts of Dacca, Mymensing, and Sylhet. Here and there are found Hindoos who are con-

vinced of the truth, and are not afraid to stand by the side of the missionary confessing their belief in the Divinity of Christ before their Hindoo brethren; but most of them lack moral courage to be baptized into Christ, and to take up the reproach of the cross. Of a visit to Comillah Mr. Bion thus speaks:—

"I lately visited Comillah again, making a prolonged stay there. Our daily preaching in the bazaars was always attended to by large congregations. Most of the inhabitants are Mohammedans, but even they listened for some hours daily with apparent interest. Our labour there *appears* only of little fruit, but in reality the leaven is working. I had three of the townspeople, shopkeepers, in my boat for a private interview, and they certainly gave me much hope. Two of them seemed to be much concerned about their salvation, and we parted from each other with the hope that on my next visit they would be ready to profess Christ by baptism. Others would call our native brethren into their houses, and have there a regular controversy before numbers of Hindoos and Mohammedans. The English residents there, all Church of England people, but who never object to my preaching to them, have been very kind to me, and contributed something to our work there. Two of the best friends, with their families, have left the station, and will no more return to it."

Family affliction has much tried Mr. Bion of late, so as in some measure to hinder his several itineraries. The servant of Christ learns how true, in his case, is the experience of the first missionaries: "It is through much tribulation we must enter the kingdom of heaven."

NORTHERN INDIA.

AGRA.

Writing in the month of September, Mr. Gregson speaks of the fear of famine even then as imminent. Every article of food had risen to nine times its ordinary price. Since that time, the long continuation of dry weather has brought about the result feared, and great numbers of people are dying from want. The absence of roads, or other communications, greatly impedes the supply of food to the districts where the crops have failed.

Mr. Gregson is able, however, to speak very encouragingly of the progress of the Gospel. In the above-mentioned month he baptized three soldiers, and a young Government officer, lately arrived from England; and others were inquiring the way. A very interesting tea-meeting had been held by the soldiers, at which sixty persons were present, and certain gifts were presented to Mr. Hemmings and Mr. Gregson. During the subsequent service many were in tears.

"One young man especially was quite overcome, and rose and told us how great a sinner he had been, and concluded by earnestly beseeching us to tell him how he might escape from sin. He was directed to the Saviour of sinners, and is now, I believe, rejoicing in Christ. He is a candidate for baptism. Every night in the week twenty to thirty soldiers meet for prayer in the chapel. On Wednesday and Friday evenings when I preach, the attendance is from sixty to eighty, and on Sunday evenings our chapel is full, very few seats being unoccupied. The improvement in the congregation is not wholly owing to the increased attendance of soldiers. Other residents of the station have furnished their quota; and at present our prospects are if anything more pleasing than ever."

A few weeks later, Mr. Gregson reports that his English congregation continued exceedingly encouraging. Week evening services were also well attended. He says:

"One half of our congregation consists of soldiers. Last night, in a very full chapel, I had the pleasure of baptizing four Europeans, making a total of thirty-four Europeans and sixteen natives baptized in the chapel since the commencement of this year. One applicant for baptism died ere it could be administered, and one is now in hospital who would otherwise have been baptized last night. Our progress is the more encouraging for being gradual and steady. There have been no special services of any kind, but just the usual preaching of the Gospel, and for the last year and a-half it has been one course of slow but steady progress.

"Of course there has, as yet, been hardly time to see the result in most of the

baptisms we have had. Of those who have left us I have only heard of one who has fallen away, and he I was never satisfied with. He was a great talker, but had much scriptural knowledge, and whilst here conducted himself with propriety. After being away sometime on a station where there was no clergyman, he fell into gross sin, and from his subsequent conduct I fear he shows that he never knew the truth. Another, and the only other I baptized of that regiment, walked consistently to the end. Lately he was invalided, ordered to the hills, but died on his way in Agra. I attended him on his dying-bed, and was truly gratified to see his calm, intelligent, and hopeful trust in Christ. He died triumphantly in peace. This man was living in great sin up to the time he commenced attending our chapel about twelve months before his death. Is he not a brand plucked from the burning?

"Only two others whom I baptized have left the station. They have been away nine or ten months, and both, so far as I can learn, have remained steadfast. One, indeed, has made himself most active in originating a Bible-class and prayer-meeting, which are now, chiefly through his efforts, attended by twenty or thirty men. Of the great majority of those baptized here, I feel a confident hope that they are truly the subjects of Divine grace. Many afford most pleasing evidence of having experienced a decided change, and labour with great zeal and judgment for the good of others.

"In reference to native work, our Sunday congregations are good, and, considering the losses we have had by removals, I think very encouraging. We must have lost fifty or sixty hearers by removal from Agra, and yet our congregation is as good as ever, or nearly so. We have three or four inquirers who, I hope, may prove worthy of receiving baptism. I have transferred the meeting held in my own house on Monday evenings to the native chapel, and opened it to all the church, making it into a prayer-meeting for our own spiritual prosperity, and the general advancement of the Redeemer's cause. I do intensely long to see our native Christians advance in holiness.

"I preach every Sunday morning in the native chapel, and conduct this prayer-meeting, giving an address. Will you not pray for us and for all those native churches in India, that God's Spirit may rest upon and quicken us?"

Some correspondence has taken place with regard to supplying the friends in Allahabad with the ministry of the word. Since Mr. Williams' departure, there has been no regular worship maintained. But with the present demands on the funds of the Society, it is not possible to re-occupy this important sphere, unless the brethren in Allahabad are able to support a minister themselves. We shall be happy to hear that they have re-organised themselves as a church.

From a letter dated January 11th, we find that Mr. and Mrs. Rose had safely reached their destination, to the great joy of Mr. and Mrs. Gregson, whose labours need the help that these friends will afford. May Agra enjoy, under their united ministry, many marks of God's blessing.

CEYLON.

KANDY.

Early in the month of August, Mr. Carter went to Newera Ellia for the improvement of his health, and that of his family. He was much benefited by the change. Scarcely a house in which Singhalese is spoken was left unvisited, even the Roman Catholics receiving the missionary without apparent prejudice. Many betrayed great ignorance. One man said that no doubt he had original sin, and might occasionally have sinned unwittingly; but that he had never knowingly committed a sin in his life. The missionary entered his house, and after much discussion he at length admitted that he had sinned, and that his heart was bad.

Mr. Carter has received many proofs of his forthcoming lesson-books, one is especially adapted to facilitate the acquisition of Singhalese. The version of the New Testament is finished, and is in the press. He has especially endeavoured to bring the version as near to the original Greek as the difference of idiom will allow.

In Kandy, the Singhalese services have been continued by Mr. Carter, the students occasionally assisting. The labour has not been without reward. Under date, November 14th, Mr. Carter writes:—

"One is a Tamil man, whom I baptized in the lake on the first Sunday in October, and the other a Singhalese man, whom I also baptized in the lake on the first Sunday in this month. They were both, previously, Roman Catholics, and are striking instances of what the grace of God can and does do. The Tamil man was in the employ of a Roman Catholic priest on the coast of India, and meeting with a Tamil New Testament he read it, and, finding it disagree with the things he had been taught, went to his master, the priest, for a solution of his difficulties, and humbly besought him not to be offended at his inquiries, but to give him instruction and advice. The priest, finding it impossible to explain satisfactorily the discrepancies between the doctrines and practices of the Roman Catholic Church and the Word of truth, became angry, and ordered him either to submit to the authority of the Church, or lose his employment. He did the latter, and from that time became the object of every kind of annoyance which his relatives could devise; to escape which, and in consequence of their threatenings, he left all, and came to Ceylon. Here he first became acquainted with some members of the Church Missionary Society, and finally requested Mr. Hobbs, the excellent superintendent of the Tamil Coolie Mission, to baptize him and admit him to church fellowship. The former Mr. Hobbs declined to do, as he had already been baptized, and the latter alone did not satisfy the man. He therefore came to talk with us about the matter, and see if he could get us to accede to his request. He gave us his history, and told us he wanted to be baptized, because he could not, in the light of Scripture, regard that as baptism which the Roman Catholic priest had formerly administered to him; and that, apart from the many additions of the Roman Catholic Church to the ordinance to which he at first more particularly referred, he was now convinced that nothing but the immersion of the believer was baptism. He was working as a coolie at the time; and his knowledge of Scripture, and the correctness of his ideas on religious subjects, were something extraordinary. His simplicity of manner and his humility left little doubt on our minds that he was one of God's jewels. In the course of a few weeks, wanting a coolie, we invited him, thinking it would give us an opportunity to prove him. The trial was most satisfactory, and in about two months he was baptized. He has been with us ever since, and has proved a most excellent man, and in every way a trustworthy servant.

"The case of the Singhalese man is equally satisfactory, though it does not exhibit so strikingly a man's escape without human aid from chains and fetters in some respects stronger even than those of heathenism. He was first brought to question the claims of the Romish Church by a conversation with Juan de Silva, now at Gonawelle. Since then Romanism has been gradually losing its hold on him, but it was not till about six months ago that he became concerned for his personal safety, by conversation with the present students. He and another young man, whilst seeking salvation, sought earnestly to settle the question of Church authority. A clever man under whom they worked strove hard to keep them within the pale of the Church, and by various artifices, by writing to their relatives, by abuse of us '*Baptist lads*,' and by extolling the Romish Church, at length succeeded in persuading the latter young man to rest satisfied with the Church in which he was born. The other, Thomas Appoo, was not to be deterred, and in spite of the threat of disinheritance by his relatives, and all the other opposition he met, he persevered, found peace with God about four months since, and the Sunday before last made a public profession of faith. We want more cases like these."

WEST INDIES.

PUERTO PLATA.

Early in September, the Rev. W. Rycroft left Turk's Island, for a visit to this place, situated on the Spanish portion of the island of St. Domingo. Good congregations received the message of the Gospel, and the Spanish-speaking population received him with civility and attention, expressing itself in small presents and words of welcome. Some were found to be obtaining a livelihood through the instruction in sewing and knitting they had received in the mission school. After three or four weeks Mr. Rycroft, with Mrs. Rycroft, proceeded to the mountains, of which visit he gives the following account:—

"We were accompanied by our dear brethren Treadwell and Demerit, and our peon, or guide. We first visited our brethren at a place called Mono, where we held two services; after which eight inquirers for baptism were brought before us

for examination. The scenery around us was all charming and very majestic, calculated to elevate our thoughts to Him who is our Father, and whose works show that he can do all things; but the meeting of our little company of Christian friends, the solemn voice of prayer, and the attention given to God's Word, surpassed all, and made a deep impression on our souls.

"Having rested at the hospitable and very primitive house of one of our brethren, we rose before day, and, having taken a cup of coffee, mounted our horses, and hastened towards Caberet. The day just dawned as we commenced our journey. In it we had to cross large rivers, and to pass through places so beautiful, in tall, elegant palms and other trees, that a king might well choose such localities for his dwelling, though he might demur against dwelling in the huts which in places cover them. In this and most of the roads you pass through forests so thick with trees, where was never heard more than the tramp of horses, or the sound of the distant woodman's axe, that for miles you are shaded from the sun.

"For miles around the settlers were on the *qui vive* for our coming, and soon laid at our feet the emblems of their friendship in various productions of the country, welcome to weary travellers; while smiles and strong grasps of the hand—how strong!—presented la bienvenida, or welcome. We had no time to lose, and therefore very soon we commenced our religious duties. Our little plain chapel, beautifully situated, and surrounded by palm-trees, was soon filled with hearers who could not satisfy themselves with half-an-hour's discourse. Thus from two to three hours were occupied in preaching, expounding, and conversation.

"Some of our aged friends had walked thirteen miles to this service. The next day, being Wednesday, we started with our friends for Batty, some sixteen miles distant, where we were most cordially received. Our arrival was at the close of the day, and consequently, being expected, dinner was in preparation for us after the country's fashion—not only for us, but for a dozen more who had come a distance. Primitive hospitality reigned here; English, Spanish, and American sat down together—I being the only white for miles around, except my wife. The house, farm, and its comforts belong to one who has been the slave of an American, and have been raised exclusively by the hands of my friend, independent of all aid.

"Here we held service after dinner (eight o'clock p.m.), when two languages conveyed the Gospel to English and Spanish, renewing the same in the morning; after which we mounted again our horses, and returned to Caberet. The following day, Friday, all that could leave home came after us from Batty, when another service took place, after which the ordinance of the Lord's Supper was administered.

"Our good brother Sigue is doing all he can, and is respected of his neighbours and our brethren. His humble efforts have been rewarded by twelve candidates for church-fellowship and baptism. His fidelity has been tried by the offer of being made 'Headman.'

"Leaving Caberet at three a.m., we arrived in the evening at Puerto Plata, safe and sound."

The high rates paid for rent, and a favourable offer presenting itself, have led Mr. Rycroft to purchase a small house for £40. The prospects of the mission being encouraging, the Committee have sanctioned this outlay. But our brother is anxious to enlarge the house so as to render it fit both for a chapel and a school, and for this purpose £150 more will be required. He earnestly appeals to us to aid him in raising this sum. We most cheerfully commend the case to the liberality of our friends. The church in Puerto Plata numbers thirty-three members, and there are twenty inquirers. The prospects of this long unsettled country are now more peaceful, and the interest of the inhabitants in their missionary's work is shown by their having raised £20 towards the chapel, some of the money being cheerfully contributed by Roman Catholics.

BAHAMAS.

NEW PROVIDENCE.

Mr. Davey has communicated to us the incidents of the wrecking of a slaver on Abaco island, and the settlement in the Bahamas of the poor enslaved Africans released from bondage by this "act of God." The regulations adopted for their distribution among the inhabitants seem wise and just, and are adapted to secure the well-being of the folk thus thrown upon the kindness

of the people of the Bahamas. They are to be settled as apprentices, servants, or labourers. The persons taking them into employment must repay the Government the amount expended on clothing them. Children under thirteen years of age must have sufficient food and clothing provided for them; and on their reaching the age of sixteen, the current wages are to be paid to them. Their employers must also undertake to send them regularly to a Sunday-school. Africans above fifteen years of age are to have wages after two years' service. If ladies take the young girls into their service, they are not to discharge them until other situations have been found for them, except in cases of misconduct, or the interference of the public magistrate. Mr. Davey's letter is dated September 25th.

"Since you left the Bahamas, a slaver has been wrecked within this colony at Lanyard's Cay, between the Hole in the Wall and Cherokee Sounds, Abaco, and her cargo of living beings brought to this port. She was from Congo, and had nearly 400 slaves on board when taken, consisting of men, women, and children. They were of all ages, from the infant at the breast to persons in appearance of forty years of age. They lay off the public abutment in three wrecking schooners, nearly a whole day, in a state of nudity and disease—a revolting sight to many of the inhabitants. As soon as their arrival had become known, many of the Congoes [former settlers in New Providence] went to see them, inquiring from what locality they had come, and whether they knew anything about their relations. One woman found her own sister, and another her niece. Food and some rough clothing having been provided by the Government, they were ordered to Athol island, the quarantine station, which you will recollect from having been so near to it when beating in for the harbour on the last day of our voyage. They remained there seven or eight days.

"In the course of a fortnight the whole of them were disposed of, and a notice published to the effect that the arrangement which had been made would 'owe its permanent validity solely to the approval of her Majesty's Government.'

"After two distributions there were still several poor children left; we took two, a boy and a girl, their ages being set down at seven and twelve; so that though we had to purchase them, it will be evident that we shall only have to care for them until they can care for themselves.

"You will be pleased to hear that my chapel continues crowded to the doors on Sunday evenings, and that many inquirers are anxious to be baptized; but as I am now contemplating a visit to Andros Island, I cannot attend to either of those works at present. At one of the settlements on the island which I have named, there are seven or eight persons waiting for baptism. Thus does God encourage me in my work."

In January, Mr. Davey furnishes the following information:—

"Probably you are aware that we hold at the close of the year what is called a watch-night service. That service this year was particularly well attended, and was more than usually solemn. We held it as we always do, at Bethel; and seats had to be placed in the aisles for the accommodation of the people. Mr. Rae was with us, and gave a suitable address.

"Of the numerous inquirers that attend the classes, sixty have been coming to me weekly for about two months past as candidates for baptism. Their names were read to the church at our last church meeting, and approved. I have now formed them into classes for the purpose of instructing them 'out of the Scriptures' in the fundamental doctrines of the Christian faith."

Mr. Laroda, of San Salvador, informs us that he had baptized fifteen persons, and shortly anticipated the addition of six more to the churches under his care.

HOME PROCEEDINGS.

SINCE our last, the meetings in Scotland have been concluded by the Revs. F. Trestrail and J. C. Page. They were well attended, animated, and interesting. Mr. Underhill has been engaged at Wycombe, Tottenham, Loughton, Harlow, and Rayleigh. The Rev. E. Hewett has attended meetings in Chel-

tenham, Luton, and Dunstable, being assisted by Mr. Trestrail in the last. The Rev. T. Gould has kindly visited, with much acceptance, Gamlingay, Sandy, Bishops Stortford, and Hemel Hempstead. Our esteemed friend, the Rev. J. Wenger, has attended meetings at Newbury and Wantage, and the Rev. J. Wassell at Saffron Walden.

We direct special attention to the Appeal for China in an earlier page. The Committee at a recent meeting have determined, in consequence of the deeply interesting intelligence referred to, to request our missionaries, the Revs. H. Z. Kloekers and C. J. Hall, to go to Nankin, and, if it be found practicable, to commence a mission in that city, or wherever a favourable opening may be found in that locality.

The Rev. J. Jenkins will probably ere long make an additional appeal to our Welsh friends for assistance to complete the chapel at Tremel, which he has commenced to build.

A short time since a very interesting Report was laid before the Committee by the Rev. J. Wenger on the state of the Indian translations of the Word of God, and suggesting the publication of an annotated edition of the Scriptures for the use of native Christians, and others. The Committee have sanctioned this proposal, and requested their valued brother to commence the preparation of an annotated edition of the New Testament in Bengali. It will be printed at the Mission Press in Calcutta, and sold at a low price to bring it within the means of the people.

The Committee have accepted the services of Mr. W. Baumann, a native of Frankfort, and of Mr. V. Bouhon, a native of Paris, both educated in the Missionary Institution in Paris, belonging to the Evangelical Society for Foreign Missions, for the mission in the island of Hayti. Their perfect knowledge of French, and acquaintance with the subtleties and errors of the Church of Rome, peculiarly fit them for the interesting field of labour. Their designation will take place in London immediately after the Annual Services, of which due notice will be given.

We have the pleasure to announce the safe arrival in Jamaica of the Rev. J. E. Henderson on the 21st of February. The immediate departure of the mail did not allow him time to write any account of the progress of the Revival.

The very painful and distressing illness of Miss Fanny Knibb has at length terminated in death. This long sorrow has been borne with heroic and Christian fortitude. She died in the Lord, rejoicing in the love of Him who has enabled her so unmurmuringly to bear her painful affliction. Very numerous friends will sympathize with the mother, who has patiently and lovingly attended the daughter during her many years of pain, endeared the more by the demand made upon her affection and care.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21, to March 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; and *I. S. F.* for *India Special Fund.*

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Beddome, R. B., Esq....	1	1	0
Beeby, Mrs., Reigate ...	2	2	0
Benham, J. L., Esq. ...	4	4	0
Bloomfield, Rev. J.	0	10	6
Burls, Miss.....	1	1	0
Burls, C., Esq.	1	1	0
Canning, Mrs. M.....	0	10	6
Cater, Rev. P.	0	10	6
Cozens, Mrs.	1	1	0
Craven, R., Esq., Southport	2	2	0
David, Mr. E.....	0	10	6
Deane, Messrs., & Co....	1	1	0
Eames, Miss	1	1	0
Edwards, Mrs. E.	1	1	0
Evans, Rev. W. W.....	0	10	6
Gibbs, S. N., Esq.	1	1	0
Graham, T., Esq.	1	1	0
Gingell, J., Esq.	1	1	0
Gover, W., Esq.	1	1	0
Gurney, H., Esq.	5	5	0
Gurney, J., Esq.	50	0	0
Heaton, W., Esq.	2	2	0
Hill, Mrs. E.	2	2	0
Irish, Mr.	0	10	6
Do., box	0	9	0
Johnson, W., Esq.	1	1	0
Maliphant, G., Esq.....	1	1	0
Marshman, J. C., Esq...	2	2	0
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Price, Rev. Dr.	1	1	0
Potter, Mrs.	1	1	0
Postle, Mrs.	1	0	0
Rippon, Mrs.	5	0	0

	£	s.	d.
Smith, E., Esq.	1	1	0
Smith, W. I., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Stone, Mr. N.	0	10	6
Taylor, James, Esq.	2	2	0
Templeton, Mr. J.	1	1	0
Thompson, Mr. James	1	1	0
Vines, C., Esq.	5	5	0
Walkden, J., Esq.	1	1	0
Whitehorne, J., Esq.	1	1	0
Winter, J. B., Esq.	2	0	0

Donations.

"A., 31st January," for *Bombay and Poona Mission*	5	0	0
Angas, Miss, Bideford	100	0	0
Bible Translation Society—*For Translations*	150	0	0
Butterworth, A., Esq., *W. & O.*	1	0	0
Do., for *China*	1	0	0
Conran, Major, Appin, *for Jamaica*	10	0	0
Do., for *Delhi*	10	0	0
Elton, Rev. Dr., for *Elton Scholar, Serampore*	10	0	0
Hanson, Joseph, Esq.	5	0	0
Peerless, W., Esq., East Grinstead	1	0	0
"Set bene si set cito."	15	0	0
The Rev. H. Davies and Mary his wife, the sister and administratrix of Samuel Thomas, Esq., deceased, a deacon of the church at Llangloffan, Pembroke	300	0	0
Sprague, John, Esq., Exmouth	5	0	0
Sums under 10s.	0	12	0
Do., for *Africa*	0	5	0

Legacy.

Meacher, Mrs. S., late of Edgebaston	10	0	0

London and Middlesex Auxiliaries.

Alfred Place—Sunday School, by Y.M.M.A., for *N.P.*	0	15	7
Bloomsbury Chapel—Sunday Schools, for *Hanover-st. Schools, Kingston, Jamaica*	5	0	0
Do., for *Mr Saker's Schools, Africa*	5	0	0
Blackfriars, Church Street—Sunday School, by Y.M.M.A., for *N.P.*	1	0	0
Calthorpe Chapel—Collection, for *W. & O.*	1	1	0
Sunday School	3	14	0
Camberwell, Cottage Green—Collection, for *W. & O.*	1	2	8
Contribs., by Y.M.M.A.	5	0	11
Camden Town, Hawley Road—S. Schl., by Y.M.M.A., for *N.P.*	1	15	0
Cromer Street—S. Schl., by Y.M.M.A., for *N.P.*	3	0	0
Dalston, Queen's Road—Contbs., by Y.M.M.A., S. School, for *N.P.*	1	14	1
Devonshire Square—Contributions, by Y.M.M.A.	3	10	0
Do., Sunday School, by do., for *N.P.*	3	0	5
Hackney, Mare Street—Col., moiety, for *W. & O.*	7	12	10
Highgate—S. Schl., by Y.M.M.A., for *N.P.*	8	18	10
Islington, Cross Street—Contribs., by Juvenile Auxiliary	7	13	6
Do., Sunday School, by Y.M.M.A., for *N.P.*	1	10	8
Kennington, Charles Street—S. Schl., by Y.M.M.A., for *N.P.*	0	5	6
Kingsgate Street Chapel—Contributions, by Y.M.M.A., for *N.P.*	10	0	0
Lee, High Road—S. Schl., by Y.M.M.A., for *N.P.*	1	4	2
Lewisham Road—S. Schl., by Y.M.M.A., for *N.P.*	1	3	0
Mare Pond—S. Schl., by Y.M.M.A., for *N.P.*	1	0	2
Poplar, Cotton Street—Contribs., for *N.P.*	20	3	0
Ram and Flag Ragged Schl.—Contributions, Girls' Evening Class	1	0	0
Regent's Park—Collection, for *W. & O.*	12	17	9
Salters' Hall—Contribs., for *India*	2	3	0
S. Schl., by Y.M.M.A., for *N.P.*	0	9	9
Shouldham Street—Contributions	6	0	0
S. Sch., by Y.M.M.A., for *N.P.*	0	8	3
Spencer Place—S. Schl., by Y.M.M.A., for *N.P.*	1	3	0
Walworth, Lion Street—Sunday School, for *Shoren, N.P., Barisaul*	8	14	0
Do., for *Orphan Girl, Jessore*	5	0	0
Do., for *Gay-alya School, Ceylon*	10	0	0
Do., for *China Fund*	5	0	0
Do., Arthur Street—Sunday School, by Y.M.M.A., for *N.P.*	2	5	0
West Drayton—Contributions, for *N.P.*	1	6	2

Bedfordshire.

Luton, Union Chapel—Collection, moiety for *W. & O.*	2	0	0
Ridgmount—Contributions	1	3	0
Do., for *W. & O.*	1	1	0
Do., for *N.P.*	1	1	6
Sandy—Collection	4	0	0

Berkshire.

Abingdon—Contribs., on account	50	0	0
Newbury—Collection, moiety, for *W. & O.*	1	10	0
Wokingham—Contribs., for *N.P.*	0	19	0

Buckinghamshire.

Great Missenden—Collection, for *W. & O.*	1	10	0
Cuddington—Contributions	6	0	10
Olney—Collection, for *W. & O.*	2	12	6
Contributions	16	6	5
Do., for *N.P.*	2	10	10
Do., for *China*	0	10	0

Cambridgeshire.

Cambridge, Zion Chapel—Collection, for *W. & O.*	3	0	0
Gamlingay—Collection	4	0	0
Contributions	6	1	0
Wilburton—Contribs., for *N.P.*	0	12	0

Cornwall.

Penzance—Collection, for *W. & O.*	1	5	0
Contributions	24	13	6
St. Austell—Contribution	2	0	0

Cumberland.

Brayton—Contributions	1	0	0
Carlisle—Contributions	2	5	0
Maryport—Contributions	4	2	0
Whitehaven—Contributions	13	10	6
	20	17	6
Less expenses	0	17	6
	20	0	0

Devonshire.

Bradninch—Contributions	4	2	6
Do., for *W. & O.*	0	7	6
Brayford—Col., for *W. & O.*, 1860	0	13	6
Do., for *W. & O.*, 1861	0	14	0
Dartmouth—Collection	1	13	7
Contributions	1	7	6
	3	1	1
Less expenses	0	18	1
	2	3	0
Exeter, South Street—Contribution	2	0	0
Kilmington—Collection, for *W. & O.*	0	5	0
Kingskerswell—Contributions	1	0	0
Modbury—Contribs., for *N.P.*	1	16	8
Torquay—Collection	10	5	6
Do., for *W. & O.*	2	10	0
Contributions	10	2	4
Do., Sunday School	1	12	3
Do., for *N.P.*	1	6	1
	25	16	2
Less expenses	1	6	10
	24	9	4
Acknowledged before	15	0	0
	9	9	4

	£	s.	d.
DORSETSHIRE.			
Poole—			
Contribs., for *N.P.*	1	13	5
ESSEX.			
Loughton—			
Collection	7	10	5
Contributions	3	2	9
Do., for *N.P.*	7	6	4
Waltham Abbey—			
Contributions	29	8	11
GLOUCESTERSHIRE.			
Chipping-Sodbury—			
Collection	1	1	4
Do., for *China*	1	1	6
Contributions	2	15	2
Do., for *N.P.*	1	5	0
Tewkesbury—			
Collections	9	8	2
Contributions	10	4	0
Do., for *N.P.*	1	4	3
Do., for *China*	2	16	8
	23	13	1
Acknowledged before and expenses	20	15	0
	2	18	1
HAMPSHIRE.			
Andover—			
Collection	6	12	8
Do., for *W. & O.*	1	6	3
Contributions	45	15	11
Do., for *N.P.*	4	0	0
	57	14	10
Less expenses	1	19	1
	55	15	9
Shirley—			
Contribs., for *N.P.*	0	14	6
Southampton, Portland Chapel—			
Collection, for *W. & O.*	3	0	0
Whitchurch—			
Collections	4	8	10
Contributions	3	4	5
	7	13	3
Less expenses	0	12	3
	7	1	0
HEREFORDSHIRE.			
Crow Hill—			
Contributions	1	5	0
Ross—			
Contributions	6	10	7
HERTFORDSHIRE.			
Bishop's Stortford—			
Collection	5	1	4
Contributions	1	7	7
Do., for *N.P.*	1	2	2
Do., Sunday School	3	14	8
Do., for *China*	2	1	5
	13	7	2
Less expenses	0	4	6
	13	2	8
Hatfield—			
Collection at Annual Meeting	1	9	6
Do., for *W. & O.*	0	10	0
Contributions	1	11	0
Do., for *N.P.*	0	14	5
Do., Sunday School	0	11	7
Hitchin—			
Collections	12	18	10
Do., for *W. & O.*	4	13	6
Contributions	24	6	6
Do., for *Intally*	4	0	0
Do., Sunday School	3	6	2
Do., do., Perton	0	4	6
	49	9	6
Acknowledged before and expenses	17	5	6
	32	4	0
Ware—			
Contributions	1	11	6
Do., for *N.P.*	1	1	0
KENT.			
Edenbridge—			
Contribs., for *N.P.*	1	10	0
Faversham, Gatefield Lane Chap.—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	4	17	9
Foot's Cray—			
Collection, for *W. & O.*	0	10	0
Contribs., Sund. Schl.	3	0	0
Kent—			
On account, by Rev. R. Shindler	15	0	0
Tenterden—			
Collection, for *W. & O.*	1	0	0
Contribs., for *N.P.*	0	10	6
Lee—			
Contribs., on account	12	11	11
LANCASHIRE.			
Blackpool—			
Collections	3	18	9
Contributions	5	3	2
	9	1	11
Less expenses	1	1	0
	8	0	11
Bootle—			
Juvenile Society, for *Mrs. Rycroft's School, Bahamas*	2	10	0
Cloughfold—			
Collection, for *W. & O.*	1	17	0
Liverpool, Athol Street—			
Contributions, Sunday School	4	10	3
Manchester—			
Contributions, on ac.	260	0	0
Mill's Hill—			
Collection	1	15	0
Oldham—			
Collections	25	3	7
Do., for *W. & O.*	1	10	3
Contributions for *China*	3	0	0
	29	13	10
Less expenses	1	14	6
	27	19	4
Rochdale—			
Contrib., for *China*	16	5	0
LEICESTERSHIRE.			
Husband's Bosworth—			
Contributions	2	0	0
Leicester—			
Collection, for *W. & O.*	1	10	0
Contribs., for *N.P.*	1	0	0
Loughborough—			
Collection	2	2	0
Less expenses	0	12	0
	1	10	0
NORFOLK.			
Swaffham—			
Contributions, additional	0	0	4
Yarmouth—			
Collection, for *W. & O.*	1	5	0
Contributions	4	16	0
Sndy. Schl., for *N. P.*	0	13	7
NORTHAMPTON.			
Braunston—			
Collection, for *W. & O.*	0	7	7
Contribs., for *N.P.*	0	8	0
Towcester—			
Collection, for *W. & O.*	0	16	0
NORTHUMBERLAND.			
Newcastle-upon-Tyne, New Court—			
Contribs., for *N.P.*	1	10	6
OXFORDSHIRE.			
Banbury—			
Collections	3	0	0
Do., for *W. & O.*	1	0	0
Contributions	2	0	1
Burford—			
Collection, for *W. & O.*	0	7	6
Contributions	1	6	0
SHROPSHIRE.			
Wem—			
Collections	1	7	1
Contributions	1	5	3
SOMERSETSHIRE.			
Crosscombe—			
Contributions	0	11	0
Frome, Shepherd's Barton—			
Collection, for *W. & O.*	2	8	6
Taunton—			
Collection, for *W. & O.*	1	15	0
Stogumber—			
Contribs., for *N.P.*	2	18	9
Wells—			
Contribs., for *N.P.*	0	17	3
Wincanton—			
Contributions, Sunday School for *N.P.*	0	16	6
STAFFORDSHIRE.			
Hanley, New Street—			
Contribs. Juvenile Society for *Africa*	7	10	0
Stafford—			
Contribution, for *N.P.*	0	10	0
SUFFOLK.			
Ipswich, Turrett Green—			
Collections	32	10	3
Contributions	11	6	0
Do., Missionary-boat, Sunday School	0	13	2
Do., for *N.P.*	0	10	0
Lowestoft—			
Collections	8	6	2
Contributions	3	16	6
Do., by Jvnile. Soty.	11	17	2
	23	19	4
Less expenses	1	1	7
	22	17	9

	£	s.	d.
Sudbury—			
Collection	5	12	6
Contributions	4	4	8
Do., Sunday Schl.	1	2	11
	11	0	1
Less expenses	0	6	0
	10	14	1
Walton—			
Collections	2	0	0
Do., for *W. & O.*	0	10	0
Contributions	1	0	9

SUSSEX.

Lewes—			
Collections	6	14	6
Do., for *W. & O.*	3	0	0
Contributions	21	16	4
Do., Sunday School	7	0	0
	38	10	10
Less Baptist Irish Society, Expenses, and acknowledged before	35	10	10
	3	0	0
Midhurst—			
Collection, for *W. & O.*	0	10	4
Contributions	0	19	0
Do., for *N.P.*	1	2	0

WARWICK.

Henley-in-Arden—			
Collection	4	3	2
Do., for *W. & O.*	0	7	6
Contributions	0	6	4

WESTMORELAND.

Crosby Garrett—			
Contributions	5	0	0

WILTSHIRE.

Bradford-on-Avon, Zion Chapel—			
Contributions	3	0	0
Do., for *N.P.*	1	0	0
Warminster—			
Collections	5	15	3
Contributions	4	14	7
Do., Sunday Schl.	2	15	9
Whitbourne—			
Contributions	2	13	0
	15	18	7
Less expenses	1	2	7
	14	16	0

WORCESTERSHIRE.

Bromsgrove—			
Collection	2	12	0
Contributions	7	18	7
	10	10	7
Less expenses	0	11	7
	9	19	0
Stourbridge—			
Collection, for *W. & O.*	0	12	6
Westmancote—			
Contribs., for *N.P.*	0	3	0
Worcester—			
Contribs., for *N.P.*	2	13	0

YORKSHIRE.

Beverley—			
Collection, for *W. & O.*	2	0	0
Contribs., for *N.P.*	1	3	6
Bishop's Burton—			
Collections	4	3	0
Do., for *W. & O.*	1	0	0
Contributions	3	1	0
Do., for *N.P.*	0	11	0
Leeds, Gt. George Street—			
Collection	13	16	6
Contributions	3	12	2
Ripon—			
Contribution	2	5	0
Rotherham—			
Contribs., for *N.P.*	0	12	9
Slack Lane—			
Contribs., for *N.P.*	0	10	8

NORTH WALES.

ANGLESEA.

Capel Gwyn—			
Contributions	3	7	11
Less expenses	0	0	8
	3	7	3
Holyhead—			
Collections	5	2	11
Do., for *W. & O.*	0	17	3
Do., for *China*	0	12	7
Contributions	7	18	10
	14	11	7
Less expenses	2	0	1
	12	11	6

MONTGOMERYSHIRE.

Newtown—			
Collection, for *W. & O.*	1	13	0
Staylittle—			
Contribs., for *N.P.*	0	13	7

SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort—			
Contribs., for *N.P.*	0	6	0
Brecon—			
Contribs., for *N.P.*	1	4	4
Brynmawr, Calvary—			
Sund. Schl. for *N.P.*	4	0	0
Llanelly—			
Collection	3	4	2
Contributions	7	0	4
	10	4	6
Less expenses	0	1	3
	10	3	3
Llangynidr—			
Contribs., for *N.P.*	1	8	4
Pantyceylyn—			
Collection	1	0	7
Contributions	0	12	6
Salem—			
Collection	0	7	0
Contributions	1	0	0

CARDIGANSHIRE.

Cilfowyr—			
Collection	1	18	10
Contributions	2	5	6
Llanrhystyd—			
Contribs., for *N.P.*	0	8	0

CARMARTHENSHIRE.

Bwlch-Gwynt—			
Collection	1	14	0
Contributions	1	12	6
	3	6	6
Less expenses	1	0	0
	2	6	6
Bwlch-Newydd—			
Collection	3	10	0
Contributions	6	18	0
	10	8	0
Less expenses	2	5	0
	8	3	0
Ebenezer—			
Collection	2	0	6
Contributions	1	11	6
	3	12	0
Less expenses	0	0	10
	3	11	2
Felinfoel—			
Collection	1	18	0
Contributions	9	0	11
	10	18	11
Less expenses	0	2	6
	10	16	5
Llangyndeyrn—			
Collection	5	3	4
Contributions	12	0	8
Llanllyfin—			
Contributions	3	5	6
Llanstephan—			
Collection	1	3	4
Nazareth—			
Collection	3	13	6
Contributions	4	6	6
	8	0	0
Less expenses—	1	0	0
	7	0	0
Rhydargdean—			
Collection	0	16	9
Contributions	0	12	6

GLAMORGANSHIRE.

Aberdare—			
Collection	3	1	8
Contributions	8	5	4
Abercanaid—			
Collection	1	3	7
Contributions	0	14	2
Berthlwyd—			
Contributions	1	2	3
Cardiff—			
Collections	13	12	2
Do., for *W. & O.*	3	0	0
Contributions	38	17	4
Do., Bethel S. School	4	13	1
	60	2	7
Less expenses	1	11	6
	58	11	1
Swansea, Mount Pleasant—			
Collections	12	2	2
Contributions	13	15	6
Do., by Sndy. Schl.	6	0	4
	31	18	0
Less expenses	1	17	0
	30	1	0

	£	s.	d.
Monmouthshire.			
Blaenavon—			
Collection at Prayer-meeting	1	4	8
Contributions	1	3	5
Do., for *N.P.*	0	18	0
Newport, Temple—			
Collection	5	12	0
Contributions	1	16	0
Do., Sunday School	3	0	0
Rymney, Penuel—			
Collections, &c.	6	4	0
Less expenses	0	1	1
	6	2	11
Tredegar—			
Collection	2	15	0
Do., for *W. & O.*	1	1	0
Victoria—			
Contribs., for *N.P.*	0	11	0
Pembrokeshire.			
Blaenllyn—			
Collections	1	12	1
Contributions	8	10	6
Do., Sunday School	1	17	5
Blaenconin—			
Collection	1	18	3
Contributions	3	15	6
Do., Sunday School	2	0	8
Camrose—			
Collection	0	6	0
Carmel—			
Collection	1	13	7
Contributions	3	3	6
Croesgoch and Trevine—			
Collection	3	0	8
Contributions	7	1	1
Do., Sunday School	0	10	3
Fishguard—			
Collection	2	6	8
Contributions	2	13	7
Do., Sunday School	2	10	7
Haverfordwest—			
Collections	21	0	0
Contributions	123	6	6
Do., Juvenile Fund	15	1	8
Harmony—			
Contribs., for *N.P.*	3	4	8
Honeyborough—			
Collection	0	3	6
Martletwy—			
Collection	1	10	4
Do., for *W. & O.*	0	10	0
Newport—			
Collection	2	8	6
Contributions	3	15	6
Popehill—			
Collection	0	7	0
Pisgah—			
Collection	4	0	0
Sutton—			
Collection	0	6	8
Tenby—			
Collection	3	3	6
Contributions	1	1	4
	232	18	6
Less expenses	4	16	9
	218	1	9
Scotland.			
Aberdeen—			
Contributions, additional, for *N.P.*	1	0	6
Anstruther—			
Collection	11	14	6
Contribs., for *N.P.*	1	17	4
Cupar—			
Collection	3	3	4
Contributions	7	7	6
Do., Sund. School	1	6	4
Berwick-on-Tweed—			
Collection	2	10	0
Contributions	15	0	0
Dundee—			
Collections	13	8	6
Contributions	20	8	0
Do., for *China*	1	0	0
	34	16	6
Less expenses	1	16	0
	33	0	6
Dunfermline—			
Collection	3	0	0
Contributions	18	5	0
Do., for *N.P.*	1	0	0
Edinburgh, Dublin St.—			
Collections	61	12	2
Contributions	22	9	10
Do., Ladies' Auxiliary for *China Special Fund*	31	15	11
Do., for *N.P. W. Innes*	10	0	0
Do., for *Schools, India*	5	0	0
	130	17	11
Less expenses	2	2	0
	128	15	11
Do., Bristo Street—			
Collection	5	0	4
Contribution	1	0	0
Do., Tabernacle—			
Collections	12	3	4
Contribs., for *N.P.*	2	10	3
Irvine—			
Contributions	8	4	6
Do., for *N.P.*	0	6	0
Kirkaldy—			
Collections	5	7	0
Montrose—			
Collections	10	1	2
Contributions	2	0	0
	12	1	2
Less expenses	1	10	3
	10	10	11
Paisley—			
Collection	8	0	0
Contributions	61	5	6
Do., for *N.P.*	2	15	0
Do., for *China*	10	0	0
Saint Andrews—			
Collection	1	16	9
Contributions	9	1	0
Do, for *N.P.*	3	0	2
Do., for *China*	1	10	0
	15	7	11
Less expenses	0	11	0
	14	16	11
Stirling—			
Collection	1	3	6
Contributions	12	3	6
	13	7	0
Less expenses	0	10	0
	12	17	0
Ireland.			
Tubbermore—			
Contributions	2	11	0
Waterford—			
Contributions	11	1	4
Do., for *N.P.*	2	9	2
Foreign.			
Bahamas, Nassau—			
J. S. George, Esq.	10	0	0

JAMAICA REVIVAL FUND.

The following Contributions have been received:—

	£	s.	d.
Bridgwater, Three Servants	0	3	0
Devonport, Miss Griffin	0	2	0
Do., Mrs. S. Knight	0	5	0
Plymouth, George Street	6	14	4
Do., J. W., for Mr. Teall's Gallery	0	5	0
Bideford, A "Widow's Mite"	0	2	6
Gosport Sunday School	1	0	0
Fairford, Rev. J. Frise	1	0	0
Anonymous	5	0	0
Downton, Mr. Read	0	10	0
Two Friends	0	5	0
John Street Chapel, Bedford Row	17	19	8
A Friend, by Mr. Kenneth	0	10	0
Boston, by Rev. T. W. Matthews	0	16	0
Newtown, Mr. E. Morgan	1	0	0
Watford, Friend at	3	0	0
Housegarth, Mr. D. Watson	0	5	0
Billericay, Mr. John Medley	1	0	0
Cambridge—			
G. E. Foster, Esq.	5	0	0
C. F. Foster, Esq.	5	0	0
Mrs. Ward	3	0	0
Ebenezer Foster, Esq.	1	0	0
Misses Gotobed	1	0	0
Mr. Watts	0	5	0
Mr. Nixon	0	5	0
Another Widow's Mite	0	2	6
Newport Baptist Chapel Collection	2	10	9

Bible Translation Society.—The Committee gratefully acknowledge the sum of £100 from the Rev. Henry Davies and Mary his wife, the sister and administratrix of Samuel Thomas, Esq., deceased, and a deacon of the church at Llangloffan, Pembrokeshire.

IRISH CHRONICLE.

APRIL, 1861.

THE ANNUAL MEETINGS OF THE BAPTIST IRISH SOCIETY.

ON FRIDAY EVENING, APRIL 19TH, PUBLIC MEETINGS will be held at the undermentioned places :—

DENMARK PLACE, CAMBERWELL.

The Rev. E. STRANE, D.D., to preside.

The Rev. C. BAILHACHE, of Watford; the Rev. B. EVANS, D.D., of Scarborough; the Rev. J. PIKE, of Bourne; to speak.

MARE STREET, HACKNEY.

The Rev. DANIEL KATTERNS to preside.

The Rev. J. P. CHOWN, of Bradford; Rev. E. T. GIBSON, of Crayford; Rev. C. STANFORD, of Camberwell, to speak.

REGENT'S PARK.

The Rev. WILLIAM LANDELS to preside.

The Rev. S. H. BOOTH, of Birkenhead; W. HEATON, Esq., of London; Rev. S. MANNING, of Frome, to speak.

WESTBOURNE GROVE.

The Rev. W. G. LEWIS, jun., to preside.

The Rev. H. J. BETTS, of Bradford; Rev. E. HEWITT, of Jamaica; Rev. E. PROBERT, of Bristol, to speak.

Meetings to commence at seven o'clock.

THE ANNUAL MEETING OF MEMBERS OF THE SOCIETY

will be held in the Library of the MISSION HOUSE,

ON MONDAY, APRIL 22ND.

The Chair to be taken at eleven o'clock by the Treasurer, THOMAS PEWTRESS, Esq.

The following persons are entitled to attend and vote at this Meeting; viz., subscribers of 10*s.* 6*d.* a year or upwards, donors of 10 Guineas or upwards at one time, and every Baptist Minister who makes an annual collection in behalf of the Society.

THE ANNUAL PUBLIC MEETING

will be held in the METROPOLITAN TABERNACLE.

ON TUESDAY EVENING, APRIL 21ST.

The following Ministers have engaged to speak :—

Rev. C. H. SPURGEON; Rev. F. EDWARDS, B.A., of Leeds; Rev. J. H. MILLARD, B.A., of Maze Bond; Rev. ARTHUR MURSELL of Manchester.

The Chair to be taken at Half-past Six o'clock, by RICHARD HARRIS, Esq., of Leicester.

It will be observed that four meetings in the suburbs of London are announced, instead of the Annual Sermon in the City, for Friday evening, April 19th. This arrangement has met with very general approval. Ministerial brethren, both in town and country, have heartily responded to the request for aid. It is hoped that greater interest will be excited respecting the operations of the Society. The mission to Ireland has never been more hopeful than it is now. The churches are increasing in numbers and in strength, and some have taken on themselves a considerable portion of their annual expenditure, in addition to the responsibilities involved in the erection of new chapels. If the present hopeful state of Ireland be duly improved, it is believed that, in a few years, churches will have been established in some of the principal cities and towns of Ireland that will supply the most efficient agency for the evangelization of other parts of that country. A few years of vigorous effort, in the present state of the Irish people, will probably accomplish more than many years of less earnest toil, if the hour of promise be allowed to pass by unimproved. The friends of evangelical truth in Ireland are respectfully, yet earnestly requested to show their interest in the Society's operations by their presence at the ensuing Annual Meetings.

COLERAINE.

The following statement from the Rev. T. W. MEDHURST, will clearly show that efforts for the spread of the Gospel in the north of Ireland are now followed by results that may well encourage British Christians to renewed effort, with the full expectation that the churches thus established will supply powerful agencies, by which to operate on other parts of the country.

"*Castle View Terrace,*
"*Coleraine, Ireland,*
"*March 16th*, 1861.

"Our present prospects are very cheering. For seven long years the members of the church were without a pastor, during the latter part of which time they met, week after week, to break bread together, and to wrestle in prayer that God would appear for them, by sending them an undershepherd. At the expiration of that time, when faith was feeble, and hope well-nigh extinct, the answer came. Since my settlement in 1860, twenty have been baptized, and twenty-two added to the fellowship of the church, three of whom are converts from Popery's dark superstition. Many others are now inquiring their way to Zion, with their faces thitherward. The number of children in attendance at the Sunday-school is more than trebled. The attendance at the Monday and Saturday evening prayer-meetings has largely increased. On Lord's days the attendance at the chapel is so large, that increased accommodation is imperatively demanded. On some occasions persons have to leave the doors for want of room. We have one hundred members in the church, among whom perfect harmony and peace prevails. I do not believe a more united church exists in the three kingdoms. I have six outside stations, where I preach once each month. On all occasions the size of the audience is limited to the extent of accommodation. I have been enabled to conduct two hundred public services in the space of six months. Much opposition abounds outside the church, but this we do not fear; it is the inevitable portion of the Baptists in Ireland. We strive to "speak the truth in love;" yet still "the truth" gives offence. My Bible-class, each Lord's-day afternoon, is well attended; average attendance, about sixty; we meet from four to five o'clock. This class bids fair to be very useful. We purpose, God willing, enlarging our house this summer; we would like to erect an entirely new building, which would be worthy of the Baptist

denomination, but have not the means. We entirely support our own poor, and would think it a disgrace, were one of our number to be an inmate of a workhouse, besides being contrary to Scripture. On reviewing the past we feel deeply grateful to God for his great blessing. Our present position is heart-cheering. We look into the future with enlarged expectations, confident we shall not be disappointed. By Jehovah's help we will attempt great things, expect great blessings, and receive much more than we anticipate.

"T. W. MEDHURST.

"To Rev. C. J. Middleditch."

RESULTS OF MISSION IN THE NORTH OF IRELAND, REALISED AND PROBABLE.

The following testimony given by a Christian gentleman, resident in Ireland, will be received with great satisfaction. Supplied, as it is by a private Christian, without any view to publication, it is well entitled to serious consideration.

"I am sure we should be more willing than ever to aid the Baptist Irish Society, as we see more fruit resulting from its influence in the north than we ever expected to do. Your agent in Coleraine is doing great good. Souls are aroused and saved through the glorious Gospel, constantly sounded out through him to multitudes. And although the charge of proselytizer is preferred against him by Presbyterians, yet I have no doubt such charge is groundless, for how can he hinder inquiry? and I am sure he would not be disposed to hinder the Christian in obeying his Lord. Some of his Presbyterian brethren have been endeavouring to make his statements in the "Baptist Magazine" out false as regards persecution, but they have sadly failed in doing so. And their persecutions extend beyond his charge; just wherever an individual, for conscience sake, forsakes their church. . . . It was only the other day I saw Mr. McVicker, and believe he will succeed beyond expectation in Ballymena. It did my heart good to see such a fine, substantial Baptist chapel, at the square in that town, on a fine site, and locality excellent. I have no doubt it will soon be filled; and I have good hope from what I know of Mr. McVicker, both as preacher, and man of faith and prayer, that that cause will soon be second to none in Ireland. If Derry and Belfast keep pace with those other two, surely the change will be marvellous.

"Wishing your society every success,

"I remain,

"Yours, very truly,

"———.

"To Rev. C. J. Middleditch."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from January 22nd, to March 20th, 1861.

	£	s.	d.
London—			
"A Sinner saved by Grace"	10	10	0
A Friend	0	10	0
Burns, Rev. J., D.D.	0	5	0
Evans, Rev. W. W. (two years)	0	5	0
Friend, for Banbridge	2	0	0
Hepburn, Mr. and Mrs.	2	2	0
Phillips, Mr. J. R.	0	10	6
Postle, Mrs.	1	0	0
Smith, R., Esq., by Rev. W. Miall	1	1	0
Stevenson, Mrs. George, for Legacy Duty	10	0	0
London—			
Camberwell, by T. Pewtress, Esq.	4	18	0
Camden Road, by Mrs. Underbill	2	9	6
Clapton, by Rev. C. Woollacott— Goodings, W., jun., Esq.	1	0	0
Cross Street, Islington, by Mr. Brooks	7	8	0
Hammersmith—Crowe, Rev. W.	0	10	0
Lee, Auxiliary, by Rev. R. H. Marten, B.A.	5	15	0
Banbury, by Mr. Cubitt	1	10	0
Billericay—Mr. John Medley	2	0	0
Brearley, by Mr. John Hodgson	2	10	0

	£	s.	d.
Bootle, by T. R. Hope, Esq.	1	0	0
Bristol, Counteralip, by Mr. S. B. Wearing	9	1	10
Cambridge—			
Johnson, Mr. W.	5	0	0
Nutter, Mr. James	1	0	0
Smith, Elliot, Esq.	1	0	0
Corsham—Marler, Mr. D. H.	0	2	6
Devon, North Auxiliary, by Mr. S. Shoobridge	5	0	0
Eardisland—Blackmoor, Rev. S.	1	1	0
Hackleton, by Mr. G. Cave	1	10	0
Harlow, by Miss Miller	1	4	0
Housegarth—Mr. D. Watson	0	5	0
Huntingdon—M. Foster, Esq.	2	2	0
Ingham, by Mr. R. B. Silcock	11	5	6
Leeds, by H. Gresham, Esq.	7	13	6
Leicester, by James Bedells, Esq—			
Subscriptions £25 5 0			
Acknowledged before 20 0 0			
	5	5	0
Ditto, by ditto	0	10	6
Lockwood—Shaw, Mr. Joseph	0	10	0
Leeswess Heath—Hewett, Rev. J. H.	0	5	0
Liverpool, Pembroke Chapel, by Mr. John Jones	40	0	0
Ditto, by ditto—Greenwood, Mr. H.	1	0	0
Markyate Street, by Rev. T. W. Wake	0	16	3
Newbury, by Rev. J. Drew	2	17	6
Newcastle Emlyn, by Rev. T. Thomas	2	3	6
Newcastle-on-Tyne, by Rev. W. Walters	1	0	0
Norfolk—Anon.—Extras	5	5	0
Pershore, by Mrs. Risdon	7	1	0
Ramsgate, by Miss Spencer	0	5	0
Ripon—Earle, Mrs.	1	1	0
Shrewton, by Rev. C. Light	2	14	7
Southport—Craven, R. Esq., M.D.	1	1	0
Stroud, by Rev. W. Yates	0	10	0
Ditto, by Mrs. Clutterbuck	1	10	0
Surbiton—Butterworth, Mr. W. A.	1	0	0
Walsall—Wilkinson, Mr. S.	0	10	0
Westbury Leigh—Lane, Mr. B.	0	2	6
Whitchurch, by Rev. T. Morris—			
Dusantoy, Mr. (donation)	0	10	0
Godwin, Mr.	0	10	6
Windsor, by Rev. S. Lillycrop	1	5	0
Worstead, by Rev. J. F. Smythe	4	8	3
West Somerset and Devon—			
Bridgewater	1	5	0
Devonport—Morice Square	5	1	6
Exeter—Adams, Miss, for Ballymena	2	0	0
Isle Abbotts	0	10	0
Minehead	2	5	0
Montacute	4	1	8
North Curry	0	8	8
Plymouth—George Street (moiety)	6	14	4
Taunton	1	10	4
Watchett and Willington	1	8	1
Wellington	4	5	0
Wincanton	2	18	10
Yeovil	2	15	0

	s.	d.
By Rev. S. Green.		
Abingdon	2	15	0
Bath	5	5	9
Bradford-on-Avon	1	8	8
Corsham	0	17	6
Devizes	24	13	0
Frome	13	17	6
Ditto, by H. Houston, Esq.	5	10	0
Keynsham	2	6	10
Melksham	0	17	6
Swindon	1	5	9
Trowbridge, by Rev. W. Barnes	17	4	5
Warminster	2	18	4
Westbury—Cook's Stile	0	14	0
Westbury Leigh	1	0	0
Wales.			
By Rev. J. Robinson—			
Llandudno £1 16 4			
Glyn Ceiriog 1 2 3			
	2	18	7
Haverfordwest—Rees, W., Esq.	10	0	0
Llangloffan—			
Rev. Henry Davies and Mary his wife, the Sister and Administratrix of Samuel Thomas, Esq., deceased, a Deacon of the church at Llangloffan	100	0	0
Newtown, Montgomeryshire—			
Morgan, Mr. E.	1	0	0
Ponthir, by Mr. Rees Griffiths—Jenkins John, Esq. (the late)	1	1	0
Scotland.			
Aberdeen, by Mr. A. C. Barker, additional	2	12	6
Dundee, by Mr. A. Low	0	10	0
Eyemouth, per M. M.	0	12	0
"Friends from the North"	1	1	0
Glasgow, Hope Street, by Mr. J. T. Duncan	11	0	0
Hawick—Turnbull, Mrs.	3	0	0
Ditto ditto	4	0	0
Paisley, by Rev. T. Wilshere	1	0	0
St. Andrew's—Stobie, Mr.	0	5	0
Stirling, by Rev. J. Culross, M.A.— Williams, R., Esq., for Belfast	0	10	0
Ireland.			
Ballymena, by Rev. J. G. McVicker	14	0	0
Belfast, by Mr. McClelland	20	0	0
Ditto, by Rev. R. M. Henry	10	10	0
Tubbermore, by Mr. James Graham	8	7	6
Waterford, by Rev. T. Wilshere	3	1	0
Legacy.—Mrs. Sarah Meacher, of Edgbaston, Birmingham, by J. Meacher, Esq.	10	0	0

The thanks of the Committee are presented to Mrs. Goodenough, of St. Andrew's; and to "X—a Friend," and "B. B.—Brixton," for Parcels of Clothing.

THE

BAPTIST MAGAZINE.

MAY, 1861.

JOHN HOWARD HINTON, M.A.

An interesting meeting recently held, and the perusal of a small but important tract, entitled "Moderate Calvinism Re-examined," have naturally led us into a series of reflections upon the life and labours of our valued and now venerable friend, John Howard Hinton. We cannot but think that the substance of our meditations must be acceptable to the readers of the "Baptist Magazine," and that to put them on record is a kind of duty that we owe to one of the best theologians of his age. Why should we wait for death before we give our illustrious men the praise which they have merited by their works? It is the way of the world to obstruct, defame, and oppose, while men are living, and then to crown them with glory when they are no more. It is thus that learning and genius have been too frequently recompensed in our own remembrance; but Christians, at least, should act on other and better principles. If John Howard Hinton be worthy of the place he holds, and of the reputation he has achieved, let not praise be reserved for a garland to be hung upon his tomb; let it rather be, while he yet lives, an affectionate recognition of the services he has rendered to evangelic truth.

The meeting to which we refer took place in the library of the Mission House at Moorgate Street, and the object was to present to Mr. Hinton, on the part of his church and congregation, with other friends, a testimonial of their love and esteem. It would not have been wise if other friends had been excluded from a participation in such a service, for Mr. Hinton has been pre-eminently a public man, more diligent and active than most in every denominational movement of his day. And, besides, "Mr. Hinton does not belong to Devonshire Square only—nor to the Baptist denomination only—nor to this generation only." He is, in his works, an instructor of Christian ministers generally, and will still be read when he and all his associates have passed away. We venture to predict that his contributions to theological literature will rank next to those of Fuller in many a year to come.

Mr. Hinton was the son of the Rev. James Hinton, formerly of Oxford,

a man of fine and cultivated understanding, of polished manners, a Christian, a scholar, and a gentleman, to whose memory the subject of our sketch dedicated a volume of interesting memoirs. Many men whom we have known when living have expressed themselves in the highest terms of admiration for Mr. Hinton senior, who was in reality a Doctor of Divinity, though he never made use of the distinction. One or two products of his pen we have seen; and so far as we may judge from them, he was solid, chaste, and grave in his style of composition. He was one of a numerous class of Baptist ministers, contemporaneous with Hall, Fuller, Foster, and Carey, who, without being equal to them, were probably a fair sample of the soil out of which only such cedars could have grown. Not a little pompous and dictatorial, perhaps, some of them, in private life, but thoroughly accomplished and competent to their work. We could name, on the spur of the moment, a round dozen of them—Ryland, Roberts, Edmonds, Kinghorn, Pearce, Saunders (a grand preacher), Cox, Martin, Murch, Anderson, Newman, Young, &c. Such were the elements in the midst of which our valued friend was trained and educated; and we think we can see in him the traces of their influence at this day.

Of Mr. Hinton, as a preacher, we feel it first of all incumbent upon us to speak. Of course, his preaching is tinged with his peculiar theological sentiments. No one could reasonably expect it to be otherwise. But once free from these peculiarities, there is no living man equally pathetic, logical, and powerful. If a sinner could be moved to convert himself, Mr. Hinton is the man who would prevail on him to do it. His pleadings would be irresistible if only his principles were true. It is one strong argument against his views on this head that even *he* never did succeed; and he confesses (we believe) that no man ever will. Therefore, his plea, that a man *could* repent and turn to God of himself, *if he would*, however it may be justified in logic, is worthless in practice. But it is not only in reasoning with unconverted sinners that Mr. Hinton is great; he is no less great in the doctrines and consolations of the Gospel. Set him to comfort a troubled conscience, or to unfold the promises to an afflicted believer, and he can preach (as we have heard him) like an angel of God. In beauty and impressiveness he has no rival, except Mr. Binney. We have heard many sermons from both, and we hardly know whether of the two we should prefer.

To appreciate Mr. Hinton, it was not necessary to hear him preach in a great city. Some men are so exclusively intellectual, that they can only attract notice in such a sphere. We fancy that on a village green, Mr. Binney himself would feel that he was rather out of his element. Not so Mr. Hinton. Before he came to London, in country villages and quiet hamlets his peculiar power was acknowledged. We have known an entire population turn out to hear him. Of course, this could not take place without rebuke and opposition. But rebuke and opposition were the last things to which Mr. Hinton would succumb. Magistrates and clergymen were powerless in his presence. More educated and accomplished than either, he reduced them to the miserable expedient of rou

music and drums. Yet, after all, "the common people heard him gladly."

It will be in the recollection of some of our readers, that Mr. Hinton was not in his early days considered as "sound." Never has he published anything that has been received with entire praise—no, not even from the "Baptist Magazine." His review of certain passages in the sermons of the Rev. Baldwin Brown brought down upon him the censure of a so-called Baptist organ, and the brand of a veteran polemic. The old error of carping criticism, true to its traditions, follows him in the decline of life. And yet how is the case changed! He who was rebuked by his elder brethren for innovations in doctrine is now rebuked for his vindication of orthodoxy—and yet the man is the same in his opinions. The sea of restless thinking has been rolling and fluctuating all around him; and still, like a rock in mid-ocean, our friend stands firm and true to principles thought out in his youth, and not abandoned in his age.

We cannot pretend to go over all the productions of Mr. Hinton in order; we shall confine ourselves to his two most remarkable and distinctive works. One is, "The Work of the Holy Spirit in Conversion;" a masterly treatise, whatever we may think of the doctrine it advocates. In this volume, Mr. Hinton went against all the views and prejudices of the Baptist body; and he paid the denominational penalty for his boldness. We do not approve of the fundamental principle of the book; and, therefore, we may praise it as a well-considered and digested argument. But this we can see and acknowledge, that if it is ever to be confuted, the attack must be made upon its definitions. Once admit the definitions, and the argument is faultless.

Dr. Angus is right. Mr. Hinton possesses "the clearest logical faculties that God ever created, or that man ever applied to the study of Divine truth." If he "had a difficult, intricate, theological or ethical question to discuss, needing extensive knowledge of the great principles of the Gospel and of the depths and secrets of human nature, the whole truth would be set forth with a clearness, beauty, and force, the most startling and impressive." But this involves the possession of much more than the mere logical faculty. It involves a style of composition, compact and concise, transparent as crystal, which embodies exact words. Yet not dry—in which everything is said that ought to be said, neither less nor more, and which leaves its conclusion like a nail driven home and fastened in a sure place by a master-hand.

The other work, which perhaps will enjoy a more lasting fame, is "Theology; or, An Attempt at a Consistent View of the Whole Counsel of God." Its aim is to remove, as far as it is possible to remove them, the difficulties of Calvinism. To appreciate it thoroughly, regard must be had to the state of theological opinion in the churches of that day. We were but just emerging from the extreme views which still prevail in some corners of the land, and in some communities that still hold themselves aloof from denominational co-operation. Mr. Fuller accomplished much in clearing the views of the rising ministry from the influence of that reckless theology which, after all, is not Calvinism, but a caricature

of the principles of the great reformer. Yet even Mr. Fuller left some work to be done by a successor; and if we say the truth, in our judgment, the mantle of the departed prophet fell upon him who still lives and labours among us, enjoying a green old age. May he yet be spared for years to come, to preach, in Devonshire Square, discourses, every word of which deserves to be immortalised by the press. The age still needs him, and he has already done something to retard, or at least to rebuke, the conceited flippancy that is ready to drift away from the moorings of the faith.

More than once in the course of these reflections, we have been tempted to compare our friend to another celebrated character—the Rev. Thomas Binney. Not that they are wholly alike, but they are alike in one particular, at least. Both have exercised a commanding influence over young men, and over young ministers in particular. Perhaps the comparison might be carried a little further with propriety. Both have minds so constituted that, from time to time, they give utterance to opinions which a thinking hearer would heartily disapprove; yet both, at other times, discourse in such a manner as to fill the heart to overflowing, and make you feel what can only be expressed in such terms as these—"This is genius." It is probable that each of them would be singled out as the foremost man of his denomination in London. Yet they differ to a wonderful extent. "Mr. Binney," says the "Eclectic," "is greatly inferior in his powers as a polemic to his place as a preacher. All his polemical pieces are fragmentary; there is a looseness which does not appear in his more finished pulpit performances." The very contrary is the case with Mr. Hinton. His powers as a polemic hardly admit of superiority, and in point of fact he is without a rival. To systematic theology Mr. Binney has put forth no pretension, and, probably, is not in advance of the ministry in general. But if, so far, Mr. Hinton is superior to his contemporary and neighbour, it is but fair to add that Mr. Binney is certainly the greater genius. His trains of thought are lighted up by the faculty Divine. "Scholastic, scientific theology is unknown here; the preacher's soul, the Bible, and the Spirit build together and alone."*

There is yet one other advantage on the side of Mr. Binney—he is the younger man—Mr. Hinton, we are reminded, to our regret, is seventy years of age. We cannot, in the common course of nature, expect much more from our venerable friend. But the younger may yet live to lay the church under more deep and lasting obligations. Such a voice as his, over the surging waves of rising controversy, would be heard with reverence, and might do something to allay them. For Mr. Hinton we hope that the day may be distant that shall close his life and labours. And, in the meantime, we cordially thank him for all that he has done, and heartily wish that his last years may be crowned with happiness and prosperity.

D. K.

* Eclectic, Feb. 1861.

PAPERS FROM MY NOTE BOOK. No. V.

BY. C. H. S.

MANY brethren have amused their leisure by culling choice sentences from the old divines. Under the titles of "Puritan Gems," "Rare Jewels," "Smooth Stones," and the like, the market has been well stocked with gold dust, diamond fragments, and silver filings; and we have often trafficked to our spiritual profit in these precious wares. Whatever criticism we may pronounce upon modern selections, with whatever judgment or carelessness they may have been gathered, and however little of old rags and ancient rubbish may have been imported into the collections, we do not hesitate to assert that one of the ancient treasuries now before us is worth all others put together, and stands among rival compilations like Milton among the poets. John Spencer, *a lover of learning and learned men*, published in 1658 a book which he entitles KAINA KAI ΠΑΛΑΙΑ, "Things New and Old, or, A Storehouse of Similes, Sentences, Allegories, Apophthegms, Adages, Apologues, Divine, Moral, Political, &c., with their several Applications." The wonder is that this book has not been reprinted,—for it is as rich as it is rare, and as choice as it is curious.

In 1848, the Rev. H. G. Salter published "The Book of Illustrations," upon the basis of Spencer; but the real Spencer himself is infinitely to be preferred to Salter's work, admirable though it be. Only let one of our spirited publishers bring out the volume, and our judgment is altogether at fault if there be not an overwhelming demand for it. The index is exceedingly full, the range of subjects illustrated is singularly extensive, and there are no less than 2,004 masterly quotations, the most of which are immortal words of immortal minds. No minister need lack a metaphor with this "Storehouse" in his study; nor need his sermons be devoid of *salt* when this kingly volume presents him with it, "without prescribing how much." It will surely make the dullest, dreariest, and most ponderous of our divines hearable and readable if his friends will get him this glorious roll, and see to it that he eat a portion before he enters the pulpit.

Our ministry must be made more attractive. Anecdote, metaphor, parable, and proverb must be enlisted anew; we must bind science, history, and wit, to the chariot-wheels of the Gospel; we must divorce fulness from divinity; sermons need not be sleepy, nor discourses droning; we must show the world anew that the themes of revelation have an interest beyond all the creations of fiction or the marvels of art, and we shall thus remove a stumbling-block out of the road, destroy one more of the pitiful excuses of the sinner, and become ourselves wiser master-builders in the Lord's house. Hannah More justly said, "There seems to be no good reason why religion must be dry and uninteresting, while every other thing is to be made amusing." We may depend upon it that the dignity of the pulpit will be its death if from it we argue for the exclusion of homely and familiar illustrations. The wisest preachers have always seen the force

of imagery and example. George Herbert recommends "the study of physic and of herbs, while in the way of practice, as also by way of illustration, even as our Saviour made plants and seeds to teach the people." He says, "They say it is an ill mason that refuseth any stone, and there is no knowledge but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. The wise preacher condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching, because people by what they understand are best led to what they understand not." Again:—"Sometimes he tells them stories, and sayings of others, according as his texts invite him; for these also men heed and remember better than exhortations, which though earnest, yet often die with the sermon, especially with country people, who are thick and heavy, and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them, but stories and sayings they will remember." We beg Farmer Higgins' pardon for quoting this last sentence, we do not indorse it, and in his case it certainly is not true; he may be thick and heavy *in person*,—indeed we have a lively recollection of the close packing which we suffered when riding in his gig,—but *in mind* he is as sensible and lively as any man we know; we, therefore, invite him to read to his thicker and heavier friends our BAPTIST MAGAZINE, and especially these extracts which follow, which, by our readers' permission, will be continued in the next month's number, that a fair sample of Spencer's selection may be given.

WORLDLY THOUGHTS AND DISTRACTIONS, *IN THE TIME* OF PRAYER, CONDEMNED.

There is a story, how that one offered to give his *horse* to his fellow, upon condition he would but say the *Lord's Prayer*, and *think* upon nothing but *God*. The proffer was accepted, and he began—"*Our Father which art in heaven, Hallowed be thy name—but I must have the bridle too*," said he. "No, nor the *horse* neither," said the other: "for thou hast *lost both* already." And thus it is that too many men and women, in their both private and public *addresses* unto God by *prayer*, are by the suggestions of *Satan* walking with *St. Hierom* in the galleries of *Rome*, having their hearts *roving* after pleasures of sin, their *thoughts taken up* with the things of this world, and their whole man *set upon vanity*; whereas they should rather *mind* that which they are about, *keep close* to God, and be so *watchful* and *intentive* over their souls, that their hearts and tongues may *go comfortably* together. For the *outward work* only is but like the loathsome smoke of *Sodom*; whereas the *inward devotion* of the heart is not unfitly compared to the *pleasant perfume* of the *sweetest frankincense*.

GOD'S WAY THE SAFE WAY TO WALK IN.

If a man travelling in the king's highway be robbed between sun and sun, satisfaction is recoverable upon the county where the robbery was committed; but if he takes his journey in the night, being an *unseasonable* time, then it is at his *own peril*, he must take what falls. So, if a man keep in *God's ways* he shall be sure of *God's protection*; but if he stray out of them he exposeth himself to danger.

GOD'S FAVOUR ABOVE THE WORLD'S CONTENTMENTS TO A GODLY MAN.

The old Grecians who had fed altogether on *acorns* before, after that *bread* came in amongst them they made no reckoning of their *mast* any more, but kept it only for their swine; and *leather* and *iron* began to grow out of request amongst the Lacede-

monians after that *gold* and *silver* came in use. So when a man hath once found the *favour* of God in his heart, and the *love of God* in Christ, when he hath once *lighted* on it, and got assurance of it, he ceaseth then to be greedy of this *world's trash*, which is, in regard of it, but as *dross* or *pebble stones*, to *gold* and *diamonds*, as *acorns* to the best *bread-corn*; yea, rather of far less worth or value to that than either of these are to it.

BITTER SPIRITS NO GRACIOUS SPIRITS.

Pliny tells of Cleopatra, Queen of Egypt, that in her wanton bravery at a supper made for Marcus Antonius, she dissolved a pearl in vinegar and drank it off, and prepared another, both which were valued at near five thousand pounds. But oh! the many precious pearls of *patience*, *humility*, *love*, *brotherly kindness*, &c., worth many thousands of gold and silver, that are dissolved by the vinegar sourness of men's *spirits* in these sad distracted times, in these sharp dissensions that are amongst us.

THE *SILENT* CHRISTIAN IS THE *SOUND* CHRISTIAN.

What a noise do the *poor* souls make in the streets of *London* when they cry their commodities? Each *telleth* what he hath, and would have all *hearers* take notice of it: and yet (God wot) it is but poor stuff they make such an *outcry* about. You cannot hear of any of the rich penny fathers *talk* of the *money bags* that they have in their *chests*, or what *treasures* of rich wares the *merchant* hath in his *warehouse*: *altum silentium*, not a word of that; every man rather desires to *hide* his wealth, and when he is urged is ready to *dissemble* his ability. No otherwise is it in the true *spiritual riches*: he that is *full* of true saving *grace* and good *works*, affects not to make *show* of it to the *world*, but rests *sweetly* in the *comforts* of a good *conscience*, and the silent applause of God's *Spirit* witnessing with his *own*. While, on the contrary, a *vaunting* of our own worth, or parts, or merits, *argues* a miserable *indigence* in them all.

FALSE DOCTRINE IS TREASON AGAINST GOD.

As he is a *traitor* to his prince who taketh upon him to coin moneys out of a base metal, yea, although in the *stamp* he putteth for a show the *image of the prince*: so he that shall *broach any doctrine* that cometh not from God, whatsoever he say for it, or what *gloss* soever he set on it, he is a *traitor unto God*, yea in truth a *cursed traitor*, though he were an angel from heaven (Gal. i. 8).

TONGUE PRAYER NOT THE ONLY PRAYER.

It is said that David praised God upon an *instrument of ten strings*, and he would never have told how *many strings* there were, but that without doubt he made use of them all. God hath given all of us *bodies*, as it were *instruments of many strings*; and can we think it *music* good enough to strike but *one string*, to call upon him with our tongues only? No, no; when the *still sound* of the heart by *holy thoughts*, and the shrill sound of the tongue by *holy words*, and the *loud sound* of the hands by pious works, do all join together, that is *God's concert*, and the only music wherewith he is delighted.

PREVENTIVE SERVICE.

THERE are many thousands of young women in London and in all our large towns condemned to a precarious livelihood by protracted toil with the needle, of whose complainings we never hear;—they do not strike for shorter hours, or larger wages—and their quiet endurance has attracted to their painful and perilous condition but a very small portion of the active philanthropy which characterises the present day. These workwomen are employed under contractors in dress, mantle, and straw bonnet making, and their rate of payment varies from six to nine shillings per week, for a week of six days, each extend-

ing from seven in the morning till nine at night. So long as our countrywomen are content to purchase articles of female apparel from the opposite sex, there is little hope of applying any extensively remedial measures to the distressed state of these toilers and spinsters. On the brink of starvation through the depreciated value of their labour—exposed to the perilous consequences of late hours—for the most part surrounded by no safeguards of sympathy or parental love, it is no marvel that large numbers of them become the prey of the vicious, and fall into the dark depths of depravity. In this age of Reformatories and Refuges, it is pleasant to find that the *preventive* as well as the curative side of our social ills is being attacked by some devoted Christian labourers. We, therefore, ask our readers to go with us to the inspection of the Young Women's Christian Association and Boarding House, at 43, Crawford Street, London, W., that they may take a pattern of what may be accomplished in our large cities and towns, for the moral and spiritual benefit of a large class of the community which has been too long neglected by Christian philanthropists.

The following are some of the advantages to be enjoyed in this Establishment:—

Comfortable Board and Lodging at Five Shillings per week.

Dinner, daily, from Twelve till Two o'clock, for any who do not lodge in the house—charge 4½d.

Board and accommodation all day on Sunday. (Tickets for Dinner, price Sixpence, to be purchased during the week.)

A good Library for the use of Boarders and others attending the house.

Bath Room for the use of Boarders.

A Bible Class on Sunday afternoons, at a quarter past Three, to which young women, generally, are cordially invited.

Prayer Meetings—on Sunday morning, at half-past Nine; Saturday evening at Eight, and Tuesday evening at Eight o'clock.

The promoters of this Establishment wish it to be understood that whilst they desire to afford the accommodation above named on as liberal terms as possible, they are most anxious that those who avail themselves of it, *should be as independent as they would be in ordinary lodgings*, and therefore no rules are in force in the house, excepting such as would apply to a well regulated family. It is simply a private boarding house for young women, where they have opportunities of friendly intercourse with one another, and where sympathy and sisterly love may be exercised, and the cherished remembrances of home, from which so many are separated in London, may, to some extent at least, become real again.

It is necessary for the protection of all, that good references should be given by those who wish to become boarders, but the Bible Class and Prayer Meetings are free to young women generally.

Under the guidance of its excellent matron, the writer has been privileged to pay a visit to this establishment, and learn the details of its management. During the past year, the first of its history, about one hundred lodgers have been accommodated—the number of candidates for admission being always in excess of the capacities of the building; it is now in process of enlargement, and instead of providing a house for only thirty-two, it will, in future, admit seventy-two permanent residents within its friendly walls. The ages of the inmates range from sixteen to thirty, the majority of them are found to be orphans, and, generally speaking, the children of artizans and labourers. The daily routine of the house is as follows:—

First breakfast at half-past 6.

Family prayer at a quarter to 8.

Second breakfast at 8.

Dinner from 12 till 2. Those who work at a distance being allowed to take dinner with them.

Tea at 4. The meal which is least frequented, as most houses include this in terms of payment.

Supper at 9.

Gas extinguished at 11 o'clock.

The cost in excess of the payment made by the boarders is found to amount to two shillings per head per week, and the whole of this is defrayed by a Christian friend who refuses us the pleasure of publishing his name.

On Sunday this Home expands into a large Christian tavern; for the small charge of sixpence, a dinner and access to comfortable rooms, with an abundance of good reading, are provided. It will astonish many of our readers to learn that it is not an uncommon practice in large drapery and milinery houses in London to expect the young females in their employ to spend the whole of Sunday out of the house. It is true that this disreputable practice is not enforced by a direct law, but it is so far compelled that anything but a friendly greeting awaits those who have no other resort. The inconvenience, and the danger to which young females who have no friends in London are thus exposed, it would be scarcely possible to exaggerate.

Cleanliness, order, good and sufficient food, and sisterly love, are manifestly the presiding influences at 43, Crawford Street. Religious observances are not compelled, but very few of the inmates can resist the affectionate invitations which are given to attend the seasons of family worship; and those who conduct this institution are quite as solicitous for the spiritual welfare of their *protegées* as they are to consult their physical well being.

The domestic arrangements of the Crawford Street Home originated out of some efforts which were privately made by some Christian ladies for the spiritual instruction of young women. In the prosecution of their good work, they soon felt that it was absolutely necessary to provide a shelter for some of the multitudes whose wretched lodgings expose them quite as much to moral contagion as to personal discomfort.

These ladies, two sisters, continue their indefatigable labours, and devote their lives to the good work. The Bible Class on Sunday afternoon has from 150 to 200 attendants. A devotional meeting on Tuesday and Saturday evenings have an equally large audience, and once in each month about 400 young women are convened to listen to addresses from ministers of various denominations.

An abundant blessing has crowned these services in numerous conversions, and not a few who have been brought to the Saviour in these rooms, are now energetically employed in the distribution of tracts, and the direct testimony for Christ amongst their sisterhood.

The gratitude of those who have experienced the advantages of the Home is universal and hearty. "Before I came to the Association, I had not a friend in the world; now I have heaps," says one of the inmates.

"Two young ladies who came into these rooms last Sunday for the first time and found Jesus as their Saviour, while the lady at the head of the class was speaking, desire to return thanks, and they also hope that you will sing a hymn of praise to the Saviour for them."

Such testimonies might be multiplied a hundredfold, but it is enough if our unvarnished tale shall be the means of multiplying such institutions to the great benefit of society—the salvation of souls, and the everlasting glory of the Saviour.

W. G. L.

CHINA.

BY THE REV. J. H. TAYLOR, OF NINGPO.

THE Chinese Empire cannot be regarded by the Christian philanthropist but with the deepest interest, whether viewed in respect to its vast extent, or its immense population. And no less worthy of notice are its great antiquity, its extraordinary language, its peculiar institutions, and its social condition. To this empire the attention of British Christians has been drawn with increasing solicitude for many years; and never was there a more remarkable crisis in its history than the present. To the student of Chinese literature, it is no new thing to see an old and effete dynasty superseded—to see revolution with its sanguinary train stalk through the Flowery Land; but there are new and remarkable features about the present insurrection never before witnessed in China. No previous aspirant to the throne has professed to make the word of God law throughout his dominions, or to teach or distribute it to his people. But, however inconsistent they may be, there can be no doubt that this is done by T'ai-p'ing-wang and his party. And, on the other hand, constrained by a power he was utterly unable to resist, the Mantchoo Emperor has opened the length and breadth of his territory to the messengers of the cross. The insurgents, by the edict of toleration just given to the Rev. Messrs. Kloekers and John, invite us—the imperial party, by the treaty of Tien-tsin, suffer us—to publish the glad tidings of salvation through a crucified Saviour from north to south, from east to west. Thus, in a manner altogether unprecedented, a door of access has been opened to more than one-third of the human race. China is *open!* China *must* have the Gospel! Ought not every heart, renewed by grace and filled with love, to join in the cry—China *shall have* the Gospel? Never was there a time when the call for fervent prayer was louder, when the need for earnest effort was more immediate and urgent, than is the case at present.

The work to be done is immense. The church of God needs fully to rouse itself for the effort, or nothing adequate can be accomplished. It is no mere isle that needs the Gospel, no insignificant tribe that calls for the truth. An empire larger than the whole continent of Europe demands instant effort, requires vigorous action, not mere consideration. It is, therefore, very desirable that correct information as to the extent of this empire, and the state of its people, be brought before the Christian public from time to time, that those who know not may learn, and those who know may be reminded of, the nature and extent of their responsibilities with regard to this vast empire.

EXTENT.—According to McCulloch, the Chinese Empire is—

In length (*i.e.*, from east to west)	3,350 miles.
In breadth	2,100 miles.
And contains about	5,300,000 square miles.

Compare these figures with the extent of Europe, the latter being—

In length	3,400 miles.
In breadth	2,400 miles.
But containing only about	3,900,000 square miles,

from the irregularity of its figure.

It appears, therefore, that the superficial extent of the Chinese Empire alone is one-third greater than that of the whole continent of Europe. Or to take other standards of comparison, its extent of surface exceeds forty-four times that of the United Kingdom of Great Britain and Ireland; exceeds one hundred and twenty-three times that of England alone; and exceeds one

hundred and seventy-six times the extent of Scotland. Could the Empire of China be changed from its present form to that of a long strip of land a mile in breadth, a person walking thirty miles a day would require more than four hundred and eighty-three years to walk from one end of it to the other.

POPULATION.—Immense as is the *extent* of the empire—difficult as it is for the mind to grasp it—when we turn to survey its teeming population, we shall not find an easier task. There appears no satisfactory reason to doubt that the present population of China exceeds 400 millions; indeed in the account of the embassy of Baron Gros to China and Japan, in 1857, 1858, by the Marquis de Moges, attaché to the mission, it is stated that the last census of the Chinese Empire fixes the population at 415 millions. But the date of this census, and the authority for the statement, are not given. It has, on the other hand, been stated that no census has been taken in China for eighteen years; but this, the writer knows from personal observation to be incorrect, having seen the census papers for 1860 before he left China. The census is taken yearly; and the writer believes the result to be pretty nearly correct, rather under the mark than over it. There is considerable temptation, both to the people and to the authorities, to give in returns below the true mark, but none to exaggerate. The punishment, however, for giving in untrue returns is severe; and detection is, from the publicity of the return, very easy; so that deception is probably seldom attempted. The census is taken for the twofold purpose of allotting to each place its share of the total amount to be raised by taxation, and of furnishing a basis for calculation as to the quantity of rice that must be stored in each locality as a safeguard in case of failure of the crops. Every householder is furnished from time to time with a census paper, which he must keep filled up and ready for inspection. In the larger houses this is usually pasted up within; but in smaller families, where there is no separate part of the house to allot to the female residents, the census paper is generally pasted up outside, on the door, wall, or window-shutters, so that the information required may at any time be gained by the parties whose duty it is to collect it, without intrusion on the female members of the family. The writer has seen thousands of census papers thus pasted up.

The results of the census are entered on the Government records, and published from time to time. The census of 1812 gave 360 millions as the population; that of 1852 (found with other papers in the yamun of Yeh, late Governor-General of Canton, when that city was taken by the English in 1856,) gave it as 396 millions, At the same rate of increase the population in 1861 would be more than 404 millions; and vast as this number is, it is not incredible, nor greater than would be looked for by those who have travelled much in China. The average per square mile, even of the eighteen provinces, does not equal the average of England, or nearly come up to that of Belgium. We are, therefore, very safe when we assume 400 millions as the number of the inhabitants of the Chinese Empire.

But how immense is this number! 400 millions! ¿What mind can conceive it? The whole population of Europe is but 270 millions—China alone contains one-half more. It has more than twenty-three times the population of densely-peopled England, about one hundred and thirty-five times that of Scotland. Were the subjects of the court of Pekin marshalled in marching order, in file of ten deep, and allowing one yard between each rank, the vast army would almost encircle the globe at its equator. Were it to march past the spectator at the rate of thirty miles a-day, the mighty column would move on and on, day after day, week after week, month after month; and more than two years—two years and twenty-seven days, would elapse before the last rank

had passed by! Estimating the number of converts of all the Protestant missions in China at 1,200 (we have not accurate statistics before us, but fear that even 1,200 could not be found), less than three and a-half minutes of that two years and twenty-eight days would be occupied by them in passing by. Mournful and impressive fact—such is the proportion of those who are journeying heavenward, to those whose downward course can but lead to everlasting woe! 400 millions of souls "having no hope, and without God in the world." 400 millions—an army, whose forces, if placed singly, rather more than 400 yards apart, and within call of each other, would extend from this earth to the sun! Who standing hand in hand might extend over a greater distance than from this globe to the moon! The number is inconceivable—the prospect is appalling.

Among so vast a population the number of deaths continually occurring is very great. It is stated that the daily mortality of China is 33,000! Think of it! A mortality weekly equalling the whole number of the inhabitants of Birmingham, nearly one-half more than the inhabitants of Leeds, nearly double the population of Bristol. Think of it—a mortality which, in less than three months exceeds the whole population of huge overgrown London, which exceeds the total number of the residents of our highly-favoured England in a year and a-half. Let the reader realize it if he can, for the thought is overwhelming. And can the Christians of England sit still, with folded arms, while China is perishing, perishing for lack of knowledge. For lack of the knowledge that England possesses so richly, that has made England what England is, and has made us what we are. Is it indeed a truth that "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus? And *can* we, and *dare* we refuse it? We refuse it, who have fled to Jesus ourselves, and profess to tread in *His* footsteps. Is it indeed a truth that he has commanded his people to go "into *all* the world, and preach the Gospel to *every* creature"? If so, let us see who loves the Saviour. "By their fruits ye shall know them." "If any man love Me, he will keep my words." Let us see who loves his neighbour. "Love is the fulfilling of the law." The voice of God, in his *Word* and in his *providence*, is clear and unmistakable. It is not *give* the Gospel to China, but "*Go ye* into *all* the world, and *preach* the Gospel to *every creature*." Will it do to say to *him*, I never felt any special desire to go to the heathen, never had any special call to go? Oh, that many would ask themselves—Have I any special call to stay at home, any special call *not* to go and carry the glad tidings of salvation to the perishing heathen?

(To be continued.)

BAPTISM MEANS IMMERSION.

It may seem strange that we have to fight about the meaning of a Greek word in which all classical antiquity was agreed; but it is a fact equally strange that the charge of "paraphrasing" in place of translating should have been brought against the Baptists by a "very Reverend" dignitary of the Anglican Church, simple because we give the common vernacular meaning of a word which in its native dress has become disguised. Take a parallel case. Suppose that the word "Legerdemain" had become the recognised symbol of some mysterious, imposing formality, practised for ages among a rude and unlettered people. A translator, wishing to make things clear to the common understanding, reduces the awful word to its French or Latin constituents, and assures the people that "Leger-de-main" means nothing more than "nimble

of hand" (or sleight of hand, as we usually express it). Pontifex turns fiercely round upon the translator, and says:—"My friend, this is paraphrasing, not translating. All authority is dead against such liberty of speech. You must translate Legerdemain by Legerdemain; and we will take care that the ignorant people shall still continue, as heretofore, to [mis] understand it."

Such is the way in which the true meaning of the word "Baptism" is often attempted to be frowned out of countenance. Into the doctrinal question we enter not now, the object of the following paper being simply confined to the placing of this one condition of the argument on its right philological basis; a subordinate part of the controversy, it must be confessed, but one well worth adjusting, for all that.

The Greek language, "the richest and most delicate that the world has seen, became the language of theology."—*Conybeare and Howson's Life and Epistles of St. Paul*, vol. i. p. 12.

And not only was the Greek language "the richest and most delicate," but its various shades of meaning were already stereotyped and universally accepted among the learned. The language of the orators of Rome was in a state of transition; but the illustrious authors of Greece were dead, and the style of their works was to become the model for future Latins and Gauls. Hebrew might possibly have met the necessities of Rabbinical proselytes; but the standard works in that tongue were not sufficiently diffused to constitute an authority of interpretation for scattered Gentiles, who would of necessity resort to Greek translations in order to ascertain the meaning even of the Hebrew standards themselves. For these reasons, therefore, it was, we may reverently assume, that the Greek tongue, rather than Hebrew or Latin, was the ordained vehicle for the Divine oracles of the New Covenant.

Now, let us examine for a few minutes the machinery which a Greek writer had at his command in expressing the various uses of water as an external application.

Does he wish to denote cleansing from defilement, principally in respect of garments? He uses the verb Πλυνω, as in Rev. vii. 14, "They have *washed* their robes;" or, in Lev. vi. 27, "When there is sprinkled of the blood thereof upon any garment, thou shalt *wash* that whereon it was sprinkled in the holy place;" or, in Lev. xv. 7, "He that toucheth the flesh of him that hath the issue shall *wash* his clothes;" or, Numb. xix. 19. "He shall *wash* his clothes." With a variety of the like passages. See also 2 Chron. iv. 6, where it applies to washing the materials of sacrifice.

Does the cleansing refer to the body rather than to the garments? Then Λούω is employed, as in countless instances in the Levitical ceremonial, such as those above quoted, where Πλυνω and Λούω thus come into constant juxtaposition; or, as in Isa. i. 16, "*Wash you*, make you clean."

Is the object to wash as by the dashing action of waves? Then we have Κλυζω (from κλυδων, *a wave*), together with its compounds, Αποκλυζω, made use of in 2 Chron. iv. 6 (in a clause omitted in our version); Κατακλυζω, *inundo*, as in Dan. xi. 22, "With the arms of a flood shall they be *overflowed*;" Ανακλύζω, *abluo*; and Παρακλυζω, *humecto*. Thus, "Θαλασσα κλυζει παντα τἀνθρωπων κακα."—Euripides.—"The sea washes away all the evil deeds of men."

Is it required to rinse the hands? Then Νιπτω comes into use, as in Lev. xv. 11, and 2 Chron. iv. 6.

Is pouring intended? Then we may resort to Χέω; or to Εγχέω, as in Ezek. xxiv. 3, "Set on the pot and *pour into* it; or to its other compound, Επεγχέω, as in Lev. xiv. 15, "He shall *pour* the oil into the palm of his hand."

Is sprinkling designed to be conveyed? Then we have Ραντιζω and Ραινω (*raino* being obviously the origin of our English word *rain*). Examples:—Ezek. xxxvi. 25, "Then will I *sprinkle* clean water upon you;" and Heb. ix. 19, "He *sprinkled* the book and all the people."

Other verbs at command are Τεττιζω, *to shower*, from Τεττα (whence our own word *wet*); Αρδεύω, *to irrigate*; and Αρδω, *to apply water*; Υπεκρέω, *to inundate*; Βρέχω and Διαίνω, *to moisten*. By resorting to all the compound forms in which the Greek language is so pre-eminently rich, the above illustrations

might be considerably expanded; but we will only refer, in conclusion, to the terms in use when the idea of simple purgation is designed to be conveyed. Of these we notice Καθαίρω and Αγνίζω; as Aristotle says, Ὄμβροις γῆ καθαίρεται, "The earth is *purified* by showers;" and Acts xxi. 24, "Take and *purify* thyself." These two last, it is admitted, do not necessarily involve the application of water, but they are of use in the argument, if only to show that every form of lustration may be expressed, and is expressed, in the Greek language, without resorting to Βαπτίζω, touching the uses of which we have next to treat.

Whenever the idea has to be conveyed of immersion or submersion, having reference to the water's power of *overwhelming* rather than to its attribute of cleansing, then Βαπτω or Βαπτίζω are the terms legitimately and systematically employed; the simple generic meaning of the word, as recognised by all scholars, ancient and modern, being, *literally*, to cover with water, and, *metaphorically*, to overwhelm with calamity, or to permeate with a Divine influence. Proofs of this, without number, might be drawn from the Classics, from Josephus, and from the Sacred Scriptures; but it is so universally admitted by the learned, and confirmed by the usage of the Greek nation down to the present hour, that it would be wearisome to traverse again so well-beaten a path. Let a few popular instances suffice.

When Hazael *dips* the cloth with which to suffocate his master, he baptizes it in the water; 1 Sam. xiv. 27, Jonathan *dipped* the end of his rod into an honeycomb; John xiii. 26, when he had *dipped* the sop; Job ix. 31, "Yet shalt thou *plunge* me in the ditch, and mine own clothes shall abhor me." Here certainly the idea of cleansing is not suggested. The meaning is simply "being overwhelmed." Indeed, so far is it from being true that the use of Βαπτω necessarily includes cleansing, that the same word is also employed for tinging, staining, or dyeing; indicating thereby an all-surrounding, permeating influence. There occurs in the 14th chapter of Leviticus a single sentence (already quoted) which contains pouring, dipping, and sprinkling, each with its distinct and appropriate form:—"And the priest shall take some of the vessel of oil, and pour [ἐπιχεεῖ] into the palm of his own left hand; and the priest shall dip [βάψει] his finger in the oil that is in his left hand, and shall sprinkle [ῥανεῖ] of the oil with his finger seven times before the Lord."—Ver. 15, 16.

In the above quoted instances, the word ordinarily rendered "baptized" in our authorised version, has been translated "dipped" or "plunged," clearly enough showing in what sense our translators accepted it. In the majority of instances in the New Testament, the word itself is retained, by being simply Englished, "baptized." But we are not on that account left in any uncertainty as to the sense conveyed; nor need we beat about the bush, as many do, to discover from the accessories attendant on the act, a clue to the mode of administration,—the universal recognition and acceptance of the generic meaning which the term itself has ever borne, being quite sufficient to settle this point absolutely. If a man tells me he has slain his enemy, I ask no corroborative proofs as to the efficiency of the means employed. The word "slain" settles the point. So, if a man tells me he has plunged beneath the water, I accept the fact without putting to him a string of puerile questions as to whether he went to the water, or the water went to him, or whether he had enough water for his purpose. The word "plunge" carries all the needful accessories.

Nor indeed would the question of translation ever have been raised but for the purpose of defending a modern practice. Not until the practice of sprinkling came into vogue in the Western churches, to allay the natural anxiety of the mothers, was any controversy likely to arise as to the meaning of terms about which all had hitherto been agreed.* But now arose the necessity for inventing some proof that baptism did not necessarily involve

* This anxiety of the mothers was not unreasonable; for it had become the practice to perform the rite by what was called "trine-immersion," that is, by plunging the infant three times into the font; a form still adhered to in the Greek church, even when the water is icy cold.

immersion, a scheme which could only be supported by shuffling, and only find credit among the ignorant.

During the thousand years succeeding the fourth century, the baptismal controversy had little or no reference to the mode of administration, but merely to the subjects of it; that is to say, whether or not infants were eligible, and at what age. Nor, in those days, were translators of the Scriptures into other tongues under any temptation to give a dishonest gloss to a word which was understood only in one sense. Hence, for instance, Andrew Wiberg (pastor of the Baptist church at Stockholm), while constructing his new translation of the Swedish Testament, has found himself under no necessity to alter the old Gothic representatives of Βαπτίζω and its cognates; the word Döpa in their old versions giving a good and clear sense; although the Swedish church has, for centuries past, sprinkled; thus placing its pastors in the same position as the ministers of Denmark, Norway, Germany and Holland, who all with one voice say, "I dip thee," while they do no such thing ("Baptist Magazine," Oct., 1859).

In England, *immersio* (and in one instance, *submersio*) was the invariable equivalent in all the canonical edicts relating to the rite, and immersion was the invariable practice. There is historical evidence that all the children of Henry VIII. were thus baptized;* and to this very hour the English Church Prayer-book commands it, unless the child be declared too delicate to endure the ordeal. If this be not enough, hear the testimony of modern Church writers. Conybeare and Howson, in their recent learned work, speaks thus of the ordinances of the early Church:—"It is needless to add that baptism was, unless in exceptional cases, administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised again from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture" ("Life and Epistles of St. Paul," Vol. I. p. 518).

Whether or not these Churchmen are right in making "our northern climates" an excuse for throwing overboard a clearly defined injunction, we stop not now to discuss. At present we are only concerned with their interpretation of a Greek word,—to which end an additional quotation or two may further conduce. They thus paraphrase Romans vi. 4:—"With Him therefore we were buried by the baptism wherein we shared His death, when we sank beneath the waters; that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life." And, comparing the above with Colossians ii. 12, they observe:—"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion" (*Ibid.* Vol. II. p. 209). So again, at p. 211 of the same volume, we meet with this further testimony:—"The new-made Christian dies to sin, to the world, to the flesh, and to the law. This death he undergoes at his first entrance into communion with Christ; and it is both typified and realised when he is buried beneath the baptismal waters."

Is it necessary to add to this respectable authority the proofs based upon such names as Calvin, Doddridge, Porson, or of countless other eminent men, who, though falling in with the popular practice, disdained to countenance it by mis-translation? We think we may well be spared the further ordeal. The reader, in short, may rest immutably assured that all the (*quasi* learned) attempts to divorce baptism from the idea of complete submersion, are the offspring of deep-rooted prejudice. But this leads us, in conclusion, briefly to notice the objection which has been built upon the hyperbolic use of the term. We refer to instances wherein the mode of action is not plunging, and yet the word baptism is employed,—as when Nebuchadnezzar is said to be baptized by

* See the circular letter read at Devizes to the Bristol Association, 30th May, 1860, by the Rev. F. Bosworth; reprinted in the "Baptist Magazine."

the dew which fell upon him. Many such cases, we freely admit, are to be met with; and what do they prove? Why, just this,—that a strong word is used to express an unusual result;—in the same way as we are still in the habit of saying that a man is *bathed* in perspiration; *drowned* in the rain; *drenched* in gore; *sunk* in despair; *overwhelmed* in the waters of affliction. *Baptized*:—my friend, would any other word answer thy purpose so well? If so, fetch it out, and let us have done. J. W.

A FEW THOUGHTS ON THE LATTER PART OF THE SEVENTH OF ROMANS.

BY THE REV. H. DOWSON.

CHRISTIAN experience is a theme of deep interest to every believer. Doctrine is essential, precept is necessary, ecclesiastical polity and the ordinances of Christ should be apprehended both in the law and spirit of the New Testament; but experience has a relation to all divine truth: it is tasting and handling the word of life; a mistake in that is fatal; if we cherish the counterpart instead of the reality, we are undone. Hence the value of this chapter, in which the apostle illustrates Christian experience generally by narrating his own; here he unveils the innermost recesses of the believer's life, and, in a description of its struggles and its foes, leads us on to the complete victory which awaits us in the end.

The idea held by some, that the apostle in this entire chapter is describing his feelings before his conversion, is utterly untenable. When he expresses his delight in the law of God; when he says that "with his mind he serves the law of God;" and even the confession and humiliation found in the words, "Oh wretched man that I am," are entirely inconsistent with an unregenerate state. Such spiritual feelings are utterly alien to the carnal mind. The former part of the chapter, from the seventh verse and onward, points to that period of Paul's history when the grace of God entered his heart and produced that change which must ever remain at once a proof of the reality of the Gospel and of the sovereign power of Divine grace. He represents himself as "alive without the law;" but "when the commandment came home to him, sin revived"—rose up with power in his nature, "and he died"—ceased to live as before in the persuasion of his righteousness; the law slew his false hopes and crumbled to the earth his pretensions as a Pharisee.

But after this the apostle speaks of himself as possessing two principles: that which he inherited by nature, which he calls "the flesh;" and that which he has received by grace, which he calls "the mind" and "the Spirit." The personal I, used in one place does not mean the personal I, in another place. He ascribes to himself (his complex self, having both the carnal and the spiritual) the most opposite feelings and tendencies. He speaks of "hating evil and doing it;" "of doing that which he would not." He speaks of "evil being present with him," and yet of delighting in the law of God after the inward man. He mourns his wretchedness, and asks to be delivered from "the body of this death;" and then gives thanks to God in Christ Jesus for the deliverance obtained. He says, "With the mind I myself serve the law of God, with my flesh the law of sin."

Thus, in Paul's experience, the two natures—the old and new man—were in perpetual warfare, and produced in the apostle's mind, notwithstanding the

eminence of the grace given him, a succession of painful struggles from which he was anxious finally to be delivered. We are not, then, to suffer our minds to be overwhelmed with doubts as to our acceptance in Christ because the corrupt principle still lurks within; nor are we to expect perfection in our fellow-believers. It would ill become the patients in an hospital to quarrel respecting their common infirmities.

The view taken of this chapter is intimately connected with the doctrine of sanctification. That this Divine work, committed to the gracious power of the Holy Spirit, is not complete in the present state, is manifest. If any man should lay claim to perfection of life, we would send him to the law to learn its spirituality. But "growth in grace" is a privilege necessary to all believers; and by this we are to understand, not that the unregenerate nature becomes better—for, as an old divine says, "Old Adam never becomes a saint,"—but the new nature which we have from Christ becomes stronger—from babes to young men, and then to fathers in Christ; and hence the old nature becomes weaker, and, like a refractory child, is kept in check by superior influence and authority. "Now there was long war between the house of David and the house of Saul; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (2 Sam. iii. 1). All the corruptions of the human heart are subdued by the exercise of those graces which the Spirit bestows. Covetousness is corrected by acts of liberality; self-indulgence by the exercise of self-denial; pride by the exemplification of humility; indisposition to prayer is cured by the exercise of devotion, and by the habitual approach to the mercy-seat; and unbelief is driven from its strongholds by the power of faith. From this we perceive the force and propriety of those precepts which urge upon us self-crucifixion, earnest striving, constant watchfulness, a manful resistance of evil, with an ardent pursuit of all that is good. The apostle says, "But I keep under my body, and bring it into subjection;" "I press towards the mark;" "For this is the will of God," in all the acts of his love and the ordinances of his Church, "even your sanctification."

To this sublime consummation the work of the Spirit is tending. From the first dawn of spiritual being, created by his effulgent presence, throughout the whole process of trial and conflict, this Divine Agent worketh in us "to will and to do;" carries forward the believer by blessed privileges and salutary trials; wounding, that he may heal, and humbling us, that he may lift us up for ever. So doth he guide, and watch, and preserve, that we may be made "perfect in Christ Jesus." And death, which dissolves the fetters of the flesh, will deliver us for ever from the law of sin. The body itself, which descends into the grave, will rise, leaving behind all the remains of its previous humiliation. Then shall sovereign grace present to the contemplation of holy minds a completed work, an undisputed victory. The Church will be presented, not only "without fault," but "without spot;" and the dishonour of the Fall will be obliterated for ever by the Saviour's death on the cross, applied by the Spirit which he has given us.

CHEERING WORDS FOR THE SICK CHAMBER.

"*The inhabitants shall no more say I am sick.*" Happy, happy prospect. Ye who are now laid on beds of languishing and pain, listen to this. Now, as the shadows of each returning evening begin to fall, you may have nothing but gloomy anticipations. The morrow's light, which brings health and joy to a busy world, may bring nothing to you but fresh prostration and anguis h

Sabbath comes round, but its once joyous bells ring only in your ears the memory of forfeited joys;—the lonely bird, still pining in its earthly cage, wailing, in muffled notes, "Oh, that I could flee away from this weary prison-house of sorrow and pain, and be at rest!"

Yes! but that rest is at hand. Soon will you mount on eagle's wings to these golden gates. Pilgrims, now oft pacing along the wilderness-path with bleeding feet and fevered brow, the thorny path will soon be over. No more pain to harass you. No more "archers" to wound you. No more languor to depress you. "The former things shall have passed away." How will one moment in that sorrowless heaven lead you to forget your present long experience of prostration and suffering! *It* will appear in the retrospect only as the shadow of a passing cloud,—a dream of the night which the morning cloud has dispelled;—voices on all sides sounding in your ears, "There shall be no more curse" (Rev. xxii. 3).

Meanwhile, as you lie tossing on your sick bed, seek to ask not, "Am I getting the better of my pain?" but, "Am I made the better for it? Is it executing the great mission for which it has been sent of God? Is it sanctifying me, purging away the dross, and fitting me for glory?" He has some wise end in view in laying you on the bed of languishing. Sickness is one of his own chosen messengers—one of the arrows of His quiver. As the mother lavishes her tenderest affection on her invalid child, so may it be truthfully said regarding the suffering believer, "Lord, he whom thou lovest is sick" (John xi. 3). He takes you apart,—secludes you from the world, that through the rents of your shattered earthly tabernacle He may give you glimpses of coming glory. When your tongue is "failing you for thirst," He brings grapes, plucked by His own hand, from Canaan. Your soul, like that of aged Jacob, revives!

How often has the couch of suffering thus been made the very gate of heaven! Be assured you will yet come to acknowledge infinite mercy in this very discipline. In preparing to transplant His own tree to paradise,—instead of cutting you down, or wrenching you up by the roots,—hurrying you away without a note of warning into an unprovided-for eternity,—He is pruning branch by branch, that you may fall gently. He is "purging you, that you may bring forth more fruit" (John xv. 2). Seek to exhibit the grace of patience under your trial. This is one of the few Christian virtues which can only be manifested on earth. In heaven there is no suffering to call forth its exercise. "Let patience" now therefore "have its perfect work." Seek to feel that the end your God has in these "light afflictions" is to work out for you a far more exceeding, even an eternal weight of glory" (2 Cor. iv. 17). Tossed on this troubled sea, let the eye and the longings of faith frequently rest on the quiet haven. "Oh, the blessed tranquillity of that region," says Richard Baxter—himself no stranger to a couch of prolonged distress—"where there is nothing but sweet, continued peace! O healthful place, where none are sick! O happy land, where all are kings! O holy assembly, where all are priests! How free a state, where none are servants but to their supreme Monarch! . . . . O my soul, bear with the infirmities of thine earthly tabernacle! It will be thus but a little while. The sound of my Redeemer's feet is even at the door."

"And heaven hath rest—the Sabbath of the sky!
No weary feet shall walk the world on high;
No tear of trouble falls
Within those jasper walls—
To gain this rest for me did Jesus die."

Extracted from "Grapes of Eshcol."

MINISTERS' LIBRARIES.

BY THE REV. C. H. SPURGEON.

In our fathers' days there were respectable men who talked of books as "dead men's brains," and ridiculed the idea of a minister's needing to study. As civilisation has removed wolves from England, and time has cleared the dodo from his ancient haunts, so have common sense and spiritual enlightenment exterminated these foolish brethren; at least, if one or two still linger no one is found to take the slightest notice of their senseless observations. It is no longer a recommendation to a sermon that the minister never thought of the text until he entered his pulpit; men still like the hot cakes fresh from the oven, but they like to know that the dough was well kneaded at home. We remember two or three years ago a certain ultra-Calvinistic minister beginning his sermon with, "As I was shaving this morning, this text came with power to my soul"; but no extraordinary interest was excited among the congregation by this tacit admission that he had neglected his preparation until the Sabbath morning: in fact, we discovered afterwards that such a preface was usually followed by an unbearably dull discourse, and therefore his regular hearers were not to be duped into the expectation of any excessive keenness of argument or sharpness of wit.

The world and the Church are both alike convinced that Gospel ministers are no more authorised to talk empty platitudes and undigested crudities than any other men; that bricks are not to be made without straw, nor lamps to be kept bright without trimming, nor nets to be useful without mending, either in the natural or spiritual world. There may be too many thoughtless demands upon our time, and invasions of our privacy, and too much practical forgetfulness of our need of retirement; but the false *idea* is dead: and meditation, private prayer, and diligent study are acknowledged to be the very basis of a profitable ministry. Happily there are few among us who would dissent from the sentiments uttered by an excellent bishop in a charge to his clergy:—

"A man who preaches much without from time to time renewing the stock of matter with which he began his career, however sound or pious he may continue to be, will be almost sure ultimately to become a very barren preacher. And I only say *almost* in consideration of a few rare instances, in which observation of life, and intercourse with varieties of character, seem to make an original and peculiar case of mind independent, to a good measure, of reading. But these are rare exceptions. Generally, and all but universally, a public teacher requires to have his own mind supplied and exercised by books. And to derive full advantage from them, I need hardly say, that he must not only read, but think. Undigested reading is better, I am sure, than none. I know that a different opinion is entertained by some, but this is mine. For there is no one who does not take away some matter from what he reads, and no mind can be so inert as not to be forced to some activity, while taking in new facts or thoughts. And, what is not to be put out of view, every mind becomes continually more unfurnished and more inert when reading is wholly given up. But the benefit to be derived from reading without purpose and thought, of course falls far short of that which reflection will draw from the same, or from scantier stores. And this applies very particularly to the most fruitful as well as the most important of the sources from which the preacher's materials

are to be drawn. By reading the Holy Scriptures, without meditating upon them, a man may, no doubt, obtain considerable acquaintance with the facts and doctrines which they contain,—may become an adroit controversialist, and a well furnished textuary,—but unless he studies the sacred volume with patient thought (I need not add to you, my brethren, with earnest prayer), until he becomes imbued with its spirit as well as acquainted with its contents, his use of Scripture will be comparatively jejune, and cold and unprofitable. And so, you remember the apostle exhorts his beloved son in the faith —'Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.' And, certainly, all do feel the difference which there is between one who is giving out crude materials, taken in hastily for the occasion, and one who is drawing from the stores which he has laid up in his meditative study of Divine truth."

The Puritan preachers were hard students. They were not content with skimming the surface; they dived into the depths. They were interesting in the pulpit, because they were indefatigable in the study. They lived in stirring times, but they were not to be tempted from what they conceived to be an integral part of their ministry—long, deep, prayerful meditation. Nor has this been the case with these Protestant fathers only; nearly all successful preachers have been laborious readers. That metal would not yield so readily to the blows of yonder orator if he had not fused it in the furnace when alone. Men only mark the rushing torrent of eloquence; they ought to know that the reservoirs above require to be filled to the brim ere the cataract can leap from its heights. Those weary hours, those treasured minutes, those midnight wakings, never come into the reckoning of the populace; but there would be little ease in public if there had been no labour in private. Whitfield and Wesley read far more than the lazy stay-at-home clergy; and we are certain that no man can long sustain even a moderate popularity without toil and labour of the most strenuous kind. No freshness of illustration or readiness of utterance will avail; no old stores will long suffice; and the Spirit of God, who is never the minister of our idleness, will not long be with the slothful student. We must,—it is useless to mince the matter,—we must have time for deep draughts ourselves, or out of our belly no rivers of living water can continue to flow.

It is matter of solemn regret that very many of our ministers are crippled in their usefulness by poverty. If poverty merely rendered their house uncomfortable, their garments threadbare, and their table scant, it would be a deplorable evil, but it would not necessarily injure their success. Alas, it does worse than this: it empties the library shelves, or forbids the erection of those storehouses; it binds the eagle-spirit within narrow bounds, and tames the lion-soul by lack of food. Shut out by village isolation from communion with enlarged minds, and denied the stimulus of a society active and advancing, many a country pastor feels it a serious privation to have no books with which to refresh his thoughts and excite his contemplations. This is to him a famine of the word; a famine all the more intolerable because from an empty basket he is expected to hand out food for hundreds equally famished. He cannot purchase the commentary which he prizes, because his children need shoes for their little feet; he must not invest his half-crown in literature, because his wife is sick and the doctor must be paid. Broken in

spirit, he repeats Sabbath after Sabbath the same ideas until his people complain of a want of freshness, as if sermons were a sort of spontaneous combustion, and thought would spring up unsown like weeds in a fallow field. We may seem very "carnal" to those spiritual men who have spirited away their common sense, but we do solemnly believe that lean libraries make lean ministries, and that the most available method of improving the pulpit is at once to improve the preacher's resources. The Spirit of God alone can anoint us with the holy oil; but that he usually does in the use of means; and what means more adapted to the designed end than bringing our men into contact with the giant minds of past ages? Our prescription for congregational complaints shall be for years to come,—"*Get your minister a library, and make it as much part of your chapel furniture as the pulpit and the pews.*"

But how is this to be done? Deacons of our churches, give us your earnest attention while we answer this question. A minister's library should be commenced at once. There ought to be a sum set apart every year towards the replenishment of those still in existence, and the founding of them in places where none have been before. There are very few churches so poor as to find it impossible to afford a guinea a year; and at this low figure how noble a collection of holy wisdom will have accumulated in half a century. Let the books be in trust for the minister for the time being, and let the trustees regularly inspect the whole to see that volumes are not removed; and we think it will become an object of emulation with our churches to excel in the richness of their stores, and members will cheerfully, by legacy or otherwise, assist in creating first-class collections of renowned writers.

As a practical suggestion which may put the matter in a business-like shape, we would strongly recommend the scheme of Mr. Nichol, in which we take a deep interest, as being in fact a child of our own. He proposes to publish the works of Goodwin, Manton, Adams, Charnock, Sibbes, Brookes, and other masters in Israel, as a whole, not bringing out parts, but entire editions. We have one of the volumes of Goodwin now on the table; it is well printed and strongly bound, and, wonder of wonders, six such volumes are to be produced each year for one guinea! Four volumes have, by a large circulation, been afforded by liberal publishers for the golden sum, but *six* is almost past belief. In ten years Mr. Nichol will have issued for £10 10s., works whose marked value in the old editions is full £60. Every congregation should subscribe at once; and where the people are slow and the deacons immovable, some generous individual should send the required sum, and present to the church the first instalment of the library. The plan has received the sanction of leading spirits in all denominations, and we shall close our commendation of it by reprinting an opinion signed by some two or three hundred ministers, among whom we observe Arnot, Bonar, Candlish, Guthrie, Jonathan Watson, Angus, Burns, Campbell, Halley, Sherman, Steane, Trestrail, and others.

"Mr. Nichol has submitted to us a proposal to reprint some of the more scarce and valuable Theological Works, chiefly of the Puritan divines. This proposal we cannot

but regard with great interest; and we trust it will readily receive the approbation and hearty support of all the Protestant Churches, and especially where an organisation exists which can be made available for aiding such a scheme.

"To those who have had an opportunity of studying the works proposed to be reprinted, it is unnecessary to offer any observations, either regarding their general value or their especial importance to ministers and students. Their authors, men of the highest talent, lived in times of active and earnest spiritual life, and were profoundly conversant with the two books which ought to be the standards of every minister's study,—viz., the book of the Divine Word, and the book of Human Nature. Their scarcity, however, and high price, has tended to limit the possession of them; and it is believed the greater number of ministers of the present day are almost unacquainted with the talent, learning, theological acquirements, and uncompromising principle which distinguish the writings of the leading Puritan divines. Although these works may be less fitted than in former days for the perusal of the general reader, it is all the more necessary they should be in the possession of our ministers, as a fountain of profound knowledge, from which, in their preparations for the pulpit, they may largely draw; by such study they will be refreshed and strengthened, and enabled to go forth to their people in the spirit of men who were signally honoured of God, during one of the most eventful periods of our religious history, to be witnesses for him, and lights in the midst of much darkness. It has been justly remarked, that when the Puritan theology is disregarded, and esteemed as superseded by much of a later age that is superficial and unsound, the dwarf will have taken the place of the giant, and a sickly atmosphere will be preferred to a pure and a health-giving breeze.

"We earnestly hope that the success of this proposal will be such as to induce the continuance of a similar plan, till not only all the Puritan writers are reproduced in the manner indicated, but till other eminently useful works are added to the collection, and found in every minister's library.

"We cordially commend the present scheme to the careful consideration of all who are interested in maintaining a vigorous and evangelical pulpit. The liberality of Mr. Nichol's proposal is entitled to be met by corresponding earnestness on the part of those for whose special advantage the scheme is devised."

At the same time we must bring before the notice of our readers the excellent project of Mr. Heaton, of which we hope to say more in a future article upon this subject. We should gladly have given this denominational effort the first place, if it had not been for our having previously suggested to Mr. Nichol his more comprehensive plan. Let our churches take an interest in both enterprises, and let them place copies of each set upon the shelves, which are in future to be loaded with goodly matter. Our word for it, the pastor will preach better and the people will be better fed. When applications are made for our pulpit services, we mean to ask the questions, "Have you a minister's library?" "Are you willing to commence one at once?" and in public and private we intend to persecute our friends into their duty, by hitting them sorely, and boring them pertinaciously until this matter be taken up with spirit. Instead of "*Sound an Alarm*," we this month take for our war cries, "LIBRARIES FOR OUR MINISTERS!" "PURITAN THEOLOGY IN OUR PULPITS!"

EXTRACTS FROM THE DIARY OF THE LATE REV. DR. RYLAND.

1767, Sept. 8.—Mr. Whitfield came to see my father, and preached, at Castle Hill, from Isaiah lxi. 10, a most affecting discourse to a crowded congregation. I wished he could have held on till midnight.

1773, Sept. 7.—Mr. Grey and I went over to Everton to see good Mr. Berridge. I expected to find him the most jocose man that could be consistently with true religion; but I never saw so grave and venerable a man in my life. The first half-hour's conversation was uncommonly savoury and solemn. He often said very witty things, but with such unspeakable gravity that we durst only give a gentle smile.

Oct. 26.—Old Mr. Hall preached on the new birth, at Northampton. In illustrating the likeness between a new-born soul and a new-born child, he observed—

"The first thing of which a child takes notice is light. A child is born naked, but clothing is provided before he is born, and is then put on. A new-born child is weak and dependent. He cannot procure food, but cannot be satisfied without it. When children first begin to say Father, they lisp, so that only those that belong to the family can understand them. Children, at first, are ignorant of their father's mind, and of the interests of the family, and therefore need instruction. They cannot provide for themselves, nor defend themselves. They need healing, being subject to many disorders. They are like their father; they wear a family likeness. On every alarm a child will fly to his father. He will often cry out, 'I will tell my Father.'"

1781, June 30.—At Enderby I preached from Hosea xiii. 9, "O Israel, thou hast destroyed thyself," &c. Had a good deal of freedom in those parts where I was most afraid beforehand of not being able to enter into the subject. Found need to watch my vain and deceitful heart, lest I should be infected with pride. Mr. Hall, of Arnsby, and others, had a very good time in hearing, which I was almost afraid to hear them express. Robert Hall, jun., was very happy, and said it appeared ridiculous to him to be desirous of staying in this world, where so little is to be known of God's nature and government. I have very great love for this dear boy, who appears uncommonly led into divine things, and fitting for eminent usefulness if the Lord pleases to spare him; but I am much afraid of his being removed. He has frequent attacks of a violent pain in his side, suspected to arise from his liver growing to his side. God can do no wrong with his own; but I pray, if it be his will, he may be spared. I have to lament that, while I was enabled to say some things concerning the glory and equity of the Divine procedure, others seemed to be much more affected with admiration and holy delight than myself.

July 12 (Thursday).—Robert Hall, jun., came here last Tuesday, and stays with us till to-morrow. I spent most of my time with him, reading or conversing on divine subjects. May the Lord make his visit humbling and profitable to me. I could not but admire the savoury, solemn, and devout manner of his praying, having got him to engage in family prayer several times. I have seldom, if ever, known any person more spiritual, and apparently engaged with God in that duty, in my life. He has also a great variety of most weighty matter beyond most persons I know, and now to-night his preaching was like his praying. He preached, though with great reluctance, from John i. 14, "Full of grace and truth." Many things very excellent, though out of the common way, much like Jonathan Edwards. May God spare his life for abundant usefulness!

July 22.—Heard Robert Hall, jun., from 1 Peter i. 16, "Be ye holy, for I am holy." I hope I felt something of the charming grandeur of the subject. It was a noble discourse.

1782, April 5.—Found a letter from my dear brother, Robert Hall, jun., which came while I was out. Met with a fresh proof of the best friendships being broken without Divine interposition.

June 7.—My dear brother, Robert Hall, jun., preached from Psalm x. 13, "Wherefore doth the wicked contemn God?" The text naturally led him to speak chiefly to the unconverted, whom he addressed in a most striking, sensible manner.

1783, May 22.—My very dear friend, Robert Hall, jun., returned with me to Northampton. Blessed be God that he is still kept in the truth, and appears very spiritual.

June 8, 1785.—Robert Hall, jun., preached wonderfully from Rom. viii. 18, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I admire many things in this young man exceedingly, though yet there are others that make me fear for him. O that the Lord may keep him humble and make him prudent!

15.—Rode to Clipston to attend the ministers' meeting. R. Hall, jun., preached a glorious sermon, on the Immutability of God, from James i. 17, "The Father of lights, with whom is no variableness or shadow of turning."

22.—Walked in the evening to Brayfield, where Mr. Scott, of Olney, preached in the church, from Matt. xvi. 26, "What is a man profited?" &c. I scarcely ever heard a discourse more aimed at the heart. O for much of the like spirit of zeal for God, and love to souls, which this good man most evidently breathed! Lord succeed his labours! Surely I felt some love to the truth, and earnest longing for the salvation of them that heard it.

Aug. 1.—Rode to Harpole, where I heard Mr. Scott, of Olney, *in a barn*, from Isaiah liii. 1, "Who hath believed our report?" &c. It was a most admirable discourse—so evangelical, and so practical, and aimed at the conscience all along, delivered with such evident earnest concern for God's glory and the salvation of souls, as made me greatly admire it. This is the true grace of God, Surely I love it, and desire to advance the same cause. Help, O Lord!

Sept. 25.—Preached at Kettering. I know not when I felt more solidly convinced that I was a *poor* creature. It was only the hope that our own people might get some good by my dear brother Fuller's labours at Northampton, that kept me from regretting that I ever pretended to exchange with him. O that it may not be wholly a lost day to his people!

Nov. 1.—Went with Mr. Hall, sen., to hear John Wesley, who preached at the chapel in Kingshead Lane, from Mark iii. 35, "Whosoever shall do the will of God," &c. Many things were good; all remarkably candid, but lax and injudicious; disapproved greatly of his representation of faith as consisting in assurance of personal interest in Christ, and love as all arising merely from a knowledge of God's love to us, though perhaps in heaven God might be loved for his own perfections. "Offer it now to thy mistress, will she accept thee?"

26.—Received a letter from brother Fuller, containing his complaints; but O how far does he exceed me in tenderness of conscience and humility! I have much more ground to be affected with my carnality and unprofitableness, and yet seem far less burdened therewith.

1786, April 12.—This morning was surprised and rejoiced at receiving a most friendly letter from the Rev. Jonathan Edwards, of Newhaven, son of the great President Edwards, proposing a correspondence with me, to which he was induced by the kindness of Dr. Erskine, of Edinburgh. May the Lord make this most welcome correspondence useful to me as a Christian and as a minister!

20.—Rode to Creaton, where I heard Mr. Robinson, the clergyman. Oh that I may learn to copy his faithful manner of dealing with the souls of men!

May 3.—Borrowed of Mr. Hazey a volume of sermons, lately published by R. Robinson, of Cambridge; most of them admirably ingenious, but I fear they may do much harm, especially to young ministers. One on "Confused Reports of Religion," and another on "Being Led by the Spirit," contain many things very exceptionable. In the last he labours to explain away all immediate influence of the Holy Spirit. The Lord help me to cleave closely

to revealed truth, especially the Scripture doctrine of justification and sanctification.

12.—Looked over the first volume of my diary. The account I then kept is but short and indistinct; can see, however, several sad defects at my first setting out in religion, especially in a certain harsh mode of expression, and confused ideas of unbelief, &c. Yet, if I now wholly depend on Christ, and really love holiness, I trust all is well, though my beginning should be uncertain and doubtful. But, O, I want the present power of godliness! I have been at best a poor miserable sort of Christian all along. Lord, let me not be deceived! I believe I may fairly attribute some confusion in my ideas, when so very young, to the want of more distinct instruction on some heads. O that my father had then thoroughly studied Edwards on the Affections! it might have rendered his ministry more useful to me and others. I think, however, I may say, I love the ministrations of those who are the most searching.

June 13.—Sent off a letter to Robert Hall, jun. O that God may keep that young man in the way of truth and holiness.

[Jan. 9.—Mr. Carey, who now preaches constantly at Moulton with considerable prospect of success, came over and preached the lecture, from "The wages of sin is death," &c. I was much pleased with many things in his discourse: he seems to promise much usefulness, setting out on a good plan, though a little incorrect in his expressions; but manifests a hearty concern to do good, and a consistent view of the Gospel.]

Sept. 21.—Mr. Carey, of Moulton, preached from Psalm xvi. 8, "I set the Lord always before me." His prayer was singularly excellent, and many things in the sermon very close and important. O that I had much of the like deep sense of divine truth!

25.—Heard Mr. Scott, late of Olney, now preacher at the Lock, twice at Creaton. Both discourses very good; but the first especially was one of the most close practical sermons I ever heard in my life. The Lord fasten it on my heart for ever, and grant me like faithfulness and zeal!

Nov. 26.—Yesterday I got together some important thoughts, as I conceive, for to-day, but felt in an unsettled frame; had not my heart thoroughly engaged, but felt a trifling, inattentive spirit, which I generally find followed by a dull, lifeless Sabbath, which was too much the case to-day.

1787. Feb. 25.—Preached from Psalm li. 18, "Do good in thy good pleasure unto Zion." Was led to this text by reading minutes of the Moravian Conference at Hernhutt, 1785, which were lent me by Mr. Okeley, and contained many most profitable remarks. Blessed be God that there are a number of enlightened ministers among the Lutherans in Germany, who write to the annual meeting of the Moravians, with whom they hold a friendly correspondence, who appear to be truly devoted to God.

Aug. 1.—Walked over to Moulton, about six o'clock in the morning, to attend *Mr. Carey's ordination*. Mr. West, of Carlton, prayed. I introduced the service, and received the call and confession. Mr. Stanger, of Bessel's Green, prayed the ordination prayer. Mr. Sutcliff gave the charge, from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Edmonds, of Guilsborough, prayed, and Mr. Fuller preached from Psalm lxviii. 18, "Thou hast received gifts for men;" Mr. Payne concluded. In the evening, Mr. Stanger, of Kent, prayed; and Mr. West preached from Psalm ii. 11, "Rejoice with trembling." The congregation was large, the confession sound and sensible, the whole of the services good and instructive.

3.—Calling on Mr. Wykes, some time after six poor convicts had gone to the place of execution, I walked with him, not designing at first to go but a little way, till I came to the fatal tree, just as Parson Miller was going back. Currey, one of Mr. Wesley's preachers, talked and prayed with them, which at first I was glad of, but sorry to hear afterwards in how injudicious a manner he addressed them, encouraging them to believe, without hesitation, that they had made their peace with God, and should soon, like the thief on the cross, be with Christ in Paradise, though I cannot find there was any considerable evidence of a change in any, and still less in all. Alas, how awful is it to be

accessory to the deception of immortal souls! Lord grant I may be clear from the blood of all men!

Oct. 5.—Brother Fuller stayed with me till the afternoon. O that we might be more useful to one another! I find his conversation, and especially his prayers and preaching, suited to do me good; and yet I fear I get but little by it. Sometimes I feel convinced of my sins of omission, and then feel an evil sort of satisfaction that I am so convinced; and so it wears off, by that means, without proper humiliation or amendment. Lord save me from self-deception.

1788, Jan. 29.—My birth-day, when I was thirty-five years old, but, being taken up with various things, I let it pass without suitable recollections. The return of my dear wife's dying day, and her burial day, affected me much more. O for Divine support in all my solitude and sorrows, under which I sink too much!

Feb. 5.—Mr. Horsey and Mr. Edwards, the two Independent ministers, spent the evening with me; we had a good deal of improving conversation. I know not how to extend my charity quite so far as they to people wide in their sentiments.

May 28.—The Association at Kettering. Brother Sutcliff preached from Psalm li. 3, "I acknowledge my transgression." I preached from John iii. 30, "He must increase." In the evening, Brother Hall, jun., from Bristol, preached from Mark viii. 36, "What shall it profit a man?" &c. Brother Sutcliff's sermon was very good. I had a better season than I feared. R. Hall's discourse was amazingly ingenious and pungent.

July 8.—Asked Brother Carey to preach. Some of our people, who are wise above what is written, would not hear him, called him an Arminian, and discovered a strange spirit. Lord pity us! I am almost worn out with grief at these foolish cavils against some of the best of my brethren, men of God, who are only hated because of their zeal for holiness.

Aug. 12.—Rode early to Guilsborough, to keep a private fast with some of my brethren. Met from nine to four in the vestry of the meeting-house. Began with a short account of our late experience as Christains and as ministers. Present, brother Fuller, Edmonds, Morris, Carey, and Denny. It was, I trust, a solemn and profitable season. I have not felt, I think, my heart so much engaged with God for a long time, as I hope I found it most of the time. May God render it a lasting blessing to us all.

Oct. 23.—Bought Mr. Martin's new publication against Mr. Fuller. Exceedingly full of pomposity, confusion, and emptiness!

Nov. 4.—This day, being the centenary of the Revolution, a number of gentlemen met at the Peacock to dine: thought it, all things considered, expedient to meet with them, and indeed the whole was conducted with due decorum and regularity. May God be acknowledged and praised for all our civil and religious liberties and privileges which were confirmed by that happy event.

23.—Preached twice from Psalm xxxvi. 2, "He flattereth himself in his own eyes until his iniquity be found to be hateful." Had more freedom of thought than usual, and some feeling of the importance of the subject; but heard that some were much disposed to cavil at it, as though the vain self-flatteries of sinners were a dry, legal, uninteresting subject. Surely I fear such professors must be in a strange distempered state of mind.

Dec. 25.—Heard Mr. Horsey this morning, who preached excellently indeed from Philip ii. 5, "Let this mind be in you which was also in Christ Jesus."

1789, Jan. 3.—At Leicester, visited Mr. Robinson, the godly Episcopal minister, with whom I had some agreeable conversation.

5.—Saw the surprising little Polish dwarf, but about three feet three inches high: was much struck at his appearance; we endeavoured to enter into some religious conversation, for which, alas! he discovered as little taste as bigger men.

1790, March 17.—Amidst all my trials and mercies I have very great reason to lament that I have not been more importunate and constant in prayer. Of

all the evils that infest me, I think a formal attendance on this duty, with too frequent neglect of it, is the worst. Oh, that God would heal my backslidings in this respect.

April 1.—I determined to keep this as a day of private humiliation and prayer, with fasting, to implore of God the reviving influences of his Holy Spirit. Hope it has not been wholly in vain, though I felt too much reluctancy and coldness. Be merciful to me, and quicken me, O my God!

1791, March 17.—I attended the funeral of my dear and excellent friend, Mr. Hall, sen., of Arnsby, who died suddenly on Lord's-day 13th. The concourse of people was so great that I was obliged to preach in the yard, as not half could have got into the meeting.

April 24.—Supplied the destitute church at Arnsby, and went on to Blaby and Leicester, where I preached, as I did also at Husband's Bosworth, in my way to a meeting of ministers at Clipston on the 27th. A day much to be remembered, when brethren Sutcliff and Fuller preached two admirable discourses, on "Zeal for the Lord of hosts," and the "Pernicious tendency of delay," which appeared to be attended with a Divine influence on the minds of the hearers, and were followed by a very serious conversation on the propriety of attempting to publish the Gospel among the heathen, originating in a motion made at dinner to that purpose by brother Carey.

August 21.—This day, Dr. Evans' funeral sermon was preached at Bristol, by Dr. Stennett. How little did I then think of my ever being called there to succeed him!

1792, April 25.—Received first an invitation from the church in Broadmead, to take the pastoral care. Nothing prevented my giving an absolute denial but a concern for the rising generation of ministers, and a consciousness that our denomination had not many to choose out of, for the supply of this station, who were at once possessed of a tolerable share of literature, and at the same time as anxious as I could wish, to guard against error on the right hand and on the left.

1795, August 9.—At Exeter, preached a funeral sermon for the Rev. Mr. Clarke, formerly pastor of the church in Unicorn Yard, London. One of the most humble, judicious, godly, prudent men I ever knew.

AN INQUIRY RESPECTING THE DUTIES OF ELDERS IN THE APOSTOLIC CHURCH.

In all communities, whether religious or political, there are two parties, who may be designated as the conservative and the progressive; one regarding the constitution as having already reached perfection, the other pressing onwards to its attainment. These different views are probably to be attributed, in part, to the natural temperament of different individuals, whether cautious or speculative, and both these tendencies are doubtless useful, one as a spur, and the other as a bridle in the movements of society. In our religious bodies we often perceive that a large number shrink from any suggestion of change, as implying a reflection upon the wisdom of their ancestors, or upon their own practice. Each denomination regards its organization—and it is of this, and not of doctrine, that we are about to speak—as *entirely* scriptural, though it may well be doubted whether this is not too easily assumed. It is quite reasonable that Christians, who after careful examination of the New-Testament model, have chosen a special form of church government, should be proportionally attached to it, and Congregational Baptists may, we think, claim a high degree of conformity to the above standard; yet it would be presumptuous to say that we have nothing yet to learn on this point. It must be admitted that, from some cause, neither the peace nor the purity of our churches is preserved in the degree we could desire by the present organization, and it appears to us

that both these important objects would be promoted by a larger executive. It is through offences between individual members, or between the latter and the pastor, that alienations and final separations generally arise. Now it appears probable that if there were a larger executive body, selected from the different classes, their influence being more widely extended among the poor, as well as the rich, such divisions might often be prevented by wise and timely counsel. Want of brotherly love and of mutual confidence in our churches may often be traced to class prejudice. As the Grecians murmured against the Jews in apostolic times, so it often happens now that the poorer members are jealous of the influence of the wealthy, and the latter are unwilling to concede power to those who can afford little, if any, aid to the pecuniary concerns of the church. This antagonism of the two classes is often seen when an election of deacons occurs, and property considerations are thought to enter too much into the motives for the choice. It is not, perhaps, often that a poor member will say so frankly as we have heard that one did, in reference to a wealthy family who were beginning to attend the chapel, "We don't want any more rich folks." The fear, however, of being deprived of their rights by the latter, is far from uncommon. Let it not be supposed that we would advocate an increase of the executive by an addition of poor men among the deacons. On the contrary, it appears to us that, other qualities being supposed, men of property are the best suited for that office. In the present day the secular affairs of our churches are more important than they were in the apostolic period, and the means to meet these pecuniary responsibilities indispensable. But there existed in the New Testament Societies, and also in those of the early Nonconformists, another body of official persons, whose duties are stated (1 Tim. v. 17). Unprejudiced readers would certainly infer that while some of these elders *laboured in the word and doctrine*, and were therefore worthy of *especial honour*, others assisted in the spiritual rule of the church in a more private capacity. Some explain this passage by stating that a plurality of *pastors* or *public teachers* were appointed, and that the most zealous of these were worthy of especial honour; but if so, how are we to understand the *double* honour due to the comparatively slothful? With our view of the verse, this absurdity disappears. The elder who, in addition to ruling well, devoted himself to the work of preaching the Gospel, was worthy of the highest honour, including, as the context implies, ample pecuniary support, which the entire devotion of his time to their service demanded. His coadjutors in the spiritual rule might be only partially engaged. That in the primitive church those who were appointed to the office in question, are always spoken of in the *plural* number, will not be disputed; and it is highly improbable that in the smaller societies, where the apostles and Timothy ordained elders, two or more would always be found who were competent to preach, since the natural gifts required, in order to be *apt to teach*, were not superseded by miraculous endowments. There is other presumptive evidence in favour of our opinions. On the contrary supposition, there would be a great disproportion between the numbers appointed to preside over the temporal and the spiritual concerns of the body, *two* elders and *seven* deacons. The probability is, that with regard to both these offices, the numbers were regulated by the size and necessities of the particular churches. The duties fulfilled by the "presbyters" in the century immediately succeeding the apostolic age, affords another presumption in favour of our view. Few persons will doubt the correctness of Dr. Campbell's opinion that the term "bishop" was first applied to the preacher or president among the elders of *one* church, and not to the ruler over many separate churches.

No one who is acquainted with the state of our churches, can, we think, doubt that, in the larger ones especially, the pastor requires aid in the spiritual discipline—that knowledge of, and watchful care over, the consistency of the members of the society, which no single individual can possibly acquire or exercise, even if every member fulfilled his duty as to the persons with whom he is acquainted. There are in large churches, many who are scarcely known by sight to their brethren and sisters; while it is too correct that, in religious as

well as secular affairs, "what is every body's business," is left undone. To possess official authority would also greatly facilitate the difficulty and delicate duty of admonition. The consistent conduct of a professor of religion can be judged best by the class with whom he associates; some judicious and devoted elders, therefore, among the poorer members, might exercise this office with great advantage to the church. Acquainted, as they are experimentally, with the especial trials and temptations of their own rank in life, they are best qualified to sympathise with, and to give suitable counsel to, their brethren. On our present system (rather *want of*) the falling back of members into the world is frequently unobserved, until some startling act of open vice reveals that they were once professors.

Another advantage arising from the selection of elders from different classes would be that *all* the members, feeling that they had representatives in the official body, would be more satisfied to leave in its hands those minor or more delicate matters, which, when submitted to the decision of a church meeting, are too often causes of strife. When the executive is very small, compared with the number of the society, it is prone to become despotic; and if, to escape this danger, the people are called upon to decide every matter in church-meetings, they are equally disposed to abuse their power. A check to this evil in both parties, appears to us to be provided in the primitive constitution of the church. It may be objected that no intimation is given as to the number of elders, excepting that *more* than one was appointed, while as it regards deacons, *seven* were specified. It would, however, be absurd to suppose that because that number was required for the duties of the church in question, it was to be a fixed rule for every one, whether more or less large. And with respect to elders, it is a dictate of common sense, that they must be varied in proportion to the size of each church, and to the amount of spiritual gifts its members possess. A church thus organised presents a model of symmetry and harmony, in which provision is made for all its temporal and spiritual wants, in which order is joined with liberty, and freedom with authority. If any of our churches are already thus constituted, the results of their experience should be made known. The present is emphatically a period of reform, socially and politically, and it should be so likewise ecclesiastically.

E——.

DESCRIPTION OF THE PROCESS OF CONVERSION.

BY AN OLD DIVINE.

"From death unto life."—*John* v. 24.

"From darkness to light. From the power of Satan unto God."—*Acts* xxvi. 18.

SIN.—Blessed be God that ever it was so, yet so it was. The holy ministry of the Word, sanctified and guided particularly for that purpose by the finger of God, happily seized upon me, while I did yet abide in the arms of darkness and the devil's snares, a most polluted, carnal, abominable wretch; and effectually exercised its saving power upon my soul, both by the workings of the law and of the Gospel. It was first a hammer to my heart, and broke it in pieces. By a terrible cutting, piercing power, it struck a shaking and trembling into the very centre of my soul by this double effect.

CONSCIENCE.—It first opened the book of my *conscience*, wherein I read with a most heavy heart, ready to fall asunder, even like drops of water, for horror of the sight, the execrable abominations of my youth; the innumerable swarms of lewd and lawless thoughts, that all my life long had stained mine inward parts with strange pollutions; the continual wicked walking of my tongue; the cursed profanations of God's blessed Sabbaths, sacraments, and all the means of salvation I ever meddled with. In a word, all the hells, sinks, and Sodoms of lusts and sin, of vanities and villanies, I had remorselessly

wallowed in ever since I was born,—I say, I looked upon all these engraven by God's angry hand upon the face of my conscience, in bloody and burning lines.

LAW.—Whereupon, in the second place, it opened upon me the armoury of God's flaming wrath and fiery indignation; nay, and the very mouth of hell, ready to empty themselves, and execute their utmost upon mine amazed and guilty soul.

GOSPEL.—In these restless and raging perplexities, wherewith my poor soul was extremely scorched and parched with penitent pain; His wrath, who is a consuming fire, wringing my very heart-strings with unspeakable anguish; *Jesus Christ*, blessed for ever, was lifted up unto me in the Gospel, as an antitype to the erecting of the brazen serpent in the wilderness. In whom, dying and bleeding upon the cross, I beheld an infinite treasury of mercy and love; a boundless and bottomless sea of tender-heartedness and pity; a whole heaven of sweetness, peace, and spiritual pleasures. Whereupon there sprung up and was enkindled in my heart an extreme thirst, ardent desires, vehement longings after that sovereign and saving blood, which alone could ease my grieved soul, and turn my foulest sins into the whitest snow. So that in the case I then was, had I had in full taste and sole command the pleasures, profits, joys, and glory of many worlds, willingly would I have parted with them all; and had I had a thousand lives, freely would I have laid them all down; nay, with all my heart would I have been content to have been for a season in the very flames of hell, to have had the present horror of my confounded spirit comforted from heaven, and my spiritual thirst allayed and a little cooled, but with one drop of Christ's passion's blood; the darkness, desolations of my woful heart refreshed and revived, but with the least glimpse of God's favourable countenance. The edge and eagerness of which inflamed affections, made me cast about with infinite care how to compass so dear a comfort. Then came into my mind (the Holy Spirit being my merciful remembrancer) those many melting compassionate invitations, more warming and welcome to my heavy heart than many golden worlds, more delicious than delight itself—Matt. ii. 28, Rev. xxi. 6, John vii. 37, Isaiah lv. 1 and lvii. 15, 16, Ezek. xviii. 30, 31, 32, and xxxiii. 11. So that at last, O blessed rock of faith! staying myself, and resting my sinking soul upon the *Rock of Eternity*, and the impregnable truth of these sweetest promises, sealed with the blood of the Lord Jesus, and as sure as God himself, I threw myself into the merciful and meritorious arms of my crucified Lord, with this resolution and reply to all terrors and temptations to the contrary: that if I must needs be cast away, they shall tear and rend me from the tender bowels of God's dearest compassions, upon which I have cast myself: if they would have me to hell, they shall pull and hale me from the bleeding wounds of my blessed Redeemer, to which my soul is fled. Whereupon, I found and felt (and I bless God infinitely, and will through all eternity, that ever it was so) conveyed and derived upon me from my blessed Jesus, the well-spring of immortality and life—a quickening influence of his mighty Spirit, and heavenly vigour of saving grace—whereby I became a new man, quite changed, new created. By this vital moving, and incubation, as it were, of the Spirit of Christ upon the face of my soul, all things became new; mine heart, affections, thoughts, words, actions, delights, desires, sorrows, society, &c.—"Old things passed away, and behold all things became new."

ROBERT BOLTON, 1638.*

* From the work entitled "Some General Directions for a Comfortable Walking with God, delivered in the Lecture at Kettering, in Northamptonshire. Fifth Edition."

THINGS SECRET AND REVEALED.

BY THE REV. JOHN BROWN, A.M.

ALL the "things" contained in the *Bible* are "revealed," and therefore it becomes us diligently to make ourselves and our "children" acquainted with them; but many things relating to these are "secret," and ought not to be curiously pried into. For example: it is plainly revealed that there are Three Persons in the Godhead, and that these Three are One (1 John v. 7.) But the *mode* of the Divine existence is not "revealed," and, therefore, not an object of faith. It is not only not revealed, but incomprehensible. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job xi. 7.) It is also plainly revealed that the Divine and human natures are united in the person of Christ. Hence he is sometimes called God (Acts xx. 28), and sometimes man (Acts xiii. 38), because he is both. But the nature of this union is one of the "secret things which belong to Jehovah our God." "What is his name, and what is his Son's name, if thou canst tell?" (Prov. xxx. 4.) "It is SECRET" (Judges xiii. 18.) It is plainly "revealed" that man was originally created in the image of God (Gen. i. 26, 27), and that he now bears the image of the devil (John viii. 44); but *how* a pure and holy being, having no tendency in his nature to corruption, should become guilty and depraved is *not* "revealed," and, therefore, not an object of investigation or belief. It is also plainly "revealed" that a sinner cannot convert himself (Jer. xiii. 23), and that conversion is effected by the operation of the Holy Spirit on the heart (Acts xvi. 14); but the *mode* of this operation is not only a "thing" *not* "revealed," but declared in Divine revelation to be inexplicable: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit" (John iii. 8). Again it is plainly "revealed" that all events are foreseen (Acts xv. 18), and their issues pre-appointed by God (Eph. i. 11), and it is also plainly "revealed" that man is accountable to God for all that he does (Matt. xii. 36); but a *reconciliation* between Divine prescience and human responsibility is nowhere attempted in Scripture. When the Arminian asks, "Why doth He yet find fault? for who hath resisted his will?" the apostle answers him with a rebuke rather than a reason, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" (Rom. ix. 19, 20.) The imputation of Adam's sin to his posterity (Rom. v. 14), the imputation of the sins of the elect to Christ (2 Cor. v. 21), and the imputation of Christ's righteousness to the elect (Rom. v. 14, 2 Cor. v. 21), are all "things which are revealed" in Scripture; but the *solution* of these is one of the "secret things" which "belong unto Jehovah our God." Humble faith credits these *apparently* contradictory doctrines on the testimony of God's word, but does not attempt an explanation. "The secret things belong unto Jehovah our God; but those which are revealed belong unto us and to our children for ever." "And I said unto Moses, Go down, charge the people, lest they break through unto Jehovah, to *gaze*, and many of them perish." "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "And he smote the men of Bethshemesh, because they had looked into the ark of Jehovah, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because Jehovah had smitten many of the people with a great slaughter" (Deut. xxix. 29; Exod. xix. 21, iii. 5; 1 Sam. vi. 19).

Conlig, Newtownards, Ireland.

Reviews.

Introduction to the Pentateuch: an Inquiry, Critical and Doctrinal, into the Genuineness, Authority, and Design of the Mosaic Writings. By the Rev. DONALD MACDONALD, M.A., Author of "Creation and the Fall." Two vols. 8vo. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: John Robertson. 1861.

This is a work not only excellent in itself, but admirably adapted to the wants of the day. Perhaps no book has suffered such merciless havoc at the hands of critics as the work of the great lawgiver of the Jews. We say nothing of the antiquated infidel objections to the authorship of the Pentateuch drawn from the presence of a few passages that could hardly have been written by Moses, and that might have been added by a later hand, though even these are quickened by modern galvanism into a semblance of life. We refer to the painstaking and ingenious labours of men who would fain be called Christian, even while seeking with all their might to undermine the very foundations of the Christian faith. For the Christian faith is the superstructure raised upon the basis of the Old Testament, of which the writings of Moses are the most important portion. Let the credit of the Mosaic writings be overthrown, and Christianity necessarily falls to the ground. "If the foundations be destroyed, what can the righteous do?"

What have the critics done? First of all they have broken up the Pentateuch into more pieces than the tables of the Covenant when Moses cast them down in anger at the foot of the Mount. They have found we know not how many distinct documents, incorporated in one work, but put together so badly that every document is in its wrong place. If this incoherence is due to Moses, he must have been a strangely clumsy compiler. But the confusion may have been the work of a subsequent editor—that is to say, critic—not well up in modern ideas—what then? Our Scriptures have been tampered with, and it is necessary to employ all our appliances to restore the integrity of the volume, if such a thing be now possible. Accordingly, our critics having found the scattered pieces, proceed to put them together again, each in his own way. There are, we hope and believe, few reverential students of the Bible who would undertake such a hopeless labour. Nevertheless we see the critics at their work, first of all in separating, next in re-constructing. They remind us of the philosopher who said that if he had been consulted in the creation of the world he should have had some advice to offer. But the God of the creation and of the Bible has neither consulted the philosopher nor the critic.

If we were to go over the whole history of opinion upon the five books of Moses, we might minister much to the amusement, but little to the edification of our readers. As might have been expected in such circumstances, the critics do not agree. Hence there is a long and learned controversy as to what belongs to one section and what to another. The occurrence of a name of the Divine Being in one portion which does not occur in another, is a ground of separation. There must be two writers occupying (oh, detestable word!) a different *stand-point*. By the way, wherefore is this ugly compound imported into the English language and always used pedantically, when we have already terms quite as expressive of the same thing, and far more musical. There is no reason but the affectation of modern scholarship. The sooner our friends who have been to Germany cast off these "old shoes and clouted," which are the elements of deception, the better, both for themselves and the interests of

truth. We have diligently tracked their course, and we find that each succeeding critic has confuted the position of his predecessor, and the result is that a bare history of the criticism of the Pentateuch is its vindication from every attack that has been made upon its unity, genuineness, and authority. Any one will perceive this clearly, whether he be a scholar or not, who gives Mr. Macdonald's work a careful reading. Thus it will be seen how the document hypothesis of Eichhorn gave place to the fragment hypothesis of Vater, and that in turn to the compliment hypothesis of Tuck. We can afford to wait till they have settled their differences. When a vessel breaks from her moorings, there is no telling whither it will drift. He is the wisest man who patiently watches till he sees.

And all this uncertainty is, we are assured, the result of the "*higher criticism*" of the present day as compared with the past. We take leave to question these assumptions of superior wisdom. It is far easier to destroy than to build—to raise doubts than to satisfy them. The world of letters has been long pestered with men great in the knowledge of words, and wholly ignorant of things. The acquisition of languages is their highest achievement. When they have accomplished this, they seem incapable of rising higher than "various readings," and "integrity of text;" of any work, as a whole, they can form no conception. This is exactly the case with the critics of the Pentateuch. But we love the earliest books of the Bible, because they are a grand, compact, and glorious system of religion, which has left its impress upon all succeeding generations, and will continue to do so till generations shall be no more. One comprehensive view of them, as of some fine old temple, is more convincing as to their Divine origin, and complete preservation, than all the spermology ever imported from Germany. But this is precisely what mere verbal critics are unable to imagine.

Mr. Macdonald treats of the names, divisions, and contents of the Pentateuch; of its literary unity; its antiquity; its authorship; its credibility; of its design as a Divine revelation; and of its relation to the New Testament. Though argumentative, his work is remarkably free from the *tone* of controversy. Calm, clear, logical, and eloquent, he cannot fail to interest even those readers who are not versed in theological questions. We hail these volumes as a most valuable addition to our stores of biblical literature. They are a complete armoury from which the Christian soldier may equip himself against all the assaults of infidelity and rationalism—so far as they are directed against the books of Moses. Not that we ourselves make much account of such attacks; for it is hardly likely that the oldest monument of human history will, after having stood for so many ages, be cast down from its pre-eminence, either by the results of science, or by any fresh investigation of its structure and contents. But cavillers must be answered; and Mr. Macdonald has, by doing this well, deserved the praise and thanks of all Christians.

Universal Redemption. A Poem in Ten Epochs, divided into Twenty-six Books. By GEORGE CALVERT. 2 vols. 8vo. London: Longmans, 1861.

We should be sorry to disparage anything produced by a favourite of the muses. We fear their wrath, and tremble lest they should take away from us any little gift of the kind that we ourselves may possess. Still we must contend that two goodly octavo volumes of blank verse, certainly not the work of a Tennyson, is a trifle beyond the power of critical endurance. Surely Mr. Calvert might have had mercy upon us, and contented himself with giving half the epochs and books at one time as an earnest of more books and epochs to come.

We verily believe that since the days of Amos Cottle the world has not witnessed such another instance of poetical extravagance.

"Lines forty thousand, cantos twenty-five."

In our early days poets of less prolific views, such as Byron, Wordsworth, and Southey, were satisfied to launch upon the world a moderate-sized, handsome volume, with about twenty lines to the page, and the number of pages not exceeding three hundred, notes included. Mr. Calvert scorns to waste paper, and crowds some eight and thirty lines into each of his seven or eight hundred pages. We sincerely hope that our author does not confound quality with quantity, nor imagine that the size of his work will render him immortal. He is fortunate, however, in being spared to sing *hoc opus exegi*, according to the prayer of his invocation :—

"Outmeasure thou my days, that I may give
My labour to the world; 't may prove a boon,
And I not lived in vain. O cheering thought."

Our readers will no doubt notice the exquisite grammar of this quotation. But Mr. Calvert should know that there is something even worse than living in vain, and that is living to uphold principles fatal to the spiritual interests of mankind.

The work is absolutely unworthy of literary criticism unless we had a design of making sport for our readers. The verse is as blank as verse can be. It involves no rigid adherence to measure; a syllable or so, more or less, is of no consequence; it abounds with disjointed lines; sometimes a line is cut short in the middle like a broken column, perhaps intended as a monument sacred to the memory of an abortive idea. Strange and uncouth words meet us continually, coined (as we suppose) in our author's own private mind, but conformably to no known type in the English language. Endless confusions of figures. All these things occur so frequently that we are sure that no living soul will ever undertake to read more than a few pages, and only so much probably with the view of making himself merry at the author's expense.

We have often to admire the wisdom of God both in what he bestows upon men and in what he withholds. We have a proof of that wisdom now before us, in that he has not granted to Mr. Calvert the faculty Divine. If Mr. Calvert were a man of genius, his will is good to employ it for a most mischievous purpose. He meant, if he could but reach the Mount of Song, to proclaim from it the doctrine of universal redemption. So he announces his purpose :—

"Not millions lost, a few restored;
But all restored as sure as once all fell."

We call that purpose mischievous because it necessarily weakens the force of all motives drawn from eternity, and from the certainty of future rewards and punishments. We have, however, neither space nor inclination to enter upon an argument which cannot be adequately presented in a brief compass; only in general we may remark that our author's opinion coincides with that of multitudes, who, in the secret belief of it, are leading careless, ungodly, and even immoral lives; and furthermore, that although men have subsequently endeavoured to find it in revelation, it was not originally drawn from thence, but from a desire to make the justice and mercy of God more conformable to human ideas of those attributes than they seem to be in creeds accepted by the great majority of Christians. But we hold that this is a vain and presumptuous attempt. Vain, because the Word of God, which is as sure in its threatenings as in its promises, will not bend to such interpretations; and moreover the consciences of men will not accept them; and presumptuous, because

it determines before hand what a just and merciful God ought to do, and then seeks to extort that meaning from the words of Holy Writ. We are, therefore, rather glad than otherwise to find that Mr. Calvert is hardly likely to attain a rank among the bards of Britain. If his wings had been strong enough to reach the pulpit of his ambition, he might have preached for ages to the ruin of immortal souls, and probably in the world to come would have wished that he had "lived and died," "leaving no work behind"—or that he had not lived at all. For of all the accounts that must be rendered in the great day of God, his must be the most fearful who is guilty of the blood of souls. "Good were it for that man if he had never been born."

The Imperial Dictionary of Universal Biography. Vol. I London: William Mackenzie, 22, Paternoster Row.

The lives of great men are a valuable page in the class-book of human education. The Bible itself, that teacher of all ages, with infinite wisdom to suggest its lessons and divine eloquence to express its homilies, has nevertheless given much of its space to biography, as if the eternal mind distinctly recognised the propensity of man to believe in examples rather than in maxims. In its proper sphere, and with due limitation, the embalming of our great men is a healthful custom. Let our heroes stand aloft upon their pedestals by all manner of means; move not the poet from his niche, nor the warrior from his column. It is not well that man's deeds should be interred with his bones. Even the rotten effluvia exhaling from the remembrance of great criminals may serve to deter from vice; while the fragrance of the ashes of the just will surely allure to virtue. The tide which should wash out the footprints of former travellers upon the shore of time would be a curse, the blight of which eternity itself could scarce forget. Never may History lack a hand to wield her pen and fill her truthful pages. Write it, recording angel, write it, whether it be good or evil; and thou, angel of trumpets, sound it forth; for this shall check the men of to-day by a healthful fear of a perpetual publicity; this shall unloose the bonds of past unrighteousness, reversing the attainder of the slandered saint, and despoiling the deceiver of his stolen honours; and this, too, shall move the unbelieving with a trembling at the sureness of God's day of revelation, since man himself will not suffer our deeds to be forgotten.

The "Imperial Dictionary of Biography," of which one volume is now before us, reaching from AA to BIC, is a marvellous enterprise. A fortune will probably be sunk in its production; and we fear the risks will be very serious as to ultimate remuneration for such an outlay. Most of the ripest scholars of Great Britain and America are contributors; apparently every religious section has its representative; and impartiality is evidently a leading rule. Mention is made of persons of whom few have ever heard; but doubtless each particular star will have its own telescope seeking it in the crowded skies, and it might mar the completeness of the constellations if we should blot it out.

We have looked for several names of even tenth-class notoriety, and have not been disappointed in one instance. We found Arnold, the ancient Baptist, who protested before Protestants were heard of; Henry Barrowe, who was put to death by Queen Elizabeth as an Independent; and a host of others who are omitted in most cyclopædias. It is impossible that all the articles should coincide with one version of history; but, on the whole, we think this volume a most meritorious performance. The space given to each individual is judiciously proportioned to his claim; and condensation is carried as far as can be consistent with clearness. Having to search for some information concerning the Puritan Adams, we were somewhat amused to find about sixty of that name, all sitting in silent state. And as but very little is known of *the* Adams after whom we were seeking, we found only a few lines, and these were signed J. A., the

initials, we believe, of our honoured brother, Dr. Angus, who has contributed extensively to this work; perhaps this is one of the best things we can say to commend it to our friends.

Ashley Down; or, a Living Faith in a Living God. By W. ELFE TAYLER. Shaw & Co.

When we walked through the Orphan House at Ashley Down, we were requested to address the children, but our eyes were so full of tears that we could hardly see, and we felt a choking sensation which would not allow us to speak. O that we had the faith of George Müller! Our God deserves it, and our experience warrants it; but we find it easier to admire another man's faith than to escape from our own unbelief. Mr. Tayler has done very little beyond giving a literal detail of facts and statistics connected with the growth of this holy scheme, from the hired house to the mighty buildings for 1,150 orphans. There is no need for any flourish of trumpets in writing this noble narrative, and our author has wisely left the notes of admiration and wonder to be supplied by the reader. If Mr. Müller cannot, upon principle, plead his own cause, we would urge it upon all believers to remember him when "the Lord's purse" is in an overflowing condition. The Introductory Sketch answers a question which we have heard hundreds of times. Ample provision has been made by Mr. Müller, so far as practicable, for the future continuance of the Orphan Houses. The whole of the property is vested in the hands of trustees, and enrolled in Chancery. The deed contains, we believe, minute directions as to what course should be followed by the trustees in the event of Mr. Müller's decease. It is well known that Frank's Institution for Orphans in Germany was carried on, after his death, by his pious son-in-law, and has been continued to the present day, a period of more than 150 years. Why may we not hope for a similar blessing to attend the Institution on Ashley Down?

Brief Notices.

Posthumous Works of the Rev. Ralph Wardlaw, D.D. Edited by his Son, the Rev. J. S. WARDLAW, A.M. Two vols. A. Fullarton & Son, 44, South Bridge, Edinburgh; and 115, Newgate-street, London. —These two volumes consist wholly of lectures on the Book of Proverbs. They are the first of a series, and none of our readers can require to be told that Dr. Wardlaw was a divine of the highest order. He is undoubtedly dry-hard, keen, and logical. Perhaps nowhere but in Scotland could he have commanded such attention in the pulpit as he certainly enjoyed. We are thankful that it was not our duty to listen to these lectures. *Spoken*, we fear they must have been cold and dreary; but *written* they are a most masterly and valuable exposition of a book more difficult of treatment than any other in the Bible. We entirely differ from the author of these lectures in the view which he takes of wisdom in the eighth chapter and elsewhere. Yet we must admire the spirit which is evinced in the following passage: —"All my predilections," he writes, "were in favour of that (the ordinary interpretation); I was reluctant to abandon it, and would gladly have kept by it could I have done so consistently with sound principles of exegesis. Should others be disposed still to adhere to it, I should not be inclined to argue the point keenly with them."

Man, contemplated in his Primeval, Fallen, Redeemed, and Millennial Condition. By the Rev. NATHAN ROUSE. London: Hamilton, Adams, & Co.; Burslem: James Deane. 1861.—Whatever may be thought of some particular views put forth in this volume, there cannot be two opinions upon its literary excellence and sterling value as a contribution to the religious thought of our age. Even where we do not agree with the author's principles, we should be sorry not to have read what he has to say upon them. There is evidently before us the result of much learning and reflection, and passages both of power and beauty are

abundant. We cordially thank Mr. Rouse, and wish his work success.

Daily Readings for Passion-tide. By Mrs. Henry F. Brock. Macmillan & Co., Cambridge. 1861.—To those who religiously celebrate the Passion week this book may be an acceptable gift. It is very handsomely got up, and contains poetry as well as prose. We are not informed whither the poetry is taken, or whether any pieces are original; but we recognise at least one old favourite. All are the utterances of a pious heart. But is it right to compile a volume with no other acknowledgment than the perpetual recurrence of inverted commas?

Whispers from the Hearth. London: John F. Shaw, 48, Paternoster Row. 1861. —A narrative written with a purpose, or rather with more than one purpose in view. The principles advocated are in the main correct, if in some instances they are pushed to an extreme. We cannot say that we like the story, but there are doubtless many who will read it with pleasure.

The Conquest of England: Letters to the Prince Consort on Popery, Puseyism, Neology, Infidelity, and the Aggressive Policy of the Church of Rome. By John Campbell, D.D. London: John Snow, 35, Paternoster Row. 1861.—We suppose that the education of the Prince of Wales is a fair subject for the expression of public opinion, seeing that the nation is deeply interested in his Royal Highness's character and principles. But, beyond this, Dr. Campbell's comments upon the subjects indicated in the title-page are eminently worthy of attention, and we hope his work will have an extensive circulation.

The New Biblical Chart: being the History of the Hebrews. By Jane Brough. S. Low, Son, & Co., 47, Ludgate Hill.—Having frequently used this admirable historical Chart, we can confidently speak of its excellences, and commend it to our readers as being one of the best things of the kind we have ever met with. It presents to the eye, with great clearness, the course of sacred history from the first to the second Adam. In addition to this, there are representations of the Tabernacle, the Temple, the altars of incense and burnt offerings, and other matters pertaining to those Divinely-appointed ceremonies which were "the shadows of good things to come." For purposes of home-instruction, for senior scholars, and for ministers' Bible-classes, it will be found a valuable auxiliary to the study of that holy Book which is sure to be most loved where it is most understood.

The Giants, and How to Fight them. By Dr. Newton. Nisbet & Co.—Our old nursery hero is here utterly outdone; for this giant-killer encounters five monsters, and overcomes them. At Heathenism he slings the sharp stones of Truth. Selfishness he starves to death by Self-denial. Covetousness is made to burst with rage at the sight of deeds of Love and Charity. Ill-temper dies of shame, drooping and pining away among those who learn to be like the meek and lowly Jesus. And, last of all, Intemperance is drowned—drowned dead in cold water. The book is just the sort for boys and girls, but the giant Intemperance occupies sixty-five pages out of ninety-nine, which we consider to be more than his share, although teetotalers may think otherwise.

The last week in the Life of Davis Johnson. By J. D. Wells. Nisbet & Co.—When men profess to be converted on a deathbed, we may hope for the best, but we must fear the worst. Only in most extraordinary cases would we advise publishing any account of such conversion, and the present is not one which we should have selected.

Reverence for the Sanctuary. By the late Mrs. Paul T. Turquand, with Memoir by her Husband. Tresidder. —This essay was found among the papers of the excellent deceased. Affection was advised by wisdom when it said, Let *her*, being dead, yet speak. The angel in the house is now an angel before the throne, but she has left an angel's message behind her. While, with her wings she veils her face in the sanctuary above, she bids us bow with reverence in the courts below.

The Serials.—*Macmillan's Magazine* is out of our sphere, but we acknowledge, with thanks, the courtesy that has sent it. We should dissent from many opinions expressed in it, and its literary merits stand in no need of our commendation. *The Eclectic* thoroughly sustains its character and interest. The February number in particular, contains more than one or two articles of mark. The March number of the *Evangelical Magazine* has, among other interesting papers, an important commentary upon Jupiter Carlyle's account of Colonel Gardiner's conversion. *The Christian Spectator* we regard as a very dangerous periodical. All the erratic thinkers among us and the Independents find in it a willing organ through which they may address and mystify our churches. *Bibliotheca Sacra and Biblical Repository* is a noble periodical, and does credit to our brethren in America. *The Family Treasury of Sunday Reading* is full of

profitable and interesting matter. The "Illustrated History of England" is one of John Cassell's serials and one of his best. *The United Presbyterian Magazine* is fully equal to any of its class, and, in some respects superior. In *Evangelical Christendom* the most important articles are those upon Chevalier Bunsen. We rejoice to believe, from the testimony of his dying hours, that he still held to those "great truths which are the very substance of Christianity." In this age it is possible for great aberration in doctrine to be consistent with a living faith in the Redeemer. We are in a transition state; men now are better than their principles. In the next age, when their principles have taken full effect upon minds not evangelical, we shall see a wider gulf, and, to be a rationalist, a man *must be* an infidel. We have still several tracts before us. "The New Reformation and its Principles," we shall put into the fire. "Nine Caveats against Church-rates" we approve. But Church-rates are virtually extinct, in spite of petitions from hole and corner parishes, signed by clergymen and churchwardens. We do not mean to pay them, and there is an end of the matter. The attempt to revive a controversy which has been already decided in our favour, is nothing more than a party trick. It may delay the settlement of the question, but it cannot evade it. *The British and Foreign Evangelical Review* for April has several articles worthy of attentive perusal. We have no space to do more than mention *Meliora, a Quarterly Review of Social Science; The Quarterly Journal of Prophecy; The Missionary Magazine*, published by the American Baptist Missionary Union; *The Mother's Friend;* and *The Teacher's Offering*. All approved; except that we do not endorse prophetic views, though we do not condemn their ventilation.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

EARBY, NEAR SKIPTON, YORKSHIRE.—A new chapel was opened on Good Friday, March 29th; the Rev. T. Pottenger, of Rawdon College, preached in the morning, kindly supplying the place of the Rev. H. Dowson, of Bradford, who, in consequence of a sudden attack of illness, was unable to fulfil his engagement. In the afternoon a large congregation assembled to hear the Rev. H. Stowell Brown, of Liverpool. Refreshment was provided in the old Baptist chapel at the close of the morning and afternoon services. At 6.30 P.M., speakers and friends interested in the erection of the new sanctuary repaired thither, when the meeting was addressed by the Rev. T. Pottenger, who occupied the chair, the Revs. W. E. Goodman, of Keighley, N. Walton, of Cowling Hill, and T. Bennett, of Barnoldswick. On Lord's-day, March 31st, the opening services were continued as follows:—the Rev. Jas. Acworth, LL.D., president of Rawdon College, preached in the morning and evening, and the Rev. T. Bennett, of Barnoldswick, in the afternoon. These interesting services were brought to a termination on the evening of Tuesday, April 2, when the Rev. J. P. Chown, of Bradford, preached. The attendance at the different periods of religious worship was large, and the collections realised the sum of 145*l.* 16*s.* 11*d.*

EVENJOBB, HEREFORD.—An interesting meeting was held in connection with the Baptist chapel in the above village, on Good Friday, when upwards of 300 sat down to tea. A public meeting was held afterward. T. D. Stephens, Esq., occupied the chair. The history of the Baptist cause at Evenjobb was then read by Mr. Thomas, the senior deacon. During the past year sixty-six were baptized and added to the church; fifteen candidates are now waiting to be received. Addresses were delivered by Mr. J. Thomas, of Gladestry, Mr. Ridge, of Knighton, Mr. Griffiths, of Presteign, Revs. R. Lloyd, of Hay, T. L. Davies, of Presteign, G. Phillips (the pastor), and T. D. Stephens, Esq. The meeting was of a deeply interesting nature, and a very large number were present. The proceeds of the tea-meeting are to be devoted towards the forming of a new baptistry and the repairing of the chapel.

BLACKPOOL, LANCASHIRE.—On Thursday, March 28th, a new Baptist chapel was opened in this town. For three years the Baptists in Blackpool have assembled in a large room, up to November last, without a pastor; but in that month the Rev. W. F. Burchell, of Rochdale, assumed the pastorate. The foundation-stone of the new chapel was laid April, 1860. The main building, now completed, is built of brick, and finished with moulded and polished stone dressings from the Catlow quarries.

It is in the plain Grecian style of architecture. Its outside dimensions are 89ft. by 49ft., exclusive of a large school-room, designed to be added to the eastern end. The building, which has been erected and carried out from designs and plans furnished by Mr. James Robinson, architect, of Burnley, furnishes sitting accommodation for 700 persons, at a cost of at least 2,500*l*. On the morning of the day above-named the Rev. W. F. Burchell commenced the engagements with a series of devotional services, after which the venerable Dr. Raffles preached an eloquent sermon from John xii. 27, 28. At half-past two the Rev. W. J. Stuart commenced with reading and prayer, the Rev. A. Mursell preached from Gal. iv. 4, 5, and the Rev. W. E. Jackson concluded. In the evening the Rev. E. Oldfield introduced, and the Rev. F. Bugby (in the absence of the Rev. H. Dowson, who was detained by illness) preached. At all the services considerable numbers were present. On the following Sunday the opening services were continued, and the Rev. T. Pottenger, of Rawdon College, preached.

LEDBURY, HEREFORD. — The Baptist chapel here has been re-opened after the erection of a new gallery and necessary repairs. On Easter Sunday three sermons were preached by the Rev. J. J. Kiddle. On the day following Lord Teynham preached twice, and the Rev. J. Wall once. The congregations and contributions exceeded the most sanguine expectations.

GREAT YARMOUTH.—On Friday, April 6th, the second anniversary of the settlement of the Rev. H. Lee as pastor of the old Baptist church, Great Yarmouth, was celebrated by a tea-meeting of the members and friends. At the conclusion of the repast Mr. Lee took the chair, and, after a hymn had been sung and prayer offered up by the Rev. J. Green, Mr. Lee made some suitable remarks. He said that during the last two years of his ministry twenty-six had been added to the church, and the congregation had more than doubled; a Sabbath-school had been also established. The Rev. W. T. Price, late of Cheddar, and the Rev. J. Green, then addressed the meeting.

RECOGNITION AND ORDINATION SERVICES.

LLANFIDLOES.—On the 28th and 29th of March Mr. Isaac Edwards, late of Pontypool College, was recognised as pastor over the Baptist church. The Revs. Davies, Delau, J. Vaughan, W. Davis, of Nantgwyn, Dr. Thomas, of Pontypool, D. Jarman, of Newbridge, and T. Rees, of Newtown, preached. The whole of the services were well attended, and the sermons seemed to produce a deep impression on the minds of the hearers.

PEMBROKE.—The recognition of the Rev. D. Davies, Narberth, took place at the above place on the 29th of March (Good Friday). In the morning the Rev. H. J. Morgan, of Pembroke Dock, preached; the Rev. Thomas Burditt, classical tutor of Haverfordwest College, offered the recognition prayer, and the Rev. Thomas Davies, president of the above institution, preached. In the evening, at six, the Revs. Thomas Burditt and J. Rees, of Myrtletwye, preached. The services were continued on the following Sunday, when the Rev. B. Evans, of Manorbear, the Rev. E. Davies, and the Rev. W. B. Bliss, preached. Great success has followed the ministry of Mr. Davies during the five years he has laboured at Narberth, and it is hoped that the church at Pembroke will increase and flourish under his pastorate.

EYTHORNE, KENT.—On Good Friday interesting services were held in connection with the recognition of the Rev. C. W. Skemp, late of Missenden, as pastor of the church in this place. The Rev. C. Kirtland, of Canterbury, commenced the service in the afternoon by reading and prayer, and a brief introductory address, and then requested Mr. Skemp to give a statement of his ecclesiastical and theological views; after which, the Rev. A. Ibberson, of Dover, offered the recognition prayer. The Rev. B. C. Etheridge, of Ramsgate, then gave an excellent address on the question—"What have the church a right to expect of their pastor?" In the evening, the Rev. J. T. Barham, of Deal, opened the service by reading and prayer. The Rev. Charles Kirtland eloquently answered the question—"What has the pastor a right to expect from the church?" The Rev. David Jones, B.A., of Folkestone, spoke powerfully to the question—"What have the members of the church a right to expect of each other?" and the Rev. J. T. Bartram forcibly showed—"What is the right relation of the church to the sabbath-school?" The day being most auspicious, the locality most attractive, and it being a fact that the church at Eythorne is probably the oldest in the Baptist denomination, if not the oldest in the Nonconformist Church in England, a great number of friends assembled from all parts of East Kent, so that the large chapel was crowded in every part.

CHATHAM.—On Monday, April 1st, a highly interesting service was held at Zion

Chapel, Chatham, to recognise the acceptance, by the Rev. John Lewis, of the pastorate of the church assembling there. James Watchurst, Esq., having been called to the chair, opened the business of the evening by briefly stating the circumstances which led to the union; and he expressed the satisfaction with which himself and friends regarded the auspicious commencement of Mr. Lewis's ministry among them. The Rev. John Lewis followed, giving an outline of his own religious history, which was listened to by a large audience with earnest and sympathetic attention. Warm-hearted addresses, expressive of congratulation and fraternal esteem, were delivered by the Rev. Messrs. Roaf and Shalders. Prayers for the church and pastor were offered by Messrs. Belsey and Love. The presence of the Rev. W. G. Lewis, of Cheltenham, the father of the newly-elected minister, and for many years the respected and successful pastor of this church, gave a peculiar interest to the occasion. This gentleman preached, on the previous Lord's-day, two excellent sermons to large and attentive congregations. The recognition service was concluded by a full and earnest address from Mr. Lewis, sen., to the members of the church and congregation, on their duties to their minister, to one another, and to the world. These meetings will be long remembered by many, and there is good reason to congratulate the congregation at Zion Chapel on a cheering prospect of increase and prosperity.

KILHAM, EAST YORKSHIRE.—A public tea-meeting was held in this place on Tuesday, April 2nd, for the purpose of welcoming to the village the Rev. W. Osborne, who, under the auspices of the East Riding Itinerant Society, has undertaken the oversight of the Baptist Church at Kilham, and the work of evangelisation in the surrounding villages. The meeting was well attended, and suitable addresses were delivered by the Rev. W. C. Upton, of Beverley, the Rev. J. O'Dell, of Hull, Mr. D. Fletcher, and the new pastor. The congregations have very much increased during the few weeks that Mr. Osborne has laboured here, and the prospect is at present very encouraging.

MARGATE.—On Tuesday evening, April 16th, a public meeting was held in the Baptist chapel, to recognise the Rev. Isaac Haycroft, B.A., as pastor of the church. The Rev. I. Crofts, of St. Peter's, offered the recognition prayer, and Mr. Lewis, the senior deacon, stated the circumstances which led the church to give Mr. Haycroft an unanimous invitation. The congregation, which was large, and included many friends of the various churches in the town and neighbourhood, was addressed by the Revs. C. Bird, T. Moore, T. Thompson, M.A., of this town, and the Revs. H. J. Bevis, and B. C. Etheridge, of Ramsgate; the speeches were most cordial and fraternal, and fully appreciated by pastor and people; very kind references were also made by several of the speakers to the officers of the church, who, for a quarter of a century, had maintained its confidence and esteem. The concluding address of the Rev. I. Haycroft was suitable and impressive, fully setting forth the great work before him; and whilst alluding to the kind and devoted friends at Lewes, with whom he had been associated seven years, expressed his confidence in the full sympathies and hearty co-operation of the people of his present charge. It is the sincere prayer of the church and congregation that God's richest blessing may rest on the union now ratified, and the labours of the pastor be crowned with abundant and abiding success.

PRESENTATION.

TOWCESTER, April 3. The Rev. J. Jones; a purse of gold, as an expression of affection on the occasion of his leaving Towcester.

MINISTERIAL CHANGES.

THE Rev. J. Jones has resigned the pastorate of the church at Towcester, and will be happy to supply any vacant Baptist church. Address at Mr. F. Luntley's, High Street, Kingston, Hereford.—The Rev. J. Mead, M.A., LL.B., has resigned the pastorate of the church at Fivehead, near Taunton, and embarked for ministerial labours in Adelaide, Australia, followed by the prayers and good wishes of a large circle of friends.—The Rev. A. J. Ashworth, from Wrexham to Uley, Gloucestershire.—The Rev. John Jones has resigned the pastorate of the church at Conway, Carnarvonshire, and has taken charge of the churches at Pandyr Capel and Llanelidan, Denbighshire.—The Rev. William Radburn, late of Hampstead, has accepted the pastorate of the church at Henley-in-Arden, in Warwickshire, and commenced his labours there Lord's-day, April 7th.—The Rev. Dr. Bannister, of Berwick-on-Tweed, has received a unanimous and cordial call to the pastorate of the first church in Sunderland; Dr. Bannister entered upon the duties of his new pastorate on Easter Sunday, with encouraging prospects of success.—Mr. P. B. Woodgate, late of

West-row, and formerly of Carlton, Rode, has accepted an invitation from the church at Otley, Suffolk, and commenced his labours on the first Lord's-day in April.

MISCELLANEOUS.

THE MARTYRS' MEMORIAL.—BAPTIST CHAPEL, BECCLES.—In the early part of the last century a small Baptist church was formed in this town, and connected with a church of the same faith in Rushall, Norfolk, under one pastorate. It has been said that Dr. Gill gave a charge to the pastor, and that the charge in manuscript is still somewhere extant. Probably the pastor was Mr. Simmons, who died about the year 1759. The celebrated Mr. Robert Robinson, then a young man preaching in Norwich, was invited to supply the vacancy occasioned by the death of Mr. Simmons; but, on the recommendation of Mrs. Anne Dutton, of Great Gransden, Hunts—a woman whose name is fragrant to many of the saints of God for her eminently spiritual letters and writings—Mr. Robinson was requested by the Baptist church, in St. Andrew's Cambridge, to preach the word of salvation to them, and eventually he was settled in the pastorship of that church. Not many years after, the church in Beccles was dissolved. An interval of about thirty years elapsed, when a few brethren in Beccles, who had obtained mercy, attended the ministry of that faithful servant of Christ, the late Mr. Job Hupton, of Claxton, Norfolk, and were baptized by him. Claxton being ten miles from Beccles, the journey thither on the Lord's-day was attended with much inconvenience, and in the year 1805 these brethren considered it their duty to build a house for worship in their own town that others might enjoy with them the word and ordinances of Christ. In 1859 it was found that parts of the building were in a state of decay, and it become a serious question whether any outlay should be made for a thorough-going repair, or means adopted for erecting a new building. At this junction, Sir M. Peto, who had been previously applied to for the purchase of a piece of ground lying between the burial ground connected with the old chapel and the road leading to the railway station, forming a central and eligible site, generously gave this piece of ground, and the church and congregation resolved at once, with the confidence and expectation expressed by Nehemiah and his confederates, "The Lord our God will prosper us; therefore, we his servants will arise and build." On the 6th of April, 1860, the foundation-stone of the present structure was laid. The building, which measures about 53 feet by 42 feet, with vestry and school-room attached, is plain and substantial, with every convenient arrangement in the interior. As the site on which it stands adjoins a field where three faithful brethren died at the stake, as the victims of popish cruelty in the reign of Queen Mary, it has been thought opportune, in this time of papal aggression in our favoured country, to show our sympathy with these sufferers for Christ by making this house of God commemorative of that event. In the pediment is placed in relief, "The Martyrs' Memorial," and in the centre of the front a mural table is infixed, bearing this inscription:—"Near this spot, Thomas Spicer, John Deny, and Edmund Poole, were burned for the faith of Jesus, on the 21st of May, 1556. 'When they rose from prayer, they all went joyfully to the stake, and being bound thereto, and the fire burning around them, they praised God in such an audible voice, that it was wonderful to all those which stood by and heard them.'—*Foxe's Acts and Monuments.* 'And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.'—*Revelation* vi. 11." Every care has been taken to avoid unnecessary expenditure in the work, but the entire outlay very much exceeds the original calculation. It may be stated at about £1,570, while the amount obtained by subscription and otherwise is about £850. In order to make up what is wanted, the church in Beccles feel it necessary to seek the assistance of their brethren and fellow-servants in the kingdom of Christ; and committing their cause to the Lord, they trust that that assistance will be promptly and kindly given for his sake.

FARSLEY, NEAR LEEDS.—A commodious minister's house has been erected by the members of the church and congregation, at a cost of £640. The blessing of God is largely resting on the labours of this church and its pastor, the Rev. E. Parker.

BURTON-ON-TRENT. — On Thursday, March 28th, the foundation-stone of a new Baptist chapel was laid in this town. It will be remembered that on the 31st of December the former edifice was destroyed by fire. R. Harris, Esq., of Leicester, laid the stone, and addresses were delivered by the Revs. A. Mackennal (Independent), S. Lambrick, and Banfoot, after which Mr. Pitt made a financial statement, and expressed his gratitude and that of his people for the aid that had been rendered them in their afflictive circumstances. In the

evening the Rev. W. Landels preached in George-street Chapel. The collections during the day were £62 10s., including £40 from friends in Manchester.

ASTLEY BRIDGE, NEAR BOLTON.—The foundation-stone of a new chapel was laid at this place on Good Friday. The church was formed nearly thirty years ago, through the labours of Mr. Frazer, of Bolton. Since that time it has greatly increased, till now it consists of eighty-two members. The Rev. J. Harvey, of Leigh, gave an interesting historical address. The stone was laid by T. Barnes, Esq., M.P. In the evening, a tea-meeting was held in the school-room, at which T. Barnes, Esq., M.P., presided, and addresses were delivered by the Revs. J. Harvey and G. Davis, and by Messrs. Cameron, Taylor, Brindle, Smith, and Brown. The total amount given and promised was announced to be £534. The cost of the building, which is to have accommodation for 500 persons, is expected to be about £1,000.

RAMSBOTTOM, LANCASHIRE.—On Good Friday the foundation-stone of a new Baptist chapel was laid in this beautiful and rapidly increasing place. The Rev. S. G. Green, B.A., classical tutor of Rawdon College, gave an address, and G. Foster, Esq., of Sabden, laid the stone. After tea a public meeting was held, presided over by S. Knowles, Esq., of Tothington. The Rev. R. Maden read a statement of the amount of money already obtained towards the new chapel; a little over £844 has been given and promised. Addresses were delivered by S. Knowles, Esq.; Rev. P. Prout, of Haslingden; Rev. S. B. Brown, B.A., of Salford; Rev. C. Williams, of Accrington; Rev. W. Stokes, of Manchester; Rev. S. G. Green, B.A., of Rawdon College; and the Rev. J. Bliss, of Tothington. The meeting was of a highly pleasing nature.

RECENT DEATHS.

SIMON SAUNDERS, ESQ.

Mr. Saunders, the late senior deacon of the church worshipping at Westbourne Grove Chapel, was born in the city of Bath, on the 9th of November, 1782, and died at Bayswater on the 9th of January, 1861. While yet of tender years, he came to the metropolis in search of a situation. An advertisement in the papers directed him to the house of Mr. Phillips, then a well-known member of the Society of Friends, and a publisher in Lombard Street. The young candidate was told that he was one of forty applicants; but his informant also added, "I like the look of thee." An engagement followed,—the youth found a father and a home, and the master a faithful servant, diligent in his business. This gentleman's house was the rendezvous of the great men, who, at the commencement of the present century, were labouring for the destruction of the slave trade; and the subject of this memoir, in consequence of the high esteem in which he was held by friend Phillips, was favoured with the kind notice of such eminent men as the learned Granville Sharp, Mr. Macaulay (the father of the eminent historian), and Mr. Clarkson.

Forty-four years since Mr. Saunders entered as a partner in the firm which, under his direction, became one of the most eminent of the literary establishments of the metropolis.

When nineteen years of age, a sermon, preached at Surrey Chapel by an entire stranger, whose name he never knew, brought our beloved friend to the feet of Jesus. A gentleman in the congregation, who observed his fixed attention and tearful eyes, kindly accosted him; and, upon ascertaining the state of his mind, introduced him to the celebrated pastor of Surrey Chapel, the Rev. Rowland Hill. Mr. Hill, with his accustomed tenderness to the young, entered thoroughly into the anxious feelings of the inquirer, directed him to Christ as an all-sufficient Saviour, and lent him several books, amongst them Adam's posthumous works. The memory of Rowland Hill, and the writings of Thomas Adams, were deep in the affections of our departed friend throughout his life. During the period in which he was seeking the Lord, a remarkable incident occurred, which it is scarcely impossible to consider otherwise than as a special answer to prayer. Returning one night from Surrey Chapel, he stopped upon Blackfriars Bridge, and in the heat and bitterness of his spirit, poured out a prayer for some immediate sign that he was indeed a child of God. The writer has forgotten the exact words of his petition, but it distinctly included the request that if he were a child of God he might find something upon the ground as a sign thereof. He had scarcely moved from the spot, when something white at his feet attracted his attention; he stooped and picked up a £5 note. Mr. Saunders was no enthusiast; and when he recited this circumstance, he said that he could never feel quite sure that he had acted right in preferring such a request; and he sometimes doubted whether it were indeed an answer to prayer; but the event calmed, while it overawed his mind, and it proved a link in the chain of love by which he was drawn to peace and joy in believing.

The bank note was repeatedly advertized in the newspapers; but no applicant appearing to claim it, it was handed to Mr. Hill for charitable purposes.

After six months' communion with the church at Surrey Chapel, Mr. Saunders espoused the doctrine of believers' baptism, and joined the Scotch Baptist Church in Red Cross Street. He did not, however, remain long in this communion, on account of his dissatisfaction with the worldliness into which the church declined. His next Sabbath home was with the Independent Church in Silver Street, Wood Street, where he abode several years; and there are some aged members of that community now worshipping in Falcon Square Chapel who still remember his devout walk, and his zealous labours in the Sabbath school. Upon his removal to the church at Church Street, Blackfriars, he was induced to undertake the office of deacon; and, in association with his beloved pastor, the Rev. W. Upton, he was privileged to behold the answer to his prayers in a flourishing church. In the year 1837 Mr. Saunders was transferred to the church at Silver Street, Kensington, then prospering under the faithful and energetic ministry of the late Rev. John Broad; two years afterwards our departed brother accepted the call of this church to the deacon's office; and through twenty-one years, our predecessors and ourselves had not a more faithful friend, a wiser counsellor, a more consistent member, or a more fervent pleader at the throne of grace, than he whose loss we now deplore. Notwithstanding the pressing claims of his secular engagements, our beloved friend sedulously devoted himself to the interests of the little church. It was no nominal office which he ever held. In the erection of Westbourne Grove Chapel, and the removal of the church at Silver Street, Kensington, to its present enlarged sphere of usefulness, Mr. Saunders most heartily rejoiced; and to his latest moments he gratefully blessed God that he had been privileged to have a share in the promotion of the good work.

Through nine months of growing feebleness he patiently waited, and at length joyfully hailed the signal of his removal to the heavenly rest. The love of Christ, the joys of heaven, personal unworthiness, and the all-sufficient atonement, were the themes upon which he loved to expatiate. Many of the precious utterances which the members of his beloved family were privileged to hear will abide in their recollection as long as life shall endure. His dismissal was in perfect peace.

"Night dews fall not more gently on the ground,
Nor weary worn-out winds expire so soft."

Out of a list of numerous writings which proceeded from the pen of Mr. S. Saunders, and all of which, through his characteristic modesty, were published anonymously, it will be interesting to many to know that he was the author or editor of the following works:—Sketch of the History of France, from the Revolution to the Restoration; 8vo., pp. 451, 1817; Limborch's History of the Inquisition, 8vo., pp. 542, 1816; Luther's Sermons, 8vo., pp. 368, 1816; Luther's Commentary on the Psalms, with an Historical Account of the Monastic Life, 8vo., pp. 450, 1819; The Way of Life, Extracts from the Works of Luther, with Milner's View of the Doctrine of Justification, 12mo., pp. 218, 1852.

W. G. L.

MRS. ANN SARL.

There are, in our country, nooks and corners of exquisite lovelines,—gems of picturesque beauty; these often lie out of the beaten track, and are known only to a select few. So there are many of the excellent of the earth—beautiful specimens of moral excellence—who are duly appreciated only by a small circle of grateful friends and beloved relatives. As nothing good is lost, they can neither live nor die in vain. Silently, insensibly, by their involuntary influence, not less than by their active efforts, they mould the hearts of many into the same sympathy with the religiously true, and the morally beautiful, by which they themselves are so happily distinguished; and when at length they "fall on sleep," we rejoice to be able to say, "O my friend, thou art not lost; thou livest with the spirits of the perfect and the true; our souls look for the day when we shall see thee again; and then shall we, too, be ever with the Lord." Trusting his faithfulness, and leaning on the arm of his power, we will safely tread the way of the desert, for we also shall soon be at home. As, after their death especially, we prize a photographic likeness of our friends, so, too, the moral portrait of our loved ones is highly valued. Enshrined in the innermost sanctuary of many hearts is the name and character of Mrs. Sarl, who entered into life February, 1861. Like a shock of corn fully ripe, she was gathered into the heavenly garner.

The subject of this sketch was led in early life to make choice of those things which belong to eternal peace.

When about twenty-three years of age, she attended the ministry of the excellent Rev. J. Newton, rector of St. Mary's Woolnoth. Under his ministry, as also of that of his curate, the Rev. Mr. Gunn

— a name well-known and revered — she was much edified and quickened in the ways of God; but invited by a friend to witness the ordinance of believer's baptism, at Church Street, Blackfriars, where the late Rev. James Upton was the pastor, her views upon this doctrine underwent a change, and she became convinced that believer's baptism was the Scriptural mode.

She communicated her desire to follow Christ through the ordinance of baptism to Mr. Upton, who at once acceded to her request; first wishing her to communicate to Mr. Gunn the change in her views.

This excellent clergyman at once advised her to carry out her convictions, which she did; and thus terminated her connection with the Established Church.

Under the ministry of Mr. Upton, she was greatly established and confirmed in the truth, and no doubt laid the groundwork of that strong and settled faith in the finished work of the Atonement, which in after life was so manifest.

After some years, through the Providence of God, she removed to another locality, and, with her beloved partner, joined the church at Lion Street, Walworth, then under the pastorate of the Rev. John Chin. To this excellent minister she was ardently attached, and between whom and our late friend, as well as the whole family, a strong affection and sympathy existed; which was only terminated by the death of the pastor. The last days of this good and faithful servant of Christ were much cheered and solaced by her constant and unremitting attention.

Her connection with Lion Street embraced a period of more than twenty years, and in this sphere she was abundant in works of faith and labours of love.

As a deacon's wife, as Treasurer to the Dorcas Society, on the Female Committee for Home and Foreign Missions, she laboured with assiduity and zeal.

Soon after the death of the Rev. John Chin, she, with her family, removed her fellowship to the church meeting at Salter's Hall, Cannon Street, in whose communion she continued until her family removed, some eighteen years since, to Brixton. During these eighteen years, with the exception of a short time that she was a member of Union Chapel, she was united with the church under the pastoral care of the Rev. J. Hirons.

Her end was a fitting supplement to her life. In life no ecstatic joy—but a calm and settled faith;—in death no triumphant exclamation—but a serene and peaceful assurance.

Early on Tuesday morning, the 12th of February, the messenger was approaching —the summons was at hand—the promised land was in view.

At half-past eight o'clock she sank into a sweet slumber, which lasted until ten, when, without waking, without a sign, she literally "fell on sleep." So calm, so gentle was the dismissal, that the weeping relatives around her could scarcely say the precise moment the spirit winged its flight to the realms of eternal day; and, as with tearful eyes and sorrowing hearts they bowed over the dying couch—"A voice from heaven was heard, saying, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, for they rest from their labours, and their works do follow them."

May we be followers of her who, through faith and patience, now "inherits the promises." On Tuesday, Feb. 19th, her remains were interred in Norwood Cemetery. The Rev. John Hall and the Rev. John Hirons conducted the service.

Thus died, full of days, and full of honours, our beloved friend. All who knew her can testify that she was one of the truest of friends, the best of wives, the most affectionate of mothers, the most considerate of mistresses. By her death society has lost an ornament, for her life flowed "from its mysterious urn, a sacred stream, in whose calm depth the beautiful and pure alone were mirrored." She was a thorough Christian. Christ was everything to her—her joy, light, hope, all in all. The doctrines of the cross were all her salvation, and all her desire. Naturally amiable, constitutionally virtuous, loathing the mean, scorning the false, instinctively noble, she yet counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Well she knew that none were so good as not to need the salvation of Christ, and none so bad but that they might be cleansed in his blood. Her Christianity was as unsectarian as it was thorough. "Grace be with all those who love the Lord Jesus in sincerity and truth" was the law of her life. It was pleasant to see that, as she advanced in years, the geniality and catholicity of our noble Christianity were more and more evolved. Age mellowed her character, not soured her disposition; and while her first associations were with the past age, her sympathies were with the present.

Amid the decays of nature, her intellect suffered no eclipse; and while the frost of age caused the almond-tree to blossom, her heart was always young. In this sense, her sun went down while it was yet day. The hopes, and aspirations, and prayers, and strivings of more than half a century are now realised. "To die is gain." This is

our faith; let it be our feeling. Our loss is irreparable; but it is her gain. To depart, and be with Christ, is far better. Her bereaved husband, sorrowing children, afflicted friends, one by one, hope to rejoin her in her happy, holy, immortal home. We have not far to go; the region of ever-blooming flowers is nigh: soon mortality will be swallowed up of life. "To that state all the pious on earth are tending. And if there be a law from whose operations none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another not less certain or powerful, which conducts their spirits to the abodes of bliss, the bosom of their God. The wheels of nature are not made to roll backward; everything presses on to eternity; from the birth of time an impetuous torrent has set in which bears all the sons of men to that interminable ocean. Meanwhile heaven is attracting to itself whatever is pure and congenial to its nature; is enriching itself with the spoils of earth; and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while everything which grace has prepared and beautified shall be gathered and selected from the ruins of the world, to adorn that Eternal City which has no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."* Let us, then, be followers of those who, through faith and patience, inherit the promises.

MRS. CATER

Departed this life at Peckham, September 29th, 1860.

She was born in London in 1798. Her father was Mr. Thomas Holland, many years one of the managers of the Adelphi Chapel in the Strand. Her mother was sister to Mrs. Hoppus, mother of Professor Hoppus, of the London University. For both her parents she had the most affectionate regard, and deeply venerated their memory up to the latest period of her life. In childhood and youth she was a constant attendant at the Adelphi Chapel. There she was accustomed to hear John Hyatt, Dr. Collyer, and other ministers of the Gospel; and there the Lord met with her in the way, and at an early period of life she became a communicant in a church which was governed on the principles of Lady Huntingdon's Connexion.

Mrs. Cater was the mother of three children, all of whom were taken away by scarlet fever within a few days. That was a fearful event; the sad effects of which remain to this time. Besides this heavy affliction, the deceased had many of those trials which usually fall to the lot of the wife of a Baptist minister.

But she was distinguished for great equanimity—never much elated and never much depressed. Yet she had a calm and settled assurance of her interest in Christ, and was enabled by patient continuance in well doing to seek for glory, honour, immortality, and eternal life. Scarcely any one was better qualified to render kind services and Christian consolation in the chamber of affliction. There she was quite at home; and many can testify to her kind and unwearied attentions in the time of difficulty and in the hour of death.

REV. S. WELLS.

The Rev. S. Wells was born at Woodford, in 1800. His parents were religious people of the Baptist persuasion, and attended at Thrapstone, as there was no interest in their time at the place of their residence. Their son accompanied them thither on the Lord's day, and entered the Sabbath school there, and was exercised with religious feelings at an early period of his life, and in the habit of praying when quite a lad; and this may account in part for his great fluency in prayer. But he was chiefly aroused to a sense of his lost condition under the ministry of that great and good man the late Rev. Andrew Fuller. Once when talking of Fuller, the writer asked him, "Have you heard him?" His countenance was lighted up; he opened his eyes, and threw his head backward and forward, and with a significant look of pleasure and surprise, replied, "Heard him! yes, and I have a reason to remember him, for he was my spiritual father." "Where?" "At Thrapstone, when I was a boy; and I shall never forget the impression he made on my mind, and how he moved the whole congregation into tears." In his confession of faith he alludes to the same circumstance in the following words:—"My mind was first impressed in hearing the Rev. Mr. Fuller preach at Thrapstone, some little time before he died, and his text was the question put by our Saviour to the teacher, 'Will ye also go away?' And after I became the subject of strong convictions, and the language of my heart was, 'What must I do to be saved?' And everything appeared new and strange. I saw I was a sinner, but how I was to be saved I knew not. I began to make vows and resolutions, which were soon broken." In this wavering state he con-

* Robert Hall.

tinued, till he was led to cast himself on the finished work of Christ for salvation. He was baptized at Ringstead, Dec. 5, 1818. Elected one of the officers of the church there, and dismissed to Thurleigh Dec., 1838.

He had expressed a wish that he should die at the place of his ministerial labours, and in this he was heard; for he ended his pastorate where he had begun it, after the lapse of twenty-three years. During his time, the chapel was enlarged, and paid for, chiefly through his own exertions at home and abroad; and after the enlargement it was well attended for years, and many added to the church. But of late years there had been a decrease in the church and congregation, occasioned by the strokes of mortality and the removal of families and individuals to other localities, which of course preyed heavily on his mind; yet in the midst of discouragements he prayed most earnestly, and laboured most faithfully.

He died in peace, as might have been expected from his useful and blameless life, on Nov. 23rd, 1860, and was interred in his own place of worship in the presence of a large assembly, and his death improved on the following Lord's day by his old friend the Rev. T. Robinson.

M. EDWARDS.

Correspondence.

To the Editors of the Baptist Magazine.

GENTLEMEN,—Will you allow me to say, through your Magazine, that I am preparing a new memoir of the Rev. Robert Robinson; and if any of your readers can supply me with any unpublished information relating to him, and will forward it to me at Cambridge, it will be gratefully received, and shall, if desired, be carefully returned by

Yours truly,

WILLIAM ROBINSON.

Cambridge, April 21, 1861.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query-No. V., pp. 44, 234.

The original Baptist chapel at Battle, Sussex, is *Unitarian*, and the way in which it became so is as follows:—In the year 1778 Mr. Vidler (a young man, baptized upon a profession of faith in the Lord Jesus Christ, at Rye, by the Rev. Mr. Purdy) began to preach in this town; and in 1780 a church was formed, consisting of twelve members, of which Mr. Vidler was ordained the pastor. The congregation then assembled in a room hired for the purpose until 1782, when they obtained the place formerly occupied by some Presbyterians. But this was found to be too small to accommodate his hearers, and a new meeting-house was commenced in 1789, and opened April 11, 1790. About this time, unhappily, Mr. Vidler drank deeply into the principles of Winchester, and others, respecting the doctrine of universal salvation; and at a church-meeting, held Dec. 25, 1792, he informed the church that it was his intention in future to preach that doctrine.

The church at that time consisted of 168 members. Mr. Vidler having continued to prevent his opinions from being *publicly* known till he had sufficiently insinuated them among his people in *private*, to secure him at least a majority, succeeded in persuading them all, with the exception of about fifteen, to embrace the anti-scriptural and destructive sentiment, that the finally impenitent will not be everlastingly punished.

In the following year the venerable Secretary to the Baptist Mission wrote him a private letter of expostulation, in which he affectionately says, "Beware of the whirlpool of Socinianism. From what I understand of the nature and tendency of your principles, it appears to me that you are already within the influence of its destructive stream." This, alas! proved to be a correct

view of Mr. Vidler's situation. He removed to London, and became pastor of a church then holding the doctrine of universal salvation. In a few years he became a Socinian; and as he was accustomed annually to visit his native town, he readily communicated every change in his sentiments to those to whom he formerly preached, who, having followed him in his first aberrations from the truth, continued to follow him till he had plunged them in the whirlpool of Socinianism. By this means the meeting-house erected in 1790, for the promulgation of evangelical sentiments, has for many years, and is now, used as a Socinian chapel. But service is conducted in it only *once* on the Lord's-day, at which some twenty at most attend; whereas the new chapel (built close by, for the fifteen who at first considered that Mr. Vidler had given up a very important part of the Gospel) has three services conducted in it, and between 300 and 400 persons attend each time.

CALEB C. BROWN.

There is a Baptist chapel at Saffron Walden, Essex, which has become Unitarian. It is probable that the present minister of the Upper Meeting in that town could obtain and furnish some particulars as to its formation, &c.

When I was residing there, about thirty years since, there was no settled minister, and a very small congregation. It was understood that there was an endowment attached to the place.

Camberwell. GEORGE BAYLEY.

BAPTIST MARTYRS. A.D. 1161.

Query No. X., p. 172.

As no one has sent a better reply to this query concerning the early Baptist martyrs, who suffered at Oxford in the reign of Henry II., allow me to quote a passage from "The Baptist Missionary Jubilee Memorial," which I suppose is a reliable authority:—

"Early in the twelfth century some of the Waldenses, coming into England to propagate the Gospel, were apprehended and examined before a council assembled at Oxford, by the command of Henry II.; and on confessing themselves followers of the apostles, and rejecting infant baptism, they were branded on the forehead with a red-hot iron, and treated with merciless rigour."

The following is the account given of this party by Dr. Henry, in his "History of Great Britain." vol. viii. p. 338, 8vo. edition, which in substance corresponds with what is said of them by Rapin, Collier, Lyttleton, and other of our writers:—

"A company consisting of about thirty men and women, who spoke the German language, appeared in England at this time (1159), and soon attracted the attention of Government by the singularity of their religious practices and opinions. It is indeed very difficult to discover with certainty what their opinions were, because they are recorded only by our monkish historians, who speak of them with much asperity.

"They were apprehended and brought before a council of the clergy at Oxford. Being interrogated about their religion, their teacher, named Gerard, a man of learning, answered in their name, that they were Christians, and believed the doctrines of the apostles. Upon a more particular inquiry, it was found that they denied several of the received doctrines of the Church, such as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned as incorrigible heretics, and delivered to the secular arm to be punished. The king (Henry II.), at the instigation of the clergy, condemned them to be branded with a red-hot iron on the forehead, to be whipped through the streets of Oxford, and having their clothes cut short by their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief, under the severest penalties. This cruel sentence was executed with its utmost rigour; and it being the depth of winter, all these unhappy persons perished with cold and hunger. These seem to have been the first who suffered death in Britain, for the vague and variable crime of heresy, and it would have been much to the honour of the country if they had been the last."

It is not a little singular that the last martyr burned in England was also a Baptist.

C. H. S.

OLD CHURCH BOOKS.

Query No. XI., pp. 172, 234.

The Baptist Church, Great Ellingham, Norfolk, was formed with eleven members, Sept. 29th, 1699. The cause at Attleborough was an offshoot from this in 1819.

C. H. H.

NEW QUERIES.

XIII. Were Church-rates levied during the Protectorate of Oliver Cromwell?

P. M. T.

XIV. Is there any decisive proof that John Huss and Jerome of Prague held Baptist views?

P. M. T.

XV. Is it true that John Wesley refused to sprinkle children, and insisted upon immersing them? and if so, are there any Minutes of Conference, which command or permit sprinkling in the Wesleyan body?

C.

XVI. Will your Baptist friends furnish the public with authentic instances of inconvenience and oppression connected with the refusal of clergymen to bury their unbaptized children, and will our ministerial friends tell us how they have generally acted on such occasions?

PRESBYTER.

XVII. Will some one kindly tell me how to explain the apparent error in the New Testament, where Matthew says, in chap. xxvii. *v.* 9, "Then was fulfilled that which was spoken by *Jeremy* the prophet, saying, *And they took the thirty pieces of silver, the price of him that was valued*, whom they of the children of Israel did value;" and turning to Jeremiah, I cannot find anything about it; but in Zechariah, chap. xi. *v.* 12, I find, "And I said unto them, If ye think good, give me my price: and if not, forbear. *So they weighed for my price thirty pieces of silver*"?

S. S.

XVIII. Thanks for the "Notes and Queries" column in the "Baptist Magazine."

The passage from Milton interested me much, for few comparatively are acquainted with his *prose* writings.

I should like to know whether Milton was ever *immersed*, and whether he at any time *consorted* with the Baptists?

If any proof of this could be given, we could, with confidence, claim him as a *Baptist*.

Q.

XIX.—In a work published in America about four or five years ago we find the following remarkable statement:—

"Not many years since, the King of Holland appointed two very learned and able men—one a Professor of Theology in the University of Groningen, and the other Chaplain to the King—to examine into the origin and history of the Dutch Baptists. They wrote out the result of their investigations, and published the work at Breda in 1819. In this volume, prepared by these two learned members of the Dutch Reformed Church—Dr. Ypeig and Dr. J. J. Durmont—the authors, after tracing up the history of the Baptists, make use of the following remarkable language:—

"'We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the Church received the honour of that origin. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINE OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and, at the same time, GOES TO REFUTE THE ERRONEOUS NOTION OF THE CATHOLICS THAT THEIR COMMUNION IS THE MOST ANCIENT.'

"Such was the impression which this truthful document made upon the Court, that the Government of Holland offered to the Baptist churches the support of the State, which was politely but firmly declined, as 'inconsistent with their principles.'"—*Theodosia; or, The Heroine of Faith*, p. 172, 173. (American Edition.)

The American work referred to is a strenuous defence of believer's immersion, wrought into narrative form, with a sufficient drapery of fiction to interest the reader, while the argument is carried on in a masterly style. The objections started in a review by a Presbyterian editor are met in an appendix called "A Dream," which reminds us of the keenness of Pascal in his "Provincial Letters." This first volume has been lately republished in England by H. J. Tresidder, but sadly marred by typographical errors.

The second volume (which I think has not yet been published on this side of the Atlantic) is called "Ten Days' Travel in Search of the Church."

But my chief object in sending you the preceding extract is to inquire if any of your readers can furnish further particulars concerning the Dutch work referred to. Surely it is worth while to make the researches of Dr. Ypeig and Dr. Durmont known to the British public. Cannot some of our brethren take their summer tour in the direction of Holland, and make some inquiries for such a book, if none of them are already in possession of it?

Yours truly, JOSEPH HARBOTTLE.

Oswaldtwistle, April 11, 1861.

XX. Can any of the readers of your Magazine furnish statistics of the Baptists in Holland at the present day?

Does any history of them exist in English?

Driffield, April 2nd, 1861. T. D. J.

XXI. According to Kitto, in his "Daily Bible Illustrations," Judas was *not* present at the institution of the Lord's Supper. Is there any Scriptural warrant for that opinion? I confess, from a diligent search of the Scriptures on this subject, I am led to the conclusion that Judas *was present* when the supper was instituted. Would you, in the "Baptist Magazine," insert a reply to this query?

Coleraine. T. W. MEDHURST.

XXII. Can any reader kindly obtain for me some information concerning Thomas Adams, of Willington, Bedfordshire, author of the "Exposition upon the Second Epistle of Peter"?

C. H. SPURGEON.

THE MISSIONARY HERALD.

REPORT.

THE Committee of the Baptist Missionary Society have, by the providence of God, the pleasure of laying before the constituents of the institution the sixty-ninth report of their proceedings. But, before entering on the occurrences of the year, they cannot but advert to that spirit of prayer which has been so largely manifested in missionary proceedings during the last two years. In response to the invitation of the missionaries at Ludianah, in Northern India, the entire evangelical church throughout the world assembled for united prayer in the first week of 1860. Again, in the first week of 1861, responding to the invitation of the missionaries of Bengal, and to the suggestion of the Liverpool Missionary Conference, churches of Christ of many names gathered in worship to inaugurate the labours of the present year, to seek for the Divine blessing on the great work in which they and their predecessors have been engaged. No age of the church presents a spectacle so deeply interesting, so demonstrative of the unity of the Lord's people in every land. God, the hearer and answerer of prayer, has listened to these devout intercessions, and, in many places, has been pleased to manifest in a remarkable manner the saving might of his arm. Paul has planted, Apollos watered, and God hath given the increase. The flood of Divine blessing spread from the United States to Ireland, from Ireland to Scotland and England; thence its refreshing streams have fertilized many a barren spot in the East, and quickened the languishing piety of the islands of the West. Thus the Head of the Church reanimates and rewards the faith and patience of his people, and invites them to heartier consecration in his cause. The fields occupied by the agents of the society have not been without many tokens of the Divine favour, and your Committee proceed briefly to indicate the most important features which the past year presents.

And, first, we have to express our thankfulness that death has not entered the ranks of the missionary brethren. The brethren, Williamson and Morgan, have returned to their spheres of labour in health, and resumed their very efficient services as preachers to the heathen of the everlasting Gospel. But the Committee have been called to sympathise with the loss sustained by the Rev. H. Z. Kloekers in the lamented decease of Mrs. Kloekers, whose energy of character and deep piety rendered her so highly qualified for a missionary life. A similar loss has been sustained by the Rev. L. Kälberer.

The Revs. Messrs. Rose, Ellis, and Reed, have reached the stations appointed them in India; Mr. Comfort, who should have gone with them, being alone hindered by the state of his health. The Rev. G. Rouse, of Regent's Park College, has also been engaged for the India mission, and will proceed thither during the present year. For a few months, the Committee enjoyed the pleasure of intercourse with Messrs. Saker and Diboll; both constrained to make a brief visit to this country for the restoration of health. They have, however, returned to their work, accompanied by the Rev. J. Smith. Captain Milbourne, whose former services to the African mission the Committee recall with pleasure and satisfaction, piloted their little bark over the waste of waters of the Atlantic Ocean, and gives his aid to the mission.

The Hayti mission will receive this year the important accession of two well-qualified brethren, the Rev. Messrs. Bouhon and Baumann; while the institution at Calabar has already been supplied with an assistant for the Normal

School Department, by the departure of Mr. Alexander Gunning for Jamaica. Two missionaries have been welcomed home for a brief sojourn, the Revs. J. Wenger and F. Supper. One event the Committee cannot pass over without the expression of deep regret. It has been their painful duty to separate Mr. Craig from connection with the society. Just as the Committee are about to submit to you this report, they learn that the Rev. W. A. Claxton has resigned the pastorate of the church at Madras, and entered on secular employment, not without the hope and purpose of aiding to the best of his ability the propagation of the Gospel. Thus, while the society loses two from its list, their services have been amply supplied by the addition of nine brethren to the number engaged.

WEST INDIES.

Towards the close of the year, the Committee gave prolonged consideration to the reports of Mr. Underhill and the Rev. J. T. Brown, the deputation to the missions in the West Indies, whose departure on this very important service was announced at the last anniversary. Their reports have been given entire to the public, and present a very satisfactory account of the social and religious condition of the islands to which they refer. With regard to Trinidad, the Committee have sanctioned the removal of Mr. Gamble to San Fernando, a town, from its large and increasing population and the easy access from it to the stations in the district of Savanna Grande, more favourable for missionary labour. He is now engaged in removing thither, having purchased ground for a residence in a healthy and favourable spot. The Committee are happy to learn that the native churches are in a more prosperous condition than at any former time, and have very heartily acceded to arrangements for their improvement proposed by the deputation. It is also pleasant to record, that among the Chinese strangers, many of whom have gone to Trinidad to labour on the estates, Mr. Law is favourably received as a messenger of Christ.

The prospects of the mission in Hayti were never more cheering. Since Mr. Underhill's visit, the congregations have largely increased in numbers, and conversions are frequent. Fourteen persons, rescued from superstition and Romish error, have been baptized. The Bible-readers are most usefully employed, and several persons have become the subjects of Divine grace as the fruit of their lowly, prayerful, and zealous toil. The peculiar adaptation of this kind of agency to the present condition of the island is such as to lead to the wish for its enlargement. "Our new agency, that of our Scripture-readers," says Mr. Webley, "is doing wonders for us." On the other hand, the changes in progress in the country, the result of the wise action of the present enlightened ruler, are most favourable to evangelizing efforts. Schools are being established throughout the land, in towns, villages, and even hamlets in the mountains. Immigrants—black men—are pouring into the country in considerable numbers from Canada and the United States of America. Every project calculated to elevate and civilize the people has the attention of the President. Protestants are found among the members of the Government. Protestant teachers are even allowed to preside over Government schools. In the Jacmel school, the influence of its instructress, a member of the church, has been such as to lead to the conversion of one of her assistants, and the reception by acclamation, among parents and children, of the Bible and Bible instruction. Mr. Webley has long laboured alone, and it is with great pleasure the Committee contemplate the immediate departure of two brethren to his assistance, to strengthen the mission at Jacmel, and to extend it, it may be, to the capital itself. These two young ministers—one a Frenchman by birth, the other of German parentage—have been educated in the institution of the Paris Society for Foreign Missions, are well acquainted with the subtleties of Romanism, and have come before the Committee with the warmest commendations of the Rev. Fred. Monod, of M. Casalis, the director, and of the Committee of the institution. A plot of land, close by the chapel in Jacmel,

having upon it a house suited for the purpose, has also been purchased, where the school, so long and so successfully carried on by Mrs. Job, may be revived.

In the Bahama Islands the missionaries continue to labour with great encouragement, and to enjoy the privilege of making large additions to the churches. One hundred and thirty persons have been baptized during the year. Although the population of the group is increasing, the number of residents on the various islands is very fluctuating, especially on those islands where the only production is salt. Capable of producing little else, if the manufacture declines through absence of demand, the people are compelled to migrate. For the same reason, their progress in the arts of civilised life is, in some places, slow; and although susceptible of great religious feeling, their intelligence and mental culture do not keep pace with it. The Government schools are very useful and successful; but while the means of livelihood are so precarious and difficult to obtain, the condition of the islands cannot be so satisfactory as could be desired. The people are, as a rule, orderly, generally industrious, ready to avail themselves of the advantages within their reach, and to a very great extent indeed under the influence of religious instruction.

JAMAICA.

The Committee cannot but refer with gratification to the report of the deputation on the state of the churches and people of Jamaica. Without entering into any detailed statement of the facts their reports and speeches have supplied, it may suffice briefly to recapitulate some of the conclusions to which they have been led. Their inquiries were limited to no class of society. They sought information from all parties, and were permitted to enjoy every privilege for the acquisition of accurate information. It is due from the Committee cordially to acknowledge the hospitable and kind attention manifested to them by the people, their ministers, the proprietors of estates, and the authorities of the island.

With some drawbacks, chiefly referable to habits and notions acquired in the time of slavery, the deputation report, that the character of the people is such as to evidence the wide influence of religious truth. In the churches discipline is vigorously maintained. The ministry of the Word is valued, and a commendable zeal is often displayed for the conversion of souls. The deputation visited nearly the whole of the seventy-seven churches which have originated with the agents of this Society. Over these churches twenty-two European and fourteen native ministers preside, having under their care 20,000 members, and upwards of 2,000 inquirers. The contributions for all purposes amount to £8,000 a-year, an average of 8s. 2¼d. a head for all the members. The ministers are assisted by a body of deacons and leaders, about 700 in number, who manifest a strong sense of duty, and a tenacious adhesion to those great principles of scriptural truth maintained by our denomination.

The progress of events has, however, scattered the people more widely than was formerly the case, while their improvement in knowledge and their habits of independence, render the necessity of pastoral supervision the more imperative, but at the same time, more difficult to accomplish. There is, therefore, in the judgment of the deputation, an absolute necessity for a larger supply of ministers, both native and European, to reach the people in their mountain abodes, to look after the wanderers and the sick, to gather the young in Bible Classes, and to extend the Gospel to districts becoming occupied by an increasing population. Impressed with these views, the Committee have given their assent to the recommendations of their deputation, which, while on the one hand comparatively inexpensive in character, will not in the least degree trench on the independence or scriptural rights of the churches. They will encourage in every way the improvement and formation of an indigenous ministry, will assist in the enlargement of the usefulness of the institution at Calabar, and encourage the settlement of a few European brethren as pastors of the larger churches, capable of supporting the ministers of the Word from their own resources. The time has not yet come for the withdrawment of the

intelligence and energy of the white man from the instruction and oversight of these young communities. They depend, and must for some years depend, for their elevation, on the stimulus afforded by connection with this country; and time must elapse for the production of a class of native-born men, strong in numbers and intelligence, by whom the civilization and religious instruction of the enfranchised negro may be carried to their highest point of development. It was surprising to the deputation to find still how very large is the element existing in the population derived from slave times. Quite three-fourths of the adults now living were once slaves. The generation has not yet passed away which wore the fetter and endured the scourge, and which still retains to a certain extent the prejudices, superstitions, and habitudes of that dread and debasing time. More has, however, been accomplished than we had any right to expect. Generally speaking, the creoles of Jamaica constitute a peasantry daily increasing in intelligence; deeply interested in religious truth; possessing a very considerable amount of property, the gain of their own free labour; pressing into the culture of the staples of the island; well clothed and well housed; and moved by a spirit of emulation to acquire more of the arts and advantages of civilized life. The slave of yesterday is even now a peasant of whom no country need to be ashamed, and to whom freedom has been a boon of unmixed blessedness. To employ the language of the deputation, "Notwithstanding many causes for solicitude still existing, the Society, by its agents, and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future."

Shortly after the departure of the deputation, meetings for prayer for a revival were held throughout the churches, as agreed upon at the meeting of the Jamaica Baptist Union, held in the month of March. Towards the close of the year the results became apparent in a very remarkable movement commencing at a Moravian station, and immediately communicating itself to the churches in the parishes of St. James, Hanover, and Westmoreland. Great numbers were powerfully moved by the Spirit of God to deep conviction of sin, and to its open confession and abandonment. Unlawful gains were destroyed, quarrels were healed, neglect of Divine worship was changed for crowded assemblies; and meetings were prolonged through days and nights for prayer and instruction. The most intense anxiety for salvation burst forth in loud cries and tears. Many persons were prostrated with emotion. Physical effects, some of a painful character, followed; while numbers arose from them filled with ecstatic joy or heavenly peace. As the work extended, elements of evil were developed. Ignorant people, still hardly removed from the debasement of their former slave condition, were imposed upon by fraudulent men appealing to their native superstitions. Satan sought to mar the good work by extravagances, and the awakening of evil passions. From the most recent accounts we are, however, happy to learn that these painful exhibitions bear but a small proportion to the manifest good, and are rapidly subsiding. Thousands have been added to the inquirers' classes. Additions are being made to the churches, but only after much scrutiny and deliberation. The general face of society is undergoing a visible improvement; and for the present the prevalence of many common vices is checked. We are also informed that the people in some quarters are manifesting a more decided inclination to industrious habits, and that the planters are furnished with an abundant supply of steady labour. Making ample allowance for the evils referred to, the Committee cannot but gratefully recognise the hand of God in this wonderful movement. They prayerfully hope that multitudes will be led to the reception of the truth as it is in Jesus, and to a holy walk and conversation in the world. The churches of the Jamaica Baptist Union report this year an addition of nearly 700 members to their fellowship, not, however, the fruit of the revival, but as the result of the ordinary means of grace. It is during this year the results of the revival will appear in the enlargement of the churches from the 4,000 persons who have been admitted from the inquirers' class.

AFRICA.

The absence from their station of the brethren, Saker and Diboll, on account of health, leaves not much to record of the work accomplished on the continent, to which, since their banishment from Fernando Po, the labours of the missionaries are confined. The two native brethren left in charge have very faithfully maintained the congregations which have been gathered. Progress has been made in restoring some who had wandered from the fold. Many villages and towns in the vicinity of the mission-station sent repeated invitations to come and impart the knowledge of the Gospel to them. The reinforcement the mission has now received will enable the brethren to a certain extent to meet these demands; and the schooner which Mr. Saker has purchased, and in which the brethren ventured, dependent on Divine Providence, to cross the waters of the great Atlantic, will be the means of improving the commerce of Victoria, and of bringing to this rising town many of our former friends from Clarence to take up their abode. The claims of the Society on the Spanish Government still remain unsettled. Several communications have passed between the Committee, her Majesty's Secretary of State for Foreign Affairs, and the Spanish Government; and the Committee are not without hope that shortly some compensation for the losses sustained will be given. In pursuing their claim, the Committee have enjoyed the efficient services of the Treasurer, and the concurrence and support of the British Government.

INDIA.

Although the supremacy of the English power is fully acknowledged in all parts of this great empire, and every trace of a rebellious spirit seems nearly eradicated, it is every month becoming more and more obvious that the people of India will not fall back into the fatal apathy which characterised the first years of the century. If the mutiny has wrought no other effect, the quickening of the native mind in all directions is the greatest and best. In some places indeed it has called forth unwonted opposition; in others to be more than compensated by an attentive regard to the claims of the Gospel, and the conviction of the worthlessness of idols to save. On the whole, Government deals less unfairly with the Christian faith it professes. It has relaxed the rule with regard to the Christian action of its servants in the discharge of their official duties, whether in the school or the camp; continues actively to discourage the performance of the inhuman rites and austerities which Hinduism fosters and approves; and shows itself more sincerely desirous to open the country to every useful influence, commercial or otherwise, which may tend to the elevation of its subjects. One of our missionary brethren, the Rev. John Sale, with the sanction of the Committee, was appointed by the Governor-General in Council a member of the Commission to inquire into the relations of the ryot with the planters of indigo, representing to the board the missionary body of Bengal and the peasantry, whose complaints and resistance forced the investigation on the Government. The inquiry extended over three months. The essence of the report presented to the Government is, that the complaints of the ryots, and the statements of the missionaries with regard to them, are well founded; that the cultivation of indigo on the present system is both unprofitable and irksome, and not seldom unjust to the cultivator; and that the peasantry of Bengal have exhibited great patience in so long fulfilling, or trying to fulfil, what on their part is proved to have been generally an unfair contract. The case was one of a kind which, in the progress of our missionary work, will inevitably occur. The Gospel not only directly encounters every religious error, and strives to redeem men from sin, but indirectly touches, presents in new lights, and forces the consideration of many social questions which arise out of the state of society in the countries where the missionaries labour. Thus, in the West Indies, we encountered slavery. In the East we have to contend with the usurped powers and oppressive

exactions of a great proprietary class, generally hostile to righteousness and truth, to freedom, and to that respect for human rights which Christianity brings in its train. It is not the duty of the Committee here to discuss the action of the Government in this particular case; but it cannot be doubted that the result will be to place the cultivation of indigo on a sounder basis, and to secure a more just treatment of the peasant agriculturist. In Backergunge the Committee are happy to report, that during the past year the churches have enjoyed "rest," have been free from the invasion of the spoiler, and in several instances have added converts to the fold. Scattered over nearly sixty villages, fifteen churches bear testimony to the power of Divine grace, four hundred and fifty persons walk in the enjoyment of Christian ordinances, rescued from the foulness and sins of idolatry, while a Christian community of about two thousand souls has been gathered from among the heathen to be trained in the fear of the only true and living God. Similarly in Jessore, a numerous body of Christians is being formed by the faithful and spiritually blessed labours of the servants of Christ, notwithstanding that Romanism endeavours to turn aside the feet of many, and multitudes pass unheeding by the preachers of the Cross. In Eastern Bengal the missionaries report that since the mutiny hostility to the Gospel, especially among the Mohammedans, has been more than ever marked, while many persist in affirming that it is contrary to the commands of the Queen to receive the Gospel. On the other hand, in Dacca many English soldiers have been added to the Church, a work still more largely developed, under the ministry of the brethren Gregson and Evans, among the regiments occupying Agra and Muttra in the north-west. In Behar the missionaries have continued among listening thousands in the towns and villages, in the crowded avenues of Benares and Patna, to proclaim Christ and him crucified, with no other result than a general assent, more or less loudly expressed, to the truth of the doctrines they hear. One missionary plants and another waters; it needs but the grace of God, the mighty energies of the Holy Spirit, to give the increase. And this increase is not withheld in the city of Delhi. The remarkable work reported last year continues in all its strength to go forward, and more than a hundred persons have in addition been baptized into Christ. In every department of this mission there has been a steady advance. The converts, now numbering nearly 250 souls, have been organised into six churches under their own native officers. Two new native chapels have been built and opened, and a third is being erected at the expense of a liberal friend of the Society in Delhi. The labours of the brethren have been extended to a number of fresh villages, and in some of them converts have been made. Schools for children, and evening classes for adults, have been formed. Weekly prayer-meetings have been well kept up, being often conducted by the new converts alone, some of whom have actively and successfully sought to bring their fellow-countrymen to Christ. As yet, cases of discipline have been very few, the churches have "walked in the fear of the Lord and in the comfort of the Holy Ghost, and been multiplied." The majority of the converts, as in every age, are chiefly from among the poorest of the people. Yet others of higher rank have not been passed by in this ministration of the Spirit. One convert is a grand-daughter of the Emperor of Delhi, reduced to poverty indeed by the mutiny, but now far richer as an inheritor of the kingdom of heaven. Another is the zemindar of a considerable village, and is zealously employed in pointing out the Lamb of God to the people of his estates. Several were followers of Mohammed, one of them the son of a moulvie, to whom an Englishwoman was indebted for the saving of her life and her escape from Delhi, when the city was in the hands of the revolted sepoys. "A bright future," say the missionaries, "is opening for the north-west of India; from Meerut to Rohilkund many have visited us with the cry, 'Come over and help us;' some have been baptized and returned to their own homes, to spread the news of salvation among their neighbours. Efficient labourers only appear to be wanting in order with God's blessing to secure a large harvest." While our anniversaries proceed, thousands are perishing in these districts for want of the sustenance denied them by the parched ground. Still more urgent

is the cry, "Come over and help us." By famine as well as by the sword, is God teaching these poor people to look to him. Let us in Christian charity send to them of our abundance food for body and soul.

It is with deep regret that the Committee learn at this juncture the necessary departure of their honoured brother, the Rev. James Smith, for a more healthy clime, not, it is hoped, without some prospect of return, should it please God to re-establish his failing strength. He has probably reached the shores of Australia; here he will serve the mission as he is able. Meanwhile, the Committee have sanctioned the removal of Mr. Evans from Muttra to Delhi to supply his place, and hope to be able to strengthen much further this very attractive field during the coming year. It is more than probable that new stations will have to be formed in Meerut and some other places. The Committee depend on the liberality of the churches how far this extension shall go.

In a minor degree only the same good work has been going on in Agra. Nineteen have been baptized on a profession of their faith in Christ, and become members of the native church. Of these the larger part are converts from heathenism, and include about half-a-dozen Sikhs. One is a very interesting young man of respectable family, a Brahmin; another is a Thakur, the head man of a village. They were first met with in the bazaars of Agra. For some months the Thakur acted as a colporteur, and on one occasion having received a number of Gospels and tracts for sale, he set out entirely of his own accord for his native village, distant from Agra some 120 or 150 miles. He not only sold all his books, but preached Christ to his people, and appears to have created a great commotion, especially in his own village. Fourteen wished to return to Agra with him; but inability hindered all but four. Several members of the native church have gone to Calcutta with their regiment, where they have united themselves with the church under the care of our venerable brother Shujaat Ali. But notwithstanding their departure, the native congregation is nearly as large as before. A great work of grace has been proceeding among the European soldiers, in the face of the prejudiced interruptions of the chaplain of the station. Thirty-five Europeans, of whom thirty were soldiers, have been baptized, and thus in this distant land many whose parents are members of our churches, or who were brought up in our Sabbath Schools, have found the Saviour they despised. May they in that heathen land testify of the grace they have received! The Committee have further the satisfaction of reporting that, by the residence of Mr. Williams at Chitoura, that interesting district has again been reoccupied; and itineracies full of encouragement have been recommenced, in company with our faithful native brother Thakur Das.

CEYLON.

Missionary labour in this beautiful island has been unable, as yet, to surmount the deadly apathy induced by the religion of Buddha. A few conversions continue to evince the power of the Spirit of God, and to assure us that even the self-righteousness, the intense worldliness, and religious indifference of the Singhalese Buddhist must give way where the Spirit of God works. But the kingdom of Christ at present expands with great slowness. It finds little active co-operation among those who profess to feel the power of Divine mercy and love. The young men turn away from the ministry of the word as being inadequately paid, and further discouragement is sometimes met with from the defection of some who promised well. Yet are there many among the converts who by their simple piety approve themselves as the children of God, and from time to time others give confident hope that they are born of God. Thirteen individuals have been baptized into Christ. The obstacle to greater success is found less in the forms and doctrines of Buddhism, than in the profound secularism they encourage. Futurity to the disciple of Buddha is a blank—a negation. Hence he lives for this life. The present, and the present only, is everything. Eternity, or an Eternal God, has no attraction, no dread to him. Still it is certain that the ideas of the people are undergoing a change. Education facili-

tates it; the dispersion of books aids it; and we do not doubt that the publication of the New Testament in the intelligible yet accurate form into which Mr. Carter has thrown the version he has prepared, will be an important contribution to the spread of the knowledge of the true God and of Jesus Christ whom he has sent. The Committee have with great pleasure approved the printing of 2,000 copies of Mr. Carter's revision. It is now in the press and will be ready for issue, it is hoped, during the present year.

CHINA.

For several months after his arrival in Shanghai, Mr. Kloekers and Mr. Hall were constrained to confine their evangelistic labours to that city, or its immediate environs. The war between the Imperialists and the Allied Forces rendered any departure from Shanghai dangerous; while the disposition of the leaders of the Revolutionary bands was not distinctly known. The peace dictated by the conquerors within the city of Pekin has released the missionaries detained in Shanghai; for, with passports, they are authorised by the treaty to visit any part of the Imperial dominions, and openly to preach and propagate the Gospel of Christ. Meanwhile Mr. Kloekers, accompanied by the Rev. Griffith John, of the London Mission, and two Chinese gentlemen, penetrated to Nankin itself, the seat of the government of the Celestial King, as the head of the Revolutionists is called. They were welcomed both by the chiefs and the people. There they obtained a document of the utmost importance. As they left, they received an edict, written, in the usual Imperial style, on yellow silk with the vermilion pencil, giving all Christian missionaries permission to travel in every part of the six provinces over which the sway of the Celestial King extends, to settle in the cities, to erect chapels and school-houses, and in every way to spread the doctrines of the Christian faith. Although there were many things in the profession of Christianity made by the rebel chiefs which the missionaries could not reconcile with good sense or the oracles of truth, yet they found much to fill them with wonder and gratitude. The Sabbath was observed, services for preaching and prayer were regularly held. The main truths of the Gospel were clearly and firmly believed. Some individuals gave indubitable evidence that they were born from above, were genuine disciples of the Redeemer. In Nankin every idol is destroyed, and the temples are razed to the ground; there is but one exception—the temple spared has been converted into a Christian house of prayer. Sixteen churches had been built; and all the acts of the Government tended to repress idolatry in every form, together with the use of alcoholic drinks, opium, and tobacco. The Buddhist monasteries were dismantled, and the priests restored to secular life. Under these very wonderful, nay, providential circumstances, your Committee have resolved to request the brethren to commence our Chinese Mission among the Revolutionists, either in Nankin itself, or in some favourable locality in its neighbourhood. After ages of seclusion, China is thus remarkably opened to the Gospel, and, by a series of events the most unlooked-for, the path of its messengers cleared. A local insurrection has expanded into a revolution; a poor Chinese student has become the destroyer of idolatry, the ruler of myriads, and the disseminator of the Bible. The Committee have deemed it their duty to present these interesting facts to the Churches, and to invite their prayerful and liberal aid to add at least six to the number of brethren employed in the evangelization of China. The vision of the Prophet Isaiah seems at length in process of fulfilment:—"I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far:—and these from the land of Sinim."

FRANCE.

The very interesting and encouraging Report on this Mission presented to the Committee by Mr. Trestrail on his return from a visit to Brittany, and printed in the "Missionary Herald" for February last, renders any lengthened

notice unnecessary. Since Mr. Trestrail's return the repairs of the chapel have been completed. A house has likewise been purchased at Tremel, and is being transformed into a place for evangelical worship, towards which our Welsh friends have liberally contributed. With the slow relaxation of the laws which affect Protestant worship, and which continues to go on, Mr. Jenkins has, with the Divine blessing, extended his labours, and laid the foundation of a church of Christ walking in the ordinances of the Gospel. May it become as a city set on a hill in the destitute and priest-ridden district in which his evangelical labours have been so successfully carried on!

TRANSLATIONS.

Although the absence of the Rev. J. Wenger from Calcutta has prevented the completion of the Sanscrit Bible (which has advanced to the end of Isaiah), or the issue of a projected new edition of the entire Bengali Bible, the printing and distribution of the Society's versions have gone on as usual. From Jan. 1, 1852, up to Feb. 29, 1860, there have been printed in Bengali, Urdu, Hindi, and Sanscrit, not less than 244,500 copies of parts or entire volumes of the Scriptures; and the journals of the missionaries contain many interesting notices of the eagerness with which the Bible is sought for, and its contents valued. Of the edition of the entire Bengali Bible now passing through the press, the Calcutta Auxiliary Bible Society has purchased 2,000 copies of the Old Testament, and has expressed a wish to obtain an equal number of copies of the New Testament uniform with it. Thus the local Bible Society will issue, for the first time, the whole Bengali Bible in one volume. With a view to render the Scriptures still more useful to the population of India, and especially to the rapidly increasing Christian community, the Committee have requested their highly esteemed brother, the Rev. J. Wenger, to prepare an annotated edition of the Bengali Scriptures. This he has undertaken to do; and, with Divine permission, it will have his immediate attention on his return to Calcutta. This edition will be printed at the Mission Press, and sold at as low a rate as is compatible with its cost.

The Hindi New Testament continues to make progress under the very careful and anxious labours of the Rev. J. Parsons. A volume containing the Gospels and Acts was issued in July last. Since then he has revised the Epistle to the Romans and the first fourteen chapters of 1 Corinthians. This revision of a former version is, in fact, a re-translation. When complete it will be very important that a similar revision of the Old Testament should be begun, and for this we trust our brother's life will be preserved. In addition to these labours, Mr. Parsons has issued a hymn-book in Hindi, and is engaged in preparing native tunes in musical notation for congregational and private use.

The Rev. C. Carter, through Divine mercy, has completed his valuable revision of the New Testament in Singhalese. An edition of 1,000 copies of the Gospel of John and the Epistle to the Romans was printed in the middle of the year, and a portion of the impression has been sold. The Committee have now directed the printing of the entire New Testament, and they hope before the year is closed that it will have issued from the press. In reference to this work, the Rev. J. Allen writes to the Committee:—"It is superior to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters." Mr. Carter has also published one or two elementary works to facilitate the acquisition of this somewhat difficult language.

FINANCES.

Notwithstanding the severity of last season, and the advanced prices of food, your Committee have the pleasure to report, that, tested by the contributions of the year just closed, the missionary spirit of the churches is on the increase. At the anniversary of 1860, it was announced that the amount

received for general purposes was £16,018 4s. 5d., an increase over the year previous. This year the Committee have the pleasure to report the receipt of £18,871 4s. 5d. for general purposes, a further increase of £2,853. A portion of this is due to a somewhat larger income under the head of legacies; but even deducting this, there is a decided and considerable improvement from those sources which indicate the interest taken in the great work in which we are engaged. For the support of native preachers there has been an increase of £79 13s. 9d.; but under the head of "Widows and Orphans' Fund" there is a diminution of nearly one hundred pounds—the effect of the extreme inclemency of the day on which the gifts of the churches were taken up, and which seems to have extended to all parts of the country. The Special Fund for China has continued to receive additions, the sum of £486 2s. 0d. having been contributed. The Committee trust that a much larger amount may be gathered in *this* year to meet the extraordinary events which place the whole of this vast empire at the feet of the church of Christ.

The Committee remark with pleasure the steady increase of the contributions for the Translations, from the funds of the Bible Translation Society. With the extension of the work of grace, and the enlargement of our mission in India, the demand for the Scriptures must continue to grow; while new versions, such as that of the New Testament now in the press, in Ceylon, and new fields like that of China, will require ampler means than ever to furnish the people with the word of God. The entire income of the Society has been £30,468 15s. 4d.

Under the head of expenditure, there is an increase in the cost of the Indian mission of £793 10s. 0d., owing to the greater number of brethren employed. As last year, the Committee have given in the balance sheet the entire cost of this mission; but it will be seen that the Mission Press has again largely aided the Society in the maintenance of the work. The expenditure on the China mission has also increased, as was to be expected on the arrival of the brethren in the sphere of their labour. But in Ceylon, Western Africa, Madras, and the Bahamas, less has been expended. With the present year, the cost of the deputation to the West Indies will disappear from the account; but a permanent increase must be looked for in the expenditure on Jamaica and Hayti. The slight increase in Trinidad and Brittany is owing to the arrangements being made for the expansion of the mission in those places. The only other point requiring notice is the considerable amount entered under the head of returned invalid missionaries. A larger number of brethren than usual have been obliged, the past year, to visit their native land, three of whom still remain. They will probably return to their stations during the present year. Their presence has not been without beneficial results in the interest they have awakened, and the intelligence they have communicated of the work of God, in their respective departments of missionary toil.

It will be seen that the Committee have more than expended the funds specially committed to their care for the India mission, and they, therefore, propose to close the fund opened for its enlargement. Of the special contributions for China, a considerable amount—£1,320 13s. 11d.—remains to be employed. Deducting this from the sum in the Treasurer's hands, there is a balance of receipts of £1,880 8s. 11d. over the expenditure of last year. It should not, however, be overlooked that the Treasurer had incurred liabilities on the 31st of March to the extent of £1,169 5s. 11d. on account of the Mission Press, and a further sum of £1,449 14s. 8d. on the general account; not, indeed, then due, but to be provided for out of the balance in hand, and from such contributions as may come in in the interval of their arrival at maturity. The entire expenditure has been £29,684 8s. 11d.

It cannot but be cause of gratitude to God that the Committee are able to present so favourable an account of the year's labour. The Divine blessing has been granted both on the acquisition of sufficient means, and on the expenditure of them. For God has given an unusual blessing to his word in many parts of the field we occupy. But the experience of the year assures the Committee that they have far from exhausted those resources which the churches possess.

There are still large numbers of persons in communion with the churches, and regular attendants at the house of God, who either give nothing, or a sum very disproportionate to their ability and to the claims of the perishing heathen. In many cases, this deficiency is owing to the want of information; and the Committee desire most earnestly to press upon the ministers of the denomination, upon all who enjoy the opportunity of giving instruction in the various congregations and schools, the duty of bringing the subject of Christian missions into more frequent notice, to give it more prominence in their discourses and lessons, and to encourage in every way the perusal of those papers, so easily accessible, which tell of the doings of the Lord's people in heathen lands, and of the displays of Divine grace in the conversion of the souls of men. China and the Indies of the eastern and western hemispheres, Africa and France, the numerous mission-fields of the Christian Church, abound in materials for the most interesting disquisition, calculated to awaken attention, to stir the sympathies of the Christian's heart, and to deepen the pity of the Lord's people for the myriads who are perishing without God and without hope in the world. The providence of God invites us forward. He opens all lands to our Christian zeal. The Divine Spirit is being richly given in answer to our prayers. Let us then "abound in the work of the Lord, seeing that our labour is not in vain in the Lord."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; and *I. S. F.* for *India Special Fund.*

	£	s.	d.
Annual Subscriptions.			
Allen, J. S., Esq.	2	0	0
Barker, Mr. W., Enfield	1	1	0
B. B.	2	0	0
Carey, Mrs.	1	1	0
Carey, Mr.	1	1	0
Carter, Mr.	2	0	0
Dallas, Mrs. E. H.	1	1	0
Davies, Rev. E. W.	1	0	0
Dyer, Miss, Leatherhead	0	10	0
Hancock & Rixon, Messrs.	1	1	0
Hepburn, J., Esq.	2	2	0
Leahington, Dr.	2	2	0
Payne, Mrs., Leatherhead	1	0	0
	1	0	0
Phillips, Rev. J. R.	2	2	0
Pike, Rev. J. C.	0	10	6
Whymper, J. W., Esq.	1	1	0
Donations.			
Bible Translation Society—*For Translations*	650	0	0
Bird, Mr.	1	0	0
Do., for *China*	1	0	0
Wilkinson, Mr. S., sen., Walsall	0	10	0
Sums under 10s.	0	8	0
Legacies.			
Fountain, W., Esq., late of High-Wycombe	19	19	0
King, Miss Elisabeth, late of Swerford	19	19	0
London and Middlesex.			
Battersea—			
Collection	5	0	0
Contributions	20	14	6
Do., Juvenile Association	4	0	0
	29	14	6
Less expenses	0	9	6
	29	5	0
Bloomsbury—			
Contributions	148	11	0
Brixton Hill—			
Contributions	25	11	5
Do., Sunday School	0	17	6
Do., for *Serampore*	1	1	0
Bow—			
Contributions	4	9	0
Do., Sunday School	5	14	7
Camberwell, Cottage Green—			
Collection	3	9	8
Contributions	1	3	6
	4	13	2
Less expenses	0	7	0
	4	6	2
Do., Denmark Place—			
Collection	44	0	2
Contributions	129	9	4
Do., for *China*	52	10	9
	226	0	3
Less expenses	0	11	0
	225	9	3
Camden Road—			
Contributions	47	16	4
Do. for *China*	0	5	0
Devonshire Square—			
Contributions	17	11	2
Do., for *Mrs. Anderson, Jessore*	4	10	6
Edmonton, Lower (Rev. J. Edward's)—			
Collection	2	10	4
Do., for *W. & O.*	1	13	6
Contribs., for *China*	3	13	0
Hackney, Mare Street—			
Collections	31	14	8
Do., for *W. & O.*	7	12	10
Contributions	48	7	10
Do., for *China*	7	9	6
Do., for *Serampore*	2	3	0
Do., Sunday School	18	16	9
Do., Juvenile Auxil., by Y.M.M.A., for *N.P.*	2	2	3
Do., Ann's Place, Sunday School	11	7	6
Do., do., by Y.M.M.A., for *N.P.*	2	0	5
	131	13	9
Less expenses, and acknowledged before	47	19	4
	83	14	5
Do., Hampden Chapel—			
Contributions, by Y.M.M.A., for *N.P.*	0	17	6
Hammersmith—			
Collections	30	12	10
Do., for *W. & O.*	4	18	0

	£	s.	d.
Contributions	51	8	3
Do., by Sund. Schl.	20	12	0
	97	11	1
Less acknowledged before	40	8	1
	57	3	0
Harrow-on-the-Hill—			
Contributions	1	16	6
Islington, Cross Street—			
Collection at Monthly Missionary Prayer Meeting	10	0	0
Contributions	16	14	0
Do., Juvenile	6	13	5
John Street—			
Contributions	122	10	4
Do., for *India*	6	15	4
	129	5	8
Less acknowledged before	100	0	0
	29	5	8
Kingsgate Street—			
Collection	5	2	1
Do., for *W. & O.*	2	12	7
Contributions	6	19	0
Do., by Senior Bible-class, *for Translations*	1	6	6
Lambeth, Regent Street—			
Contributions	2	2	0
Mase Pond—			
Contributions	24	11	8
Do., for *China*	5	5	6
Do., Sunday School, for *Ceylon School*	10	0	0
Metropolitan Tabernacle—			
Collection, for *China*	11	16	8
New Park Street—			
Contributions	4	13	6
Do., for *Mrs. Allen's School, Ceylon*	70	0	0
Regent's Park Chapel—			
Contributions	101	12	4
Salters' Hall—			
Contributions	10	4	3
Shacklewell—			
Collections	7	9	7
Contributions	18	4	5
Spencer Place—			
Contributions	2	1	10
Do., for *China*	0	5	0
Do., Sunday School, by Y.M.M.A., for *Benares School*	10	0	0
Do., do., by do., for *Jessore Schl.*	4	3	10
	16	10	8
Less expenses	0	7	0
	16	3	8
Stoke Newington, Salem—			
Contributions	1	15	3
Tottenham—			
Collection	8	11	3
Contributions	19	6	11
Do., Sunday School	2	10	8
	30	8	10
Less expenses	0	17	6
	29	11	4
Westbourne Grove—			
Collections	24	3	0
Contributions	21	15	0
Do., for *China*	24	3	6
Do., Juvenile Association, for *African School*	16	0	0

Bedfordshire.

	£	s.	d.
Biggleswade—			
Collections	9	0	0
Do., for *W. & O.*	1	0	0
Contributions	7	14	0
Do., for *Schools, India*	1	3	0
	18	17	0
Less expenses	1	0	6
	17	16	6
Blunham—			
Collection	0	17	1
Sunday School box	0	3	2
Dunstable—			
Collections	9	14	3
Contributions	15	13	7
Do., for *I.S.F.*	20	14	2
Do., for *China*	0	15	0
Do., Sunday School	0	10	0
	47	7	0
Less expenses	0	14	6
	46	12	6
Sharnbrook—			
Contribs., for *N.P.*	0	10	0

Berkshire.

	£	s.	d.
Reading—			
Collections	24	14	6
Contributions	57	5	11
Do., for *China*	7	4	6
Do., Sunday School	5	15	6
	95	0	0
Less acknowledged before and expenses	31	16	4
	63	4	1
Newbury—			
Collections	17	19	7
Contributions	16	7	6
Do., Sunday School	1	10	0
	35	17	1
Less expenses	1	13	0
	34	4	1

Buckinghamshire.

	£	s.	d.
Aston Clinton—			
Contribs., Sund. Schl.	1	12	7
Blackwater—			
Collection	5	5	0
Chesham—			
Contributions	10	16	3
Haddenham—			
Collection, 1860	3	11	6
Do., 1861	2	10	11
Contributions	6	10	5
High-Wycombe—			
Collections	8	3	3
Contributions	13	2	0
	21	5	3
Less expenses	0	6	0
	20	19	3
Long Crendon—			
Contributions	2	3	0
Stony-Stratford—			
Contributions	5	5	0
Do., Sunday School	0	15	0
Towersey—			
Collection	3	5	10
Do., for *W. & O.*	0	7	6
Waddesdon—			
Contribs., for *N.P.*	1	2	6
Wokingham—			
Collections	9	13	6
Contributions	21	13	1
Do., for *China*	10	10	0
	41	15	7
Less expenses, including last year	1	11	6
	40	4	1

Cambridgeshire.

	£	s.	d.
Cambridge, St. Andrew's Street—			
Collection	54	3	9
Do., for *W. & O.*	5	10	0
Contributions	142	19	8
Do., Sund. Schl.	10	10	0
Do., for *China*	5	0	0
Do., Zion Chapel—			
Collection	10	12	4
Contribs., Sunday School	9	4	0
Chesterton—			
Contribs., Sund. Schl.	1	15	0
Cottenham—			
Collection	16	3	6
Great Shelford—			
Collection	6	10	6
Do., for *China*	4	0	0
Do, for *W. & O.*	0	15	0
Do., for *Jamaica*	2	7	0
Haddenham—			
Collection	8	9	5
Harston—			
Collection	2	16	4
Histon—			
Collection	5	10	2
Melbourn—			
Collection	7	14	0
Swavesey—			
Collections	4	18	0
Contributions	0	2	0
Waterbeach—			
Collection	4	12	11
Do., for *W. & O.*	0	11	6
Wilburton—			
Collection	1	12	0
Willingham—			
Collection	4	0	0
	309	17	1
Less acknowledged before and expenses	219	5	1
	90	12	0

Cheshire.

	£	s.	d.
Birkenhead, Welsh Chapel—			
Collection	1	5	0
Contributions	4	4	7
	5	9	7
Less expenses	0	0	8
	5	8	11

Cornwall.

	£	s.	d.
Falmouth—			
Collections	15	0	4
Do., for *W. & O.*	1	0	0
Contributions	18	17	6

	£	s.	d.
Do., for *Mrs. Anderson, Jessore*	1	1	0
Do., Sunday School	0	15	2
Launceston—			
Contributions	2	8	6
Padstow—			
Contributions	2	1	0
Redruth—			
Contribution	1	12	6
Truro—			
Collections	7	17	11
Do., for *W. & O.*	1	0	0
Contributions	15	15	0
Do., Sunday School	0	15	6
	68	4	5
Less expenses and acknowledged before	4	14	6
	63	9	11

DEVONSHIRE.

Brixham—			
Collection, for *W. & O.*	0	16	0
Contribs., Sund. Schl.	0	9	3
Devonport, Hope Chapel—			
Collections	19	0	4
Do., for *W. & O.*	2	0	0
Contributions	15	17	6
	36	17	10
Acknowlgd. before	20	0	0
	16	17	10
Do., Morice Square—			
Collections	6	16	4
Do., for *W. & O.*	1	12	1
Contributions	19	3	0
	27	11	5
Less to Irish Soc., and acknowledged before	18	16	6
	8	14	11
Kingsbridge—			
Collections	13	4	1
Do., for *W. & O.*	2	5	0
Contributions	24	12	11
Do., Sunday School	4	15	7
	44	17	7
Less expenses	0	14	0
	44	3	7
Lifton—			
Contributions	0	7	0
Do., Sunday School	0	2	6
Exeter, South Street—			
Collection	5	6	1
Contributions	5	10	6
Do., for *China*	0	10	0
	11	6	7
Less expenses	3	1	0
	8	5	7
Lappit—			
Contribution	0	5	0
Plymouth—			
Collection, for *W. & O.*	7	5	0
Contributions	38	12	3
Do., for *Rev. J. C. Page, N.P., Backwoods*	16	14	0
Tiverton—			
Collection	10	0	0
Contributions	14	10	1
Do., Sunday School, for *N. P., Dinagepore*	14	0	0
	38	10	1
Ack. before, and expenses	31	9	6
	7	0	7
Totnes—			
Contribution	1	1	0
Do., for *W. & O.*	0	5	0

DORSETSHIRE.

Dorchester—			
Contributions, Sunday School	0	6	10

DURHAM.

Darlington—			
Contributions	10	19	10
Houghton-le-Spring—			
Contributions	2	2	6
South Shields, Barrington St.—			
Collections	4	19	0
Contributions	11	6	2
Do., Sunday School	0	5	8
	16	10	10
Ack. before, and expenses	10	15	4
	5	15	6
Sunderland, Sans Street—			
Collection	4	9	8
Contribs., Sund. Schl.	0	10	4

ESSEX.

Ashdon—			
Collection	2	17	2
Contributions	2	11	10
Colchester—			
Contributions	12	18	7
Do., for *India*	2	0	0
Do., for *W. & O.*	0	3	6
Harlow—			
Collection	7	17	5
Do., after Prayer-meeting, for *China*	4	4	3
Contributions	16	1	11
Do., Sunday School	1	10	11
Loughton—			
Contributions	0	10	6
Do., for *N.P.*	0	18	0
Rayleigh—			
Collection	4	0	0
Saffron Walden—			
Collections	9	1	0
Do., for *W. & O.*	2	0	0
Contributions	24	2	7
Do., Sunday School	1	18	10
Old Sampford—			
Collection	0	11	0
	93	7	6
Less expenses	5	10	0
	87	17	6

GLOUCESTERSHIRE.

Arlington—			
Collection	4	5	7
Do., for *W. & O.*	1	1	2
Contributions	1	16	7
Do., Sunday School	1	11	7
Bourton-on-the-Water—			
Collection	4	8	6
Contribs., for *N.P.*	1	8	4
Do.	8	13	10
Campden—			
Collections	1	17	7
Contribs., for *Africa*	0	18	5
Do., Sunday School	0	2	6
Cheltenham, Salem Chapel—			
Collections	20	1	6
Contributions	14	6	1
Do., for *Mrs. Allen's School, Ceylon*	21	15	6
Do., Sndy. School	8	14	2
Do., Cambray Chapel—			
Contribs., additional	1	15	0
Cirencester—			
Collections	3	13	6
Contributions	8	1	3
Cutsdean—			
Collections	0	18	8
Do., for *W. & O.*	0	4	0
Contributions	3	11	8
Fairford—			
Collection	4	13	8
Do., for *W. & O.*	0	17	0
Contributions	1	14	2
Gloucester—			
Collections	9	14	1
Do., for *W. & O.*	2	15	4
Contributions	4	0	0
Do., for *China*	1	4	6
Do., for *Jamaica School*	1	6	0
Do., Sunday School, for *School, Ceylon*	8	0	0
Do., do., for *N.P.*	1	8	11
Naunton—			
Collections	5	7	6
Do., Brookhampton	2	4	6
Do., Guiting	1	16	6
Do., for *W. & O.*	1	0	0
Contribs., for *Africa*	3	1	0
Do., for *China*	0	10	0
Do., for *N.P.*	0	12	4
Stow-on-the-Wold—			
Collections	3	15	8
Do., for *W. & O.*	1	0	0
Contributions	1	7	2
Do., Sunday School	1	1	0
Do., for *N.P.*	0	9	0
Winchcomb—			
Collections	3	8	7
Contributions	1	8	7
Do., Sunday School	0	7	3
Wotton-under-Edge—			
Contribs., for *N.P.*	0	4	3
	172	11	5
Less expenses and acknowledged before	31	10	3
	141	1	2

HAMPSHIRE.

Ashley—			
Contributions	1	10	0
Landport—			
Contribs., for *N.P.*	0	18	3
Lymington—			
Contributions	8	12	4
Do., for *W. & O.*	1	1	0
Do., for *N.P.*	0	14	8
	10	8	0
Less expenses	0	8	0
	10	0	
Romsey—			
Collection, for *W. & O.*	1	2	0

	£	s.	d.
Southampton, East Street—			
Collections	5	6	8
Do., for *W. & O.*	1	0	0
Contributions	12	17	5
Do., Sunday School	5	0	0
	24	4	1
Less expenses	0	7	10
	23	16	3

Herefordshire.

Garway—			
Contribs., for *W. & O*	0	10	8
Whitestone—			
Collection	4	0	0
Contributions	1	0	0
Do., for *W. & O.*	0	15	0
	5	15	0
Less expenses	1	11	6
	4	3	6

Hertfordshire.

Boxmoor—			
Collections	2	10	2
Do., for *W. & O.*	1	0	0
Contributions	5	3	9
Do., Sunday School	0	16	7
Do., do., for *N.P.*	1	12	3
Hemel Hempstead—			
Collections	9	6	1
Contributions	8	4	0
	17	10	1
Less expenses	0	12	6
	16	17	7
Royston—			
Contributions	6	1	0
Saint Alban's—			
Collections	14	8	4
Contributions	27	19	1
Do., for *India*	5	0	0
	47	7	5
Less acknowledged before and expenses	31	0	5
	16	7	0
Tring, New Mile—			
Collections	11	9	2
Do., for *W. & O.*	1	16	0
Contributions	11	8	6
Do., for *China*	1	0	0
Do., Sunday School	5	3	4
	30	17	0
Less expenses	0	10	0
	30	7	0
Watford—			
Collections	14	7	7
Do., for *W. & O.*	4	8	2
Contributions	30	3	4
Do., Sunday Schools	2	3	4
	51	2	5
Less expenses and acknowledged before	26	10	0
	24	12	5

Huntingdonshire.

Bluntisham—			
Collections, moiety	5	10	11
Contributions	21	1	0
Fenstanton—			
Collection	1	7	7
Contribution	5	0	0
Godmanchester—			
Collection	3	11	0
Hail Weston—			
Collection, moiety	1	4	11
Houghton—			
Collection, moiety	1	4	10
Contributions	8	11	0
Do., moiety for *W. & O.*	1	11	2
Huntingdon—			
Collections, moiety	6	18	5
Do., do., for *W. & O.*	3	7	0
Contributions	35	14	7
Kimbolton—			
Collection, moiety	3	15	3
Do., do., for *W. & O.*	9	10	0
Offord—			
Collection, moiety	0	13	9
Perry—			
Collection, moiety for *W. & O.*	0	1	8
Roxton—			
Collection, moiety	3	0	0
St. Ives—			
Collection, moiety	3	8	10
Do., do., for *W. & O.*	3	0	0
Contributions	23	11	9
Do., Sunday School	6	8	0
St. Neots—			
Collections	5	6	6
Contributions	7	8	5
Do., Sunday School	1	10	6
Somersham—			
Collection, moiety	1	12	8
Spaldwick—			
Collection, moiety	2	11	3
Contributions	2	15	0
Woodhurst—			
Contribution	1	1	0
Do., for *W. & O.*	0	5	6
Yelling—			
Collection, moiety	0	19	6
Warboys—			
Collection, moiety	1	11	3
	164	13	5
Less expenses	5	6	2
	159	7	3

Kent.

Bexley Heath—			
Collection	0	15	0
Birchington—			
Contributions, for *Rev. W. A. Hobb's Schl., Churumancottee*	3	6	0
Borough Green—			
Collection	1	5	0
Contributions	0	10	0
Do., for *W. & O.*	1	0	0
Canterbury—			
Contributions	34	6	6
Chatham—			
Contributions	1	6	0
Crayford—			
Contribs., for *N.P.*	1	5	4
Faversham—			
Contributions	6	12	4
Folkestone—			
Contributions	13	12	6
Lee—			
Contributions	30	8	10
Lewisham Road—			
Collections	10	1	0
Contributions	13	8	3
Maidstone—			
Collection, for *W. & O.*	2	0	0
Contributions	16	7	8
Do., for *Translations*	5	0	0
Do., for *Calabar*	0	10	0
Margate—			
Collections	7	6	2
Contributions	20	11	5
Do., for *Mr. Hobb's School, India*	5	0	0
Do., for *N.P.*	2	0	7
Do., for *China*	5	0	0
Matfield Green—			
Contributions	4	5	10
Meopham—			
Collection	2	12	6
Ramsgate—			
Collections	7	14	7
Do., for *W. & O.*	1	0	0
Contributions	4	18	1
Do., Sunday School	5	5	0
Staplehurst—			
Contributions	5	0	0
Tunbridge Wells, Hanover Chapel—			
Collections	2	12	0
Contributions	3	9	8
West Malling—			
Rain Drop Association	7	6	0
Contributions	2	14	0
Woolwich, Queen Street—			
Contributions, Sunday Schl., by Y.M.MA.	1	10	0
	229	19	10
Less expenses and acknowledged before	40	15	11
	189	3	11

Lancashire.

Inskip—			
Collection	4	12	6
Contributions	3	1	0
Do., for *W. & O.*	0	7	0
Kirkstall—			
Contribs., S. School	0	10	9
Liverpool—			
A Friend, per Rev. F. H. Roberts	10	0	0
Do., Great Cross Hall Street—			
Collection	4	9	9
Contributions	12	15	0
Do., Sndy. School	4	3	7
	21	8	4
Less expenses	0	10	0
	20	18	4
Manchester—			
Collection at Public Meeting	18	7	8
Do., Gt. George St.	10	7	10
Do., Grosvenor St.	12	14	2
Do., Union Chapel	200	6	4
Do., do., for *W. & O.*	17	2	6
Do., Welsh Chapel	6	17	6
Do., York Street Chapel	7	8	7
Contributions	272	12	0
Do., Grosvenor St. Sunday School	8	10	9
Do., Union Chapel Sunday School	17	7	4
Do., do., do., for *Intally*	10	0	0
Do., do., for *N.P.*	10	0	0
Do., Wilmot Street Sunday School	1	0	0
	892	14	6
Less expenses, and acknowledged before	419	3	6
	173	11	0

	£	s.	d.
Salford, Great George Street—			
Juvenile Auxiliary ...	5	18	3
Tottlebank—			
Collection	1	1	0
Do., for *W. & O.*	0	15	6
Contributions	4	17	0
Leicestershire.			
Sutton-in-the-Elms—			
Contributions.....	1	4	8
Do., for *N.P.*.....	1	3	6
Lincolnshire.			
Alford—			
Contributions.....	1	13	0
Lincoln—			
Contribs., for *N.P.* ...	0	13	4
Norfolk.			
Aylsham—			
Collection	3	10	6
Buxton—			
Collection	3	5	5
Contributions.....	2	0	0
Do., Sund. School	0	18	6
Cossey—			
Collection	1	15	6
Contribution	1	0	0
Dereham, East—			
Collections	5	1	1
Contributions.....	7	15	6
Diss—			
Collections	7	4	2
Contributions.....	10	0	4
Ellingham—			
Collection	2	4	2
Contributions.....	3	10	5
Fakenham—			
Collection	2	17	6
Contributions.....	16	1	10
Do., Sunday School	0	8	2
Ingham—			
Collections	9	4	8
Contributions.....	22	5	8
Do., for *China*	1	0	0
Kenninghall—			
Collection	5	19	6
Contributions.....	4	18	0
King's Lynn, Union Church—			
Collections, moiety ...	11	2	0
Norwich—			
Public collections at Union Meetings of Independent and Baptist Congregations (moiety).....	40	9	0
Do., St. Mary's—			
Collections	30	10	5
Do., for *W. & O.*	13	3	6
Contributions.....	45	0	9
Do., St. Clement's—			
Collections	9	5	6
Do., for *W. & O.*	3	5	0
Contributions.....	23	0	4
Do., Sun. Schl.	3	2	6
Worstead—			
Collection	9	12	10
Contributions.....	4	9	9
	304	2	3
Less expenses and acknowledged before	257	9	4
	46	12	11
Northamptonshire.			
Burton-Latimer—			
Contributions.....	3	7	3
Northampton—			
Contribution	0	10	0
Thrapston—			
Collection, for *W. & O.*	1	8	0

	£	s.	d.
Northumberland.			
Broomley—			
Collection	3	5	8
Contributions.....	1	9	4
Darlington—			
Collection	2	11	9
Contrib., for *India*	20	0	0
Hamsterley—			
Contributions.....	1	5	0
Middleton Teesdale—			
Collection	3	18	11
Contributions.....	2	0	10
Newcastle-on-Tyne, Berwick Street—			
Collections	15	15	0
Do., for *W. & O.*	2	17	0
Contributions.....	23	6	10
Do., Juvenile	6	14	6
Do., New Court—			
Collections	11	9	2
Do., for *W. & O.*	4	0	0
Contributions.....	6	2	4
Do., for *Translations*	1	0	0
North Shields—			
Collection, for *I. S. F.*	2	14	6
Contributions.....	7	17	8
Do., Sunday School	1	5	6
Shotley and Rowley—			
Collection	2	7	6
Contributions.....	0	7	9
	120	9	8
Less expenses and acknowledged before..	65	17	1
	54	12	2
Nottinghamshire.			
Nottingham, Derby Road—			
Contributions.....	11	11	0
Oxfordshire.			
Burford—			
Collection	2	10	4
Contributions.....	1	7	11
Headington—			
Collection	0	15	0
Contribs., Sndy. Schl.	0	13	8
Littlemore—			
Collection	0	13	6
Milton—			
Collection	4	16	7
Do., for *W. & O.*	0	9	4
Contributions.....	3	18	4
Oxford—			
Collections	9	12	10
Do., for *W. & O*	3	10	0
Contributions.....	27	10	10
Woodstock—			
Collection, for *W. & O.*	0	10	0
	56	8	4
Less expenses.....	2	3	4
	54	5	0
Shropshire.			
Dawley—			
Collection	1	19	0
Do., for *W. & O.*	1	2	4
Contribution	1	0	0
Maesbrook—			
Collection	1	6	2
Contribution	0	8	0
	1	14	2
Less expenses	0	6	0
	1	8	2

	£	s.	d.
Oswestry—			
Contributions.....	20	9	0
Somersetshire.			
Bath, Kensington Chapel—			
Contributions.....	32	2	4
Do., Sunday School	8	2	6
Do., Somerset Street—			
Collections	33	2	9
Contributions.....	35	7	9
Do., Juvenile.....	8	0	0
	76	10	6
Ack. before, and expenses	47	3	0
	29	7	6
Bathford—			
Contribs., S. School	1	2	0
Bridgewater—			
Collection, for *W. & O.*	1	13	10
Contributions.....	1	19	2
Bristol—			
Contribs., on ac.....	100	0	0
Twerton—			
Collection	4	1	0
Contributions.....	0	14	2
Staffordshire.			
Bilston—			
Collections	4	2	0
Contributions.....	2	14	6
	6	16	6
Less expenses	0	19	6
	5	17	0
Coseley, Darkhouse Chapel—			
Collections	6	8	8
Contributions.....	9	11	8
Do., Sunday Schl.	3	19	11
	19	0	3
Less expenses.....	0	10	6
	18	9	9
Hanley—			
Contributions.....	7	14	0
Wednesbury—			
Dudley Street S. Schl.	1	0	0
Surrey.			
Addlestone—			
Collection, for *W. & O.*	1	12	0
Kingston—			
Collections	10	16	9
Contributions.....	9	16	0
Do., Sunday Schl.	6	5	3
Limpsfield—			
Contributions.....	0	18	9
Norwood—			
Collections	10	14	0
Contributions.....	34	0	0
	44	14	0
Ack. before.....	12	6	6
	32	7	6
Sussex.			
Brighton, Bond Street—			
Collections	13	9	8
Contributions.....	9	4	2
Do., for *W. & O.*.....	1	1	0
Do., for *N.P.*	1	1	0
Do., Sndy. School	8	16	11
	33	12	9
Ack. before, and expenses	24	8	0
	9	4	9

	£	s.	d.
Brighton, Queen Square—			
Col. moiety, for *W. & O.*	1	10	0
Contributions	12	7	0
Do., Sndy. School	2	0	11
Crowboro'—			
Contributions	1	4	6
Hastings—			
Collections	15	18	10
Do., for *W. & O.*	3	0	0
Contributions	16	13	0
Do., Sndy. School	3	2	0
	39	13	10
Less expenses	1	10	6
	37	3	4

WARWICKSHIRE.

Leamington—			
Contributions	2	2	0
Do., Sndy. School	0	12	2
Rugby—			
Collection, for *W. & O.*	1	2	9
Contributions	5	18	5
Do., Sndy. School	2	4	4
	9	5	6
Less expenses	0	9	6
	8	16	0
Warwick—			
Collections	6	9	0
Contributions	1	0	4
	7	9	4
Less expenses	1	19	4
	5	10	0

WESTMORELAND.

Kendal—			
Contributions	8	5	0
Less expenses	0	13	1
	7	11	11

	£	s.	d.
WILTSHIRE.			
Bratton—			
Collection	2	17	0
Do., for *W. & O.*	1	15	0
Contributions	13	9	0
Bromham—			
Contributions	0	12	7
Chippenham—			
Contributions	0	17	8
Damerham and Rockbourne—			
Contributions	2	11	7
Devizes—			
Contributions	6	2	6
Lavington—			
Contributions	0	8	4
Langley—			
Contributions	1	3	0
Swindon—			
Collection, for *W. & O.*	2	11	5
Contributions	2	8	6
Do., for *N.P.*	1	8	2
Trowbridge—			
Contribs., on account	14	14	6
Warminster—			
Contributions	1	6	2
YORKSHIRE.			
Beverley—			
Collections	15	0	0
Contributions	7	5	0
Do., Sndy. Schl.	1	16	0
Bradford, 1st Church—			
Contributions	45	12	5
Do., 2nd Church—			
Contributions	33	2	4
Do., 3rd Church—			
Contribution	1	1	0
Do., Sion Juvenile Mis. Association—			
Contributions	29	4	9
Burlington—			
Collections	6	19	11
Contributions	4	19	11
Do., for *China*	1	4	7
Cowling Hill—			
Contributions	1	3	0
Driffield—			
Collection	8	5	1

	£	s.	d.
Hull—			
Col., George Street	22	5	9
Do., Salthouse Lane	8	0	0
Do., South Street	12	10	0
Do., Public Meeting	10	0	0
Contributions	29	9	0
Do., Sunday School, George Street	6	6	0
Do., George Street, for *W. & O.*	1	0	0
Hunmanby—			
Collections	3	19	[illegible]
Contributions	6	5	[illegible]
Kilham—			
Contributions	0	5	[illegible]
Lockwood—			
Col., for *W. & O.*	3	0	[illegible]
Contributions	30	0	[illegible]
Malton—			
Collections	6	3	[illegible]
Contributions	8	12	[illegible]
Do., for *China*	3	3	[illegible]
Do., Sunday Schl.	1	0	[illegible]
Pole Moor—			
Contribution	1	1	[illegible]
Rawdon—			
Contributions	4	4	[illegible]
Scarboro'—			
Collection	20	1	[illegible]
Do. for *W. & O.*	2	12	[illegible]
Contributions	31	0	[illegible]
Do., Y.M.M.A., for *China*	13	8	[illegible]
Sheffield, Townhead Street—			
Collections	24	10	[illegible]
Do., for *W. & O.*	4	0	[illegible]
Contributions	30	15	[illegible]
Do., Sunday Schl.	0	12	[illegible]
Shipley—			
Collection, for *W. & O.*	1	0	[illegible]
Contrib., for *India*	40	0	[illegible]
	421	9	[illegible]
Ack. before, and expenses	21	4	[illegible]
	400	5	[illegible]

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IRISH CHRONICLE.

MAY, 1861.

EXTRACTS FROM THE ANNUAL REPORT.

In the Review of the Year now closing, the Committee would, with devout thankfulness to the God of all grace, congratulate the members of the Society on the large amount of spiritual good which has been effected; on the settlement of several honoured and devoted pastors; on the extent of effort put forth by the Irish Churches, both for the erection of suitable places of worship, and for the support of their own ministry; and, finally, on the inquiry which has been awakened among the Irish people respecting the constitution and ordinances of the Church of Christ.

Baptism.

The extent to which attention has been directed to the *Ordinance of Baptism* is very remarkable; and believing, as they do, that right views on this subject are closely connected with right views of the Church of Christ and of personal religion, the Committee regard it as a favourable indication of future good. They do not think that the agents of the Society have at all exceeded their duty to their Lord in the extent to which they have directed attention to this subject; on the contrary, they are fully satisfied that the great object of their brethren has been to make known "the common salvation." Still, the great question, "What must we do to be saved?" has been attended by the inquiry respecting the ordinances of Christ, "What saith the Scripture?"

Support of the Ministry.

The measure in which several of the Churches have begun to contribute to the *support of the Christian ministry* is also very cheering. The Church at Tubbermore has for a considerable time borne nearly the entire charge; and of the small sum which they receive, a considerable portion is returned in contributions to the funds of the Society. The Church at Belfast is now raising an amount in aid of the ministry, which has enabled the Committee, with the full concurrence of the pastor, to lessen the grant made to that place. The Church at Coleraine also, on the settlement of their present pastor, cheerfully concurred in the principle adopted by the Committee, and are liberally contributing to the support of the Christian ministry. The recently formed Church at Londonderry has not yet been provided with a pastor; neither has that station been permanently adopted by the Society; should, however, a suitable minister be obtained, a considerable portion of the necessary charge will be borne by the people. It is a gratifying fact that they have contributed very cheerfully towards the Special Fund, by means of which the place has hitherto been supplied. It is with great pleasure that the Committee refer to the conduct of the newly-formed Church at Rathmines in the matter of self-support. When, in concurrence with the Committee, they invited the Rev. J. E. Giles, of Sheffield, to that important post of ministerial labour, they spontaneously engaged, in addition to other heavy liabilities, which will presently be mentioned, to bear the whole charge of the ministry at the expiration of two, or at most of three years, requiring in the mean time only a portion of their pastor's salary to be granted from the Society's funds. Nearly £500 per annum are now raised by the Churches in Ireland for the support of the ministry.

The Committee direct special attention to these facts as showing that they have endeavoured to *develop the resources of the Churches themselves;* and, also, that the grants from the Society are made as temporary grants in aid only, and not as a permanent substitute for the efforts of the people; believing, as the Committee do, that the support of the Gospel ministry is at once the duty and the privilege of those who have the pecuniary means at their command, and

who enjoy the spiritual advantages of the Church of Christ. The province of a missionary society, in any given locality, is *temporary* and *auxiliary* only; the *permanent* provision for the Christian ministry is the duty of the Churches themselves.

New Chapels.

The efforts which have been made for *the erection of suitable places of worship* have also been such as greatly to cheer the Committee in the fulfilment of their duties. They would not, indeed, encourage needless or lavish expenditure in the erection of such edifices, nor would they allow human efforts to raise the material building to lessen the sense of dependence on the grace of God for the perfecting of the spiritual temple; but they gladly recognise proofs that "the people have a mind to work," and are convinced that suitable houses of worship furnish important help in efforts to build up "the Church of the living God."

They are happy, therefore, to state that the Churches at Tubbermore and Banbridge have made considerable additions for the accommodation of increasing congregations. At Belfast a new chapel is about to be erected in a more eligible situation than that now occupied. In order to effect this desirable object the Committee have agreed to the sale of the chapel hitherto used. The Church have engaged a suitable public hall for religious service during the time needful for the erection of the new chapel. At Coleraine, also, greatly increased accommodation is required, and the people have resolved to arise and build. At Ballymena a very suitable chapel is nearly completed. In that town, where two years since no Baptist church existed, and where the place hitherto occupied has subjected the attendants to great inconvenience, much advantage will, doubtless, be derived from the erection of such an edifice. At Rathmines, Dublin, much has also been done by the liberality and zealous efforts of the friends in Christian fellowship. Three years since the hall at present occupied was engaged as a temporary place of worship. Now, a very admirable chapel is near its completion. The success which has attended the effort to establish this Church, notwithstanding the disadvantages incident to the temporary place of service, fully warrants the hope that yet greater things will be accomplished when the new and commodious chapel is opened for permanent use.

It will not be uninteresting to the supporters of the Society to know that, for the erection and enlargement of these chapels, there have been *raised by the people themselves, or by their instrumentality*, independently of the Society, no less than two thousand seven hundred and forty pounds.

Settlement of Pastors.

The settlement of several ministers in important spheres of labour has also given great satisfaction. Believing that it is both expedient in itself, and scriptural in its authority, for pastors to be chosen by the Churches over which they preside, the Committee have been glad, when it could be effected, to aid the Churches in their proceedings, rather than to send men who would be mere agents of a Society. They have great pleasure, therefore, in reporting the settlement of the Rev. J. G. McVicker, formerly a minister of the Reformed Presbyterian Church, at Ballymena; of the Rev. T. W. Medhurst, late of Kingston-on-Thames, at Coleraine; and of the Rev. John Eustace Giles, late of Sheffield, at Rathmines, Dublin.

This addition to the number of efficient and devoted ministers, and the results already secured, fully warrant the hope that the brethren labouring in Ireland will become increasingly powerful for good, not only in their own immediate spheres of labour, but also in other parts of the kingdom.

Spiritual Results.

It is, however, in the Divine blessing, manifested in the *spiritual results of the mission*, that the Committee find their chief encouragement. During the last year 229 persons have been received into Christian fellowship.

The Church at Londonderry, formed in May, 1860, numbers 53 members,

The Church at COLERAINE contains 100 members, 20 of whom have been added since March, 1860.

The Church at BALLYMENA, formed in September, 1859, contains 111 members; of these 66 have been added during the last year.

The Church at BANBRIDGE, having been entirely dissolved, was re-formed in 1860, and now numbers 83 communicants.

The Church at RATHMINES, formed in 1861, contains 30 members.

At TUBBERMORE 15 have been received to communion during the last year.

The total number of persons now united in Church fellowship is 819.

These figures, however, by no means indicate the full spiritual results of the year.

The deep and earnest inquiry after truth, the evident moral change among the people, and the new religious life so clearly to be seen, speak of a measure of spiritual power which numbers such as these cannot fully represent.

In concluding their Report, the Committee rejoice that they are able to congratulate the Members of the Society on the *present encouraging state of the Mission*. Its FUNDS have been sustained with somewhat of increased liberality. Some pastors and Churches that had not for a time taken much interest in its operations have been induced to give it their support. A deeper and more general sympathy in its behalf has been awakened in England, Scotland, and Wales. In Ireland itself much of encouragement has been afforded. The AGENTS who had before been engaged in its service have continued to labour with their usual devotedness, and some of them with the greater zeal which hope of success is calculated to call forth. These have been strengthened by others called to occupy stations of influence in some of the large towns. A *spirit of inquiry* has been awakened respecting the constitution and ordinances of the Church of Christ, which, rightly directed, will result in lasting good. *Members* in considerable numbers *have been added to Churches previously existing*, and *new Churches* have been gathered, not only in connection with the Society, but in places not occupied by any of its Agents. *Men* have been, and are still being, *raised up, fitted* to render most important service in the *evangelization* of their fellow-countrymen. And, finally, the *number and character* of the *Baptist Churches* in IRELAND warrant the hope that they will henceforth form an important agency for the diffusion of the Gospel in other parts of the land.

The social condition of the Irish people, though greatly improved, will not indeed render them independent of pecuniary help from British Churches for a considerable period. The conduct of operations there may, however, be greatly aided by a body of men, qualified by their local residence and their knowledge of the people to prosecute it with great advantage.

The Committee are greatly encouraged by the prospect of hearty co-operation on the part of Churches and pastors in Ireland, and trust that this Mission will share very largely in the sympathy of the Christian public, and be more than ever attended by tokens of the Divine favour.

BALLYMENA.

LIBERAL GRANT OF LAND FOR THE NEW CHAPEL.

The Rev. J. G. MCVICKER writes:—

"The rent of the ground on which our chapel is being built had not been finally arranged till last week. Our landlord is Sir Shafto Adair. His son, Colonel Adair, late M.P. for Cambridge, has acted for his father for many years; and, I am sure, no estate in Ireland is managed with a wiser and more generous liberality. Although a Churchman himself, he has dealt in the kindest spirit with Dissenters. We have special cause for gratification. He has not merely given us a piece of ground in a respectable street for our chapel: he has given us the corresponding piece of ground in the adjoining street, as a site for a minister's house, should we, in some time, be able to erect one. So that we shall have a frontage of ninety feet to each street, with an entire depth of two hundred feet, at a yearly rent of £5. It is understood, that if the law permit him, we shall have it in fee. Here is an example for landlords and for Churchmen to

imitate. If men of this class were always sent to Parliament, the true interc Church of England would not suffer, and the rights and consciences of would be respected at the same time. The Baptist Church in Ballymena ow and lasting obligation to Colonel Adair.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from March 21st, to April 20th, 1861.

	£	s.	d.
London—			
Anon., for Belfast	1	0	0
B. B.	2	0	0
Bird, Mr. W.	1	0	0
Davies, Rev. W. E., for Belfast	1	0	0
Lowe, G., Esq., F.R.S., for Conlig	1	0	0
Ditto, for Rathmines	5	0	0
Oliver, E. J., Esq.	1	1	0
Parnell, Mr. W.	1	1	0
Peto, Sir S. Morton., Bart., M.P.	20	0	0
Heriot, Mr. W.	1	1	0
Pattison, Mr.	1	0	0
Bligh, Mr. J. S.	1	1	0
Brown, Mr. E.	1	1	0
Lowe, G., Esq., F.R.S.	1	1	0
Templeton, A., Esq.	1	1	0
Woolley, G. B., Esq.	1	1	0
Freeman, Miss	1	1	0
Rippon, Mrs.	1	1	0
Maliphant, Mr. G.	0	10	6
Burgess, Mr. J.	0	10	6
Collins, Mr. (deceased)	2	2	0
Burls, C., Esq.	1	1	0
Kelsey, G., Esq.	1	1	0
Benham, J. L., Esq.	1	1	0
Gillman, Mrs.	1	0	0
Room, Rev. C.	0	10	0
Miall, Mr. James	1	1	0
Blake, Rev. W. A.	0	10	6
Whitehorne, J., Esq.	2	2	0
Battersea, by Rev. I. M. Soule	2	2	0
Brixton Hill, by W. H. Millar, Esq.	8	18	9
Brompton—Edmunds, Mr.	1	1	0
Camden Road, by Mrs. Underhill . . 12 17 6			
Acknowledged before . 2 19 0			
	9	18	6
Camberwell, by T. Pewtress, Esq.	0	10	6
Hackney, by G. B. Woolley, Esq. 21 8 5			
Acknowledged before . 14 7 9			
	7	0	8
John Street, by Marcus Martin, Esq.	20	15	8
Kingsgate Chapel, by Rev. F. Wills	7	0	0
Lee, by Rev. H. H. Marten, B.A.	3	4	6
Maze Pond	2	8	6
Norwood—Trestrail, Rev. F.	2	11	0
Ditto—Mason, Miss	2	0	0
Regent's Park, by Mr. John Thompson	16	13	6
Spencer Place	1	0	11
Tottenham, by Rev. R. Wallace	4	4	8
Walworth, by Mr. Beal, for Belfast	1	5	0
Bath—Graves, Miss	2	0	0
Beverley, by Mr. T. H. Sample	2	5	6
Bilstone, by Rev. W. Jackson	1	18	4
Birmingham, by Rev. E. Adey	2	12	6
Bishop Burton, by Mr. J. W. Clark	1	10	0
Blackpool—Rev. W. F. Burchell	0	10	6
Bratton, by J. Whitaker, Esq.	7	0	2
Bristol, by Mr. J. R. Daniell	20	3	0
Cambridge—Zion, by Mr. W. Johnson	5	0	0
Ditto—Lilley, W. E., Esq.	25	0	0
Canterbury, by Mrs. Carter	5	3	10
Chard, by Rev. E. Edwards	3	6	0
Chesham, by Rev. W. Payne	3	9	0
Diss, by Rev. J. Keed	5	14	0
Downton, by Rev. J. T. Collier	4	0	0
Eye, by Rev. J. Keed	2	5	0
Fenny Stratford, by Mr. J. Hosken	2	0	0
Fifield—Reynolds, Mr. J.	1	0	0
Gloucester, by Rev. W. Collings	2	6	0
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Hull			
By Rev. Dr. Evans— Scarborough			
York			
Ireland.			
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Ballina, by Rev. W. Hamilton			
Banbridge, by Rev. W. S. Eccles			
Carrickfergus, by Mr. J. Weatherall			
Coleraine, Derry, and Newtown Limavady, by Rev. T. W. Medhurst			
Dublin, by Miss Curtis			
Lecarrow, by Mrs. J. B. Greene			
Londonderry, by Mr. Stevenson (donation			
By Rev. S. Willett— Curragh 0 4			
Drummahair 2 10			
Sligo 1 0			
India.			
E., Mr. and Mrs.			
Legacy.			
King, Miss, by Messrs. Edward Wall and George White			

THE

BAPTIST MAGAZINE.

JUNE, 1861.

WITHOUT NOTE OR COMMENT—IS IT?

BY THE REV. HUGH STOWELL BROWN.

(*Continued from p.* 134.)

In a paper recently contributed to the pages of this Magazine, I showed that the English Bible, as published by authority, is a book which contains a considerable amount of matter in addition to the text; that this additional matter does, in many instances, partake of the nature of notes and comments; and that, consequently, we have no right to boast, as we very often do, that our Bible is the Bible alone. The only class of notes and comments to which reference was made in the previous article is that comprised in the summaries prefixed to the chapters; the attention of the readers of the Magazine is now respectfully directed to some other additions to the text which are printed with the English Bible, and, for the most part, printed without any kind of mark by which the uneducated reader might distinguish the human from the Divine.

In our Bible, one of the noblest books of Scripture is introduced to our notice thus:—"The Epistle of Paul the apostle to the Hebrews." Do not be alarmed, my respected readers, I am not going to discuss the authorship of this Epistle, but you perceive that, in our Bible, the positive assertion is made that the Epistle to the Hebrews was written by Paul. Now what I contend for is this—that neither the translators, nor any reviser or printer since their day, had a right to make this positive assertion. It is well known that the authorship of this epistle has long been a matter of controversy amongst biblical scholars; so much so that Alford, in his Greek Testament, devotes upwards of sixty pages to its discussion, and Dr. Davidson, in his "Introduction," carries the discussion through nearly one hundred pages; Owen and Stuart are still more diffuse in their dissertations. The Epistle has been ascribed not only to Paul, but also to Luke, to Silas, to Barnabas, to Apollos, to Clement of Rome; and the opinion has also been entertained that it is the joint production of Paul and Luke, or of Paul and Apollos. Nor can it be said that these diversities of opinion are all modern, and that our translators

lived at a time when the Pauline authorship of the Epistle was undisputed. Not only amongst the early fathers were there doubts upon this point, but some of the greatest men amongst the Reformers were divided on the subject; Erasmus considered the Epistle to be the work of Clement; Luther pronounced it the work of Apollos. If the question be asked—In whose favour does the balance of enlightened opinion preponderate? the answer certainly is—that by far the greater number of biblical scholars consider Paul to have been the author; but I apprehend that few of them would make a positive assertion to this effect; the very utmost that any man has a right to say is this, that it is highly probable that the Epistle was written by Paul. Our English Bible has the assurance to settle this controversy, or rather, to represent the matter as if it never had been the subject of controversy at all; and the title prefixed to this Epistle is to all intents and purposes a note or comment. The question which I am discussing is not whether this title is or is not correct, but whether, seeing that it is printed in our version of the Scriptures, we have a right to say that the English Bible is without note or comment. I submit that we cannot have such freedom from notes and comments unless the title run thus: "The Epistle to the Hebrews;" and, indeed, even this might possibly be disputed, because it is not stated in the Epistle that it is addressed to the Hebrews, although, certainly, this may be inferred from the scope of the argument. "The Epistle to the Hebrews," therefore, is all that we have any right to prefix to this part of Scripture in a Bible without note or comment.

To every one of Paul's Epistles there is appended in our English Bible a subscription which purports to tell us where the Epistle was written, and, in most instances, by whom. One of these Epistles, it would seem, was written by no fewer than four amanuenses; the subscription to another informs us that Timotheus was ordained the first bishop of the church of the Ephesians; and that appended to another, that Titus was ordained the first bishop of the church of the Cretians. It certainly is possible that four of Paul's friends were engaged in writing the first Epistle to the Corinthians; but there is no Scriptural proof of Timothy having been the first bishop of the Ephesian church, or that there were no bishops in Crete before Titus was appointed to set in order the things that were wanting there, and to ordain elders in every city. The fact is, that there were *bishops* (overseers) in the Ephesian church, and both Timothy and Titus are instructed as to the qualifications which should be possessed by those whom they ordained *bishops*. These subscriptions convey an impression of the constitution of the Church which is not borne out by the text; they favour the idea of episcopal authority as belonging to a single individual in a church, and of that authority as exercised over all the churches in an extensive district—*e.g.*, the island of Crete. Thus the principle of diocesan episcopacy and prelatical jurisdiction is cunningly insinuated through these subscriptions. Again, it is said that the first Epistle to the Corinthians was written from Philippi. How is the unlearned reader, or the learned reader either, to reconcile this with the statement in the text which points out Ephesus as the

place in which Paul wrote? In fact, with regard to almost all the Epistles, it may be said that the learned do not universally accept as correct the statements of the subscriptions as to the places in which they were written. These subscriptions, then, are far from accurate, and two of them insinuate certain ecclesiastical principles which, to say the least, ought not to be assumed as indisputable. That these subscriptions are parts of Scripture no well-informed man will for a moment suppose; but they are printed in our Bible without any mark to show their merely traditional origin. It may be urged that they can do no harm, that those who are opposed to diocesan episcopacy need not fear the effects of the subscriptions to the pastoral epistles; but it is neither the truth nor the untruth, neither the utility nor the dangerousness of these subscriptions that is at present the subject of our consideration; it is the question,—Is our Bible without note and comment? To have such a Bible these subscriptions must every one be discarded.

Similar observations are applicable to the superscriptions affixed to a great number of the Psalms. It is true that the great antiquity of these titles, for they are older than the Septuagint, claims for them much respect, and hence they have been received by many biblical scholars as of equal authority with the Psalms to which they are prefixed. Still, they are of far too doubtful a character to deserve insertion, without some indication of their inferior value. Several of the Psalms which are ascribed to David bear strong evidence of a later date. The last verse of Psalm xiv., and the closing verses of Psalm lxix., are instances in point. Even Psalm li., which is, in accordance to its superscription, almost universally accepted as having reference to David's horrible crime in the matter of Uriah and Bathsheba, contains a passage which seems to render it more probable that the Psalm belongs to the period of the captivity—verse 18. If we accept this passage, as proof of the late composition of the Psalm, the interpretation of the fourth verse is relieved of considerable difficulty—"Against thee, thee only, have I sinned, and done this evil in thy sight." We cannot but feel that David, on the occasion alluded to in the superscription, sinned against his neighbour as well as against God, and none of the explanations given by commentators are likely to reconcile a man of right feeling to this partial and imperfect confession—"Against thee only have I sinned." But the sin for which Judah was carried into captivity was simply idolatry, a sin against God, and against God almost exclusively. The only passage which seems to establish the Davidic authorship is the prayer, "Deliver me from bloodguiltiness;" but if the Jews in their apostacy had sacrificed their sons and daughters unto devils, we have, in this fact, a more frightful bloodguiltiness than even that of David. Psalm xc. is, by the title, ascribed to Moses; but it is strange that he should set down the age of man as threescore years and ten, seeing that at fourscore years he himself commenced the great and arduous work of his life; this Psalm, like the 51st, seems much more like a song of the captivity. He who attempts to interpret the Psalms in conformity with these superscriptions sets himself a very difficult task. Many of them, being left untranslated (because they are well-nigh

untranslatable), are not of the slightest use to the English reader; and, altogether, so much can be and has been urged against them, that, if inserted at all, they certainly should be inserted with some explanation, or some mark which should tell the reader that their authenticity is doubtful.

I have in the next place to direct your attention to a very important, but I believe indispensable class of notes and comments. We speak of a Bible without note or comment; such a Bible is, I think, impossible. Those notes and comments to which I have referred might be dispensed with, and, in my humble judgment, ought to be dispensed with; but those which I now proceed to consider are of a different order. The language of the sacred writers is often so elliptical that one word here and several words there are required to fill up the English sentences, so that they really shall be sentences—groups of words containing a complete sense. Such words have been supplied, and in our version they are printed in italics. It is evident that such words partake of the nature of notes and comments; it is evident that the work of supplying such words is one of the very highest and most solemn responsibility; and it is evident that error in the selection of such words is more than possible; for, when the original sentence is elliptical, the supplementary words must be furnished entirely by the translator's own judgment; and, however learned, and earnest, and honest he may be, he is not infallible. It is therefore a matter worthy of very serious consideration that the italicised words in our Bible are not of Divine authority, and that a human element is, of necessity, and as a consequence of the imperfection incident to human speech, introduced and commingled with the word of God. The italicised words in the Bible are, accordingly, deserving of most careful investigation. That on the whole the translators have been not only honest but also correct; that they have avoided all needless paraphrase; that they have inserted as few words as would make out the sense; and that they have usually had sufficient light from the context to choose just the right words;—these important points may be safely admitted. But it must also be admitted that, in some instances, they are probably in error. The third verse of Psalm xix. seems to be a case in point; the introduction of the word *where* appears to alter the Psalmist's meaning, for his thought seems to be to this effect:—That though the heavens have no speech nor language, the voice of which is heard, yet their sound and their words are gone forth into all the earth. Addison's well-known paraphrase probably corresponds with the Psalmist's idea. Hengstenberg reads the passage—"There is not speech, and there are not words; their voice is not heard." Our version conveys a totally different impression. In Psalm lxxxiv. 7, we read, "*Every one of them* in Zion appeareth before God." Dr. Gill seems to find in these italicised words an argument for a doctrine which needs no such equivocal support, the final perseverance of the saints. On referring to Job xix., it will be found that the italicised, and therefore uninspired words are employed in a very free manner, and quietly settle the reading of a most obscure and difficult passage. The uninformed Protestant probably thinks that his reading of Hebrews xi. 21 is a triumphant answer to his Roman Catholic opponent; but if the Catholic points out

the fact that the word "leaning" is printed in italics, and that therefore it is not in the original, I fear the Protestant disputant will be rather taken aback. Again, in discussing with a Socinian, we must carefully remember that, in 1 John iii. 16, the italicised words deprive us of the evidence which an ignorant person would naturally suppose was furnished by that verse. In 1 John ii. 23 there is a group of italicised words which cannot fail to create surprise. I tell the English reader that the words printed in italics have been supplied by the translator. He turns to this verse and naturally asks by what authority any translator could venture to add an entire clause like the last in this verse. Now, in this case, the translators have adopted a course different from their usual method of procedure. The words here printed in italics are in the original, and certainly ought not to have this brand of doubtfulness upon them at all; their genuineness was once regarded as very doubtful, but they are now received by most scholars. Now there are other passages, really doubtful, which are not printed in italics; and so, if I tell the ignorant English reader that italicised passages are supplied by the translator, he will feel at liberty to reject the words in 1 John ii. 23; and if I tell him that these are printed in italics because they were once considered doubtful, he will be apt to conclude that all italicised words are simply such as have defective authority, but still are to be found in some MSS. and versions. There surely should be some mark of distinction between a doubtful passage and words supplied on the sole responsibility of the translator. It is very true that in the great majority of cases the context has given safe guidance to the translators; but I have mentioned a few instances in which the filling up is purely conjectural, and I could add many more. Let these, however, suffice to show that the italicised words require to be well looked after:—"The *church that is* at Babylon" (1 Peter v. 13) is an entirely conjectual rendering; Bengel, and Alford, with others, consider that Peter refers not to any church, but to his own wife. The supplied words in Matt. xx. 23 are also conjectural; and, probably, if they were altogether omitted, as in Tyndal's version, the translation would be more correct. It seems to me that the introduction of the word "*God*," in Acts vii. 59, is calculated to favour, rather than to discountenance, the Socinian interpretation of the passage. Words must be inserted to make plain English of the elliptical language of the sacred writers, and that those words should be printed in italics is, perhaps, a very wise arrangement; but such words are certainly notes and comments, and the English reader ought to be apprised of the fact. This is not done in our Bible; the reader, however ignorant, is left to himself to speculate upon these words, and to wonder why they are printed in a different character; and if he has heard that, in other books, words thus printed are strongly emphatic, he may carry this idea to his Bible reading, and a strange business he will make of it. I therefore submit that, for the sake of the illiterate, and to prevent mistakes, especially the mistake of accepting in support of any doctrine words which have no real authority, the book should never be printed without some conspicuous intimation of the value which should be attached to the italicised words, and the relation in which they stand to the others.

THE NONCONFORMISTS' BURIAL BILL AND "THE ENGLISH CHURCHMAN."

BY THE REV. C. H. SPURGEON.

THE political leaders of the Established Church have evidently lost their reason. Proven by the public census to be but a minority of the nation, the Episcopalian sect can only retain its favoured position by the affection or the forbearance of the majority. *Affection* has become almost impossible. The notorious heresies within her bosom are going very far towards the ejection of the Episcopalian body from the list of the Churches of Christ; and were it not for the noble few who maintain inviolate the holy faith of the Reformers, this fearful consummation would long ago have been reached. Towards the Evangelicals of the Establishment we cherish the most loving feelings; we blush for their inconsistency in remaining in communion with Papists and Infidels (these are plain names for Puseyites and Essayists), but we heartily rejoice in their vigorous protests and earnest testimonies against the errors of their denomination.

In our very hearts we feel the sincerest affection for our brethren in Christ who are the salt of Episcopacy and the lights of their dark church. It is for their sake that many of us have handled too gently a sinful and corrupt corporation. We have feared to offend against the congregation of God's people, and therefore we have kept back our hand from the axe, which we fear it was our duty to have laid to the root of the tree. The earnest ministry and eminent piety of many of our Episcopalian brethren have been a wall of fire around their camp, and many a Dissenting Christian has concealed his detestation of abuses lest he should provoke his brother to anger, or grieve one of the Lord's anointed. Let not the wantonly perverse and cruel Church-fanatic long expect to find water in this well; the day is near when our affection of the good shall prove itself, not by a womanly sparing of the evil, but by a manly declaration of war against error, its adherents, and all who give it fellowship.

As to *forbearance*, this, from the force of Christian charity, will endure many and serious trials; while the natural conservatism of the English people will aid their patience, until long suffering expires under repeated injuries. This is not the age in which godly men fight for the wording of a sentence, or dispute concerning mere forms of ecclesiastical government. We are disposed to be lenient to all, and the *prestige* of the dominant church ensures especial immunity for its mistakes. Among those who mourn over the solemn iniquities of the Establishment, there are a large number who would not see her despoiled. "She is our sister" say they, "let us not see her shame; we too have our own failings, let us not be too severe." The day of judgment shall declare how often the Dissenters of England have silently endured supercilious behaviour in a clergyman when we would have resented it in another; how frequently we have winked at priestly assumption and sacerdotal impudence, because we would not seem to be uncharitable; and how constantly we have borne, in humble patience, the oppression of parish popes and priest-loving squires, rather than disturb the quiet of Christian spirits.

What other Protestant Church has been so lordly among the poor, so exclusive in her educational charities, so systematic in her denial of all ministry beside her own, so stubborn in the fast closing of her pulpits to all other believers? It is a miracle, indeed, that the grace of God has enabled her sister churches to acknowledge her as one of the family, despite her domineer-

ing character. This high and haughty carriage is not to be excused, and it is not blindness to the sin, but love to the cause of Christ, which has constrained other Protestants to tolerate the impertinent wickedness.

The madness of her counsellors has of late hurried the Established Church into an ill-advised combat with her forbearing brethren. In the name of the Baptist body, Sir S. M. Peto, a Christian gentleman, who deserves the respect of the Church for his generous liberality towards her, whose courtesy and mildness of disposition forbid even calumny to call him bigot, and whose disavowal of ultra views screens him from suspicion of ulterior aims,—in the name of the Baptists of England, we say, this gentleman requested, not a share in the carrion of ecclesiastical emoluments, or permission to escape by special favour from ecclesiastical plunder, but simply leave to bury our dead in the national graveyards with the voice of mournful song and the utterance of consoling prayer. The ground of the churchyard is ours; it is the freehold of every Englishman; and if it were not, surely decent charity would offer us a place where we may bury our dead. We craved but a slender boon, and we conferred honour upon those of whom we sought the favour, for the bones of our children are precious in our sight, and consecrate the dust in which they sleep. We sought—and let the Lord our God hear and judge between us in this matter—we sought of our own Christian brethren and were refused. Had the petition been offered to the heathen whose God is the fiend of blood, he would have granted our desire; but our brethren, the servants of our common Saviour, have cast us out, and will not suffer us to bury our little ones in the tombs of our nation with the words which make glad the mourner's ear. Because we dare not practise an idle and superstitious rite, our babes may only receive the burial of a dog, in the graveyard of their own native land. If we have ever been guilty of such heartless cruelty as this, let the heavens and the earth bear witness against us. If we have refused a place of sepulture to our direst foe, and have shut the gates of our graveyard against our fiercest persecutor, let justice avenge the deed. Let our most shameless slanderers find a single instance in which we, the despised schismatics, as these men call us, have ever degraded ourselves by stifling the mournful song of a bereaved family, or hushing the voice of the consoling minister, because forsooth the departed one had never been baptized, and was not enrolled in our church-books. We should be afraid to tread the soil if we had been thus guilty of refusing a narrow spot for the decent burial of a babe, and we should fear to die ourselves lest retributive justice should award us an unhallowed burial, or the angry earth should refuse to cover our rottenness.

To us this seems to be a crime so startling that no one unacquainted with the doings of the Establishment would believe its perpetration to be possible in the nineteenth century. We have ourselves stated the case to brethren residing in other parts of the United Kingdom, and they have started to their feet with astonishment and indignation that such brutality should be legalised in England, which boasts the foremost place in the British Union.

We marvel greatly that our honoured Evangelical brethren who have lately been raised to the Episcopal bench did not indignantly protest against the denial of Christian burial to our children, and instantly demand for themselves and their brethren that this infamous scandal should be swept away for ever. How could they, the bishops of the flock, sit still while their Baptist brethren were denied the sorrowful satisfaction of offering a prayer over the grave of their dead infants, buried, be it remembered, not in churchyards purchased by Episcopalians, but in the burial-ground of the nation, the soil which is their own by birthright? Yet there is something even worse than the harsh refusal

of a small request,—there is the insolent abuse with which insatiable malice would gall the rejected suppliant; and we are compelled to observe that this has not been spared by the "favoured sect."

The *English Churchman*, in a leader upon this subject, says:—

"We really can see no hardship at all in the case. If a mere handful of people, sprung up yesterday, choose to set themselves against the practice of all other Christian people, from the beginning of Christianity, let them be consistent, and extend their exclusiveness to the bodies as well as the souls of their members. To deliberately deprive a soul of Christian baptism—to refuse to allow it to be 'buried with Christ in baptism'—and then to complain that the mere dead body is deprived of a Burial Service in the Churchyard, is indeed to strain at a gnat and swallow a camel."

This is too absurd to be ridiculous. We would be charitable enough to pay for this man's education at a dame-school, but we cannot afford the perpetual expense, for we can foresee that many years will elapse before he has learned the rudiments of history. "*Sprung up yesterday!!*" Then *yesterday* is a period long antecedent to the birth of the first English Churchman, and centuries before Infant Baptism had been imagined. As for the writer's reasoning, it is equal to his history, and would secure him an undisturbed enjoyment of the dunce's cap at the preparatory academy which we have so generously commended to his notice. One redeeming feature in this gentleman's educational attainments we must not overlook: our English Churchman is undoubtedly well-read in fables and nursery tales, of which he makes a very tolerable use, and displays a most laudable honesty in their explanation.

We shall quote at large one of his foot-notes, which is a charming piece of unchristian reasoning, and an excellent text for us to expound. Our exposition shall follow the suggestive parable.

"The effect of the Toleration Acts, and other kindred measures, upon these restless, agitating, noisy Nonconformists, recals to our minds an Eastern fable which we read some time ago, the substance of which is as follows:—

"Once upon a time, a man who lived in a small hut had made himself a good fire, in front of which he lay down to enjoy himself. Presently a camel came by, and hearing the man utter some exclamations of enjoyment, he put his head in at the upper part of the doorway, which had been left open; upon which the man hurled a stick at him, bidding him take that ugly head out of his hut. The camel replied that he only wished to put it in a very little way, just to warm his nose, and that it was unkind and impolite to reproach him for his ugliness, which was his misfortune rather than his fault. The man was rather amused at this, and after observing to himself that the head did not really inconvenience him, he gave his consent to its remaining. Presently, however, a noise at the door caused him to look up, when he found that the camel had put his fore feet over the closed half of the door. The man instantly rose to beat back the camel, who pleaded that his feet did not intrude further into the hut than his head did, and that the fire greatly relieved the severe rheumatism from which he was suffering. Again the man assented, but warned the camel that he must not come a step further. 'Certainly not,' replied the camel, 'for really I have got all that I want;' but in a very short time his pressure upon the door caused it to give way, and his entire body was speedily inside the hut. 'Confound your impudence,' said the man, arming himself with a heavy stick to beat out the intruder; but the camel coolly stretched himself at full length upon the floor, leaving the man scarcely room to stand, much less to lie down. For every blow that the man struck, the camel gave him a kick, which soon disabled him; whereupon the crafty and ungrateful brute, adding insult to injury, told him that he had

only himself to blame, as it was by his own foolishness in allowing a camel to warm his nose at a man's fire that he was now a cripple, and no longer master of his own hut."

This is admirable. We are greatly indebted to the brilliant genius which suggested so pertinent an explanation of this venerable fable. "The man who lived in the small hut" is the Episcopalian; "the small hut" was built at Lambeth, or Fulham, or wherever else the poor, destitute, and afflicted prelates are denying the flesh and eschewing the treasures of Egypt on the paltry pittances which a niggard nation affords them. The poor man's occupation was dignified, if not laborious: "he had made himself a good fire, in front of which he lay down to enjoy himself." He had lit the fire—probably he had stolen the fuel by distraining for a Church-rate—and when the flame gave forth its genial glow, he did not call in the cold and naked, or use the heat to prepare a meal for his children, but he took his ease in his own hut, and "lay down to enjoy himself." This is a very accurate photograph, indeed; we defy all the lofty studios of Regent Street to produce its equal. The camel, that useful, industrious, patient, and ill-used creature, is offered as the apt symbol of the Nonconformist, and we cheerfully accept the compliment, only remarking that the camel seems to be the more respectable of the two brutes in the fable. The camel, *i. e.*, the Dissenter, heard the man, *i. e.*, the Churchman, "utter some exclamations of enjoyment;" the man was probably meditating upon tithe-pig, settling a fat living on a son-in-law, or squeezing a poor widow for Easter-dues. The camel put his head in and received an ugly stick and an ugly name. Yes, we remember this, too, but it may not be well to revive the history of the reigns of Bess and James, or the doings of Black Bartholomew. Thanks be to God the stick was then hurled so furiously that the cruel hand has never been able to grasp it again. We commend the amiable advice of the camel to the other animal, and would seriously admonish the English Churchman to refrain from reproachful, impolite, and unkind words, parables, and comparisons. The camel's feet are now over the door;—the parable is right again;—and, albeit, that the camel is warned to come no further,—since he knows that the man did not build the hut,—as he perceives that it is thatched with the camel's own straw, and is much too good a place for lazy, inhospitable, and cruel fellows to sleep in, it is not at all improbable that he may, by-and-bye, bring his entire body inside the hut, with the intention of lifting it upon his shoulders, dashing it down, and leaving the materials for worthier men to build with. The little fracas at the close is suggestive in the last degree, and is a prophecy which will soon be fulfilled. "For every blow that the man struck, the camel gave him a kick, which soon disabled him." So will it be, and we hereby administer the first kick to the "*English Churchman*," only feeling sorry that this "cripple" is so little worth the kicking. May the camel long enjoy all the rest which the hut can afford him, for he who carries heavy burdens and treads a burning desert deserves a better reward than men whose lives are spent in lying down at fires to enjoy themselves. The only flaw which we can find in this admirable allegory, is the fact that the Episcopalian will not let the camel warm his nose so good-humouredly as the man in the fable. Our friends not only shake the stick, but labour to shut the door. We owe the Establishment nothing. What we have gained has been fought for and won by sheer force, and the State-Church leaders have never granted us even a warming at the fire until we have shown our teeth, and compelled them ungraciously to yield what they could not withhold. Had the Church learned to be generous, it might have grown stronger with its years; but if it shall continue to be intolerant and unyield-

ing, it shall lose its glory like a decaying tree, till the woodman having lopped her branches shall divide her stem.

To Churchmen who are not so obtusely exclusive as to have become irrationally bigoted, we would say in honest remonstrance, What *right* has your sect to be patronised by the State in preference to all others? Do you not perceive that the power which has made you the State-Church can unmake you, and withdraw its golden sanctions? Your church was originally fashioned by despotic will, and elected to supremacy by an arbitrary power; but there are no despots now to whom you can look, no irresponsible conclaves on whom you can rely. The people of England are free to cast you off to-morrow if they see fit. Shake off the delusion that you are never to be moved. Monarchical institutions are endeared to Englishmen by the wise concessions which the throne has so cheerfully made; do you not perceive that *your* strength also must be sought, not in a haughty rejection of all our demands, but in generous conciliations which shall ensure our esteem? When the throne presumed upon a fancied right divine, it reeled beneath the weight of its own folly, but since it has conceded the claims of justice, it has become firm as the ancient mountains, and like some mighty vessel it rides the waves in peace, having grappled for its anchorage the heart-love of every Briton. Will you follow another course, because you imagine you are strong enough to play the despot? In the name of reason and religion, be not so foolish. For your own sakes be wise in time, and bethink you of the maxim of Him whom you profess to serve, and do unto others as ye would that they should do to you. Treat your brethren as you would wish them to deal with you, if they were supreme in the State, and you were unfavoured and unendowed. Remember that *your position* requires the free churches to exercise great forbearance towards you; do not increase the tax upon their patience by supercilious behaviour. They consider that your alliance with the State is a spiritual fornication, wholly unworthy of the honourable virgins who wait in the Lord's palace. They lament your unchastity to the only Head of the Church, but they would not cast you out of the family; they weep over your sin, and hope that you may yet repent and forsake it. It ill becomes you to boast over your poorer sisters because you are richly adorned with the jewels and rings which your earthly alliance has procured you, ornaments, let us remind you, which your sisters would scorn to wear if offered them to-morrow, for they regard them as loathsome badges of degradation, and shameful tokens of apostacy from the simplicity of Christ. Do not let that unhallowed union which is both your weakness and your shame, excite you to a proud and boastful spirit. Walk humbly with your God, and kindly towards your neighbour. Or, mark the word (for it is a true and kind heart which writes it, not in bitterness and wrath, but in full and fervent charity), if you will, as a church, lord it over us, and make our yoke heavy, your end is near to come, and your judgment will not tarry. Justice may in her magnanimity endure much insult, but repeated wrongs shall awake the lion spirit, and woe unto the oppressor in that day. We have been silent, and are willing to be silent still, but do not provoke the whole body of Dissenters to rise upon you; do not compel the spiritual Nonconformist to become political; do not extort our cries; do not wring lamentation from our patient hearts, or you shall know that we can cry aloud, and spare not. You shall rue the day in which oppression unloosed our tongues. We will expose your abuses to the very children in the street; we will teach the peasant at the plough to loathe the inconsistencies of your prayer-book, and the pauper on the road shall know the history of your ferocious persecutions in

days of yore. We will collect statistics of your ministers, and let our citizens know how many or how few are Evangelicals; we will demand scriptural proof for Confirmation and for Priestly Absolution; and we will never again permit the nation to subside into the apathy so favourable to proud pretensions. We court not the struggle, but we are ready for it if you are ambitious for the combat. We know your unhealed and unmollified wounds, and our blows will tell upon your putrefying sores. Our armoury is filled with arrows feathered with your follies and barbed with your backslidings. Provoke not the fray. Let other counsels sway you; be content sorrowfully to reform within your own borders, and cheerfully to make concessions wherever a Christian spirit would suggest them: so shall a true evangelical alliance cover the land, and, unmolested, your church may increase in influence, and advance in purity, to the heart's joy of those who are now compelled by stern duty solemnly to upbraid you. Hasten to give the first proof of returning reason, and if the Church-rate may not at once be yielded, yet let our babes be buried, and suffer your brother minister to offer the consoling prayer over the opened grave. May heaven grant you the grace to be generous to-day, for you will find it a hard matter to retrace your steps if you go astray much farther.

To our brethren Nonconformists, fellow-sufferers with us, we commend the counsels which we lately heard from the lips of that eloquent orator, Mr. Henry Vincent. Scoffing the idea of compromise in Church-rates, or in any other of our struggles for religious equality, he bravely said in the greatest house ever built for a Baptist or Dissenting congregation:—

* *This is the day of compromise!* "What will you take, gentlemen?—you are victorious—what will you take?" NOTHING BUT LIBERTY, ABSOLUTE LIBERTY. What! yield *now!*—now that the Almighty goodness has brought us to be exemplars of the spiritual power of the Church? What! yield now—when we tread in the feet of saints and martyrs—in their blood-bedabbled footsteps—carrying over their graves the banner of the good old cause? No; we will raise more loudly our prayers, more loudly our sermons; we will ring out the great fact that there shall be no power supreme in this country but LIBERTY,—freedom for all sects and for all denominations. Oh! my lords and gentlemen in Parliament assembled, you excite the smiles of children when you speak as though you had the power to confirm Church-rates, and you awaken the pity of men when you bewail the fact that Nonconformists claim equality with the Church of England, not in emoluments and titles, but in a common liberty. *You must yield*, my lords and gentlemen, as you have yielded before. God has taken away every other power out of your hands. You can only now decide whether you will yield gracefully, generously, and justly, or whether you will sink moodily beneath the rising tide. Remember, ours is the age in which the temporal power of Papacy is washed from its moorings. Europe rises beyond its priestly and absolute rule; the young kingdom of Italy is shaking off the power of the Papacy, marching under the leadership of Garibaldi. England is covered with chapels and schools. Half the Church of England is consciously or unconsciously Nonconformist. Remember, my lords and gentlemen, that we are your fellow-citizens; in loyalty to the throne, in obedience to all laws that governments have authority to enforce—for we draw the line—we know that we are commanded by our Divine Master to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Yes, my lords and gentlemen, we are your fellow-citizens. In contributions to the State, the Noncon-

* See "Nonconformity," an Oration delivered in the Metropolitan Tabernacle, Newington. Passmore & Alabaster, Finsbury Square.

formists are surpassed by none; in voluntary activities, gifts to hospitals, missionary societies, Bible societies, reformatory institutions, ragged-schools, day-schools, Sunday-schools, they gratefully challenge you to investigation and comparison. Their men and women are to be found leading or aiding every useful enterprise. They have popularised preaching in unconsecrated places; they have reared altars of faith and prayer in fields, streets, cottages, barns, halls, and theatres. And you, my lords and gentlemen, will not be disposed to deny that they, by their untiring devotion, abolished negro slavery; rendered the penal code more humane; ameliorated prison discipline; stimulated temperance and education; aided in the passing of the Reform Bill, and were the foremost leaders and largest subscribers in the great movement for the Repeal of the Corn Laws. You fear, my lords and gentlemen, that England would cease to be Christian if one sect ceased to be legally patronised! Oh! you fear this in the light of Nonconformist history! Fling, I beseech you, this dishonourable fear away! In the name of that kingdom which is not made with hands, fling this unchristian fear away! Help, rather, to free the Church from injustice and the citizens from wrong. Help to proclaim the era of religious equality and freedom, and the Church shall put on a new life, and enter into evangelical rivalry with all other sects. If she loses in wealth she shall gain in power; if she declines in earthly splendour she shall grow in heavenly beauty, and in the vigour of her spiritual manifestations. A great writer and brilliant historian, whose memory we all revere, and whose polite and cultivated mind won the admiration of the world, has thus eloquently expressed himself:—"The ark of God was never taken till surrounded by the arms of earthly defenders; in captivity its sanctity was sufficient to preserve it from insult, and to lay the hostile friend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exact adaptation to the human heart, in the facility with which it accommodates itself to every capacity of human intelligence, in the consolation which it bears to the house of mourning, in the light with which it brightens the mystery of the grave. To such a system it can bring no addition of dignity or power that it is part and parcel of the common law. It is not now left for the first time to rely upon the force of its own evidence and the attractions of its own beauty. Its sublime theology vanquished the Grecian schools in the fair conflict of reason with reason. The wisest and bravest of the Cæsars found their arms unavailing when opposed to the weapons that were not carnal, and to the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to obtain is not reserved to all appearance for any in this age who direct their attacks against the last restraint of the powerful, and the last hope of the wretched. The entire history of Christianity shows that those who thrust temporal power upon her, treat her as their prototypes treated her Author. They bow the knee and spit upon her. They cry 'Hail!' and smite her on the cheek. They place a sceptre in her hand, but it is a fragile reed. They crown her, but it is with thorns. They cover with purple the wounds their own hands have inflicted, and inscribe magnificent titles over the cross on which they have placed her to perish in ignominy and chains."

Such was the language of the noble Lord Macaulay, and such, my lords and gentlemen, is the faith of Nonconformists. What more need I say? Our history tells its own story! Rouse yourselves; reverence your grand traditions. Be faithful! Bow your knee, and bend yourselves in adoration before the throne of the Almighty goodness. Bear about you the marks of this ancient glory. Never sully your ancient principles. March on, knowing that until the last vestige of ecclesiastical wrong is dead, until liberty is enjoyed by all states,

that you have a glorious work to do, and God shall bless you, and sanctify and make you a blessing, until the Desire of all nations shall come, and the Spirit of the Lord be poured forth in triumphant power upon all lands, to consume all foulness, and fill the earth with light, and love, and liberty. *

THE EXCLAMATION OF THOMAS.

John xx. 28.

BY THE REV. D. KATTERNS.

THE words of Thomas, "My Lord and my God," so brief and pregnant with signification,—so abrupt and yet so sublimely melodious,—so apparently bare of meaning and yet so suggestive of highest thoughts, like many other words of Scripture, compel the devout reader, at most times, to shrink from the very attempt to discuss them. There are some subjects that overpower us, not so much because they pass the limits of the understanding as because they defy language to express adequately the emotions which they inspire. We are reminded here of those remarkable words of the apostle Paul, where he speaks of a certain state in which the believer is often found when he knows not what to pray for as he ought; but the apostle adds, "The Spirit itself makes intercession for us, with *groanings which cannot be uttered.*"

In Thomas we see a perfect exemplification of the condition which Paul describes; except that this language is not a groan, but a joyful exclamation. The heart of this disciple was agitated by so many different emotions, each struggling for utterance, that his tongue could not suffice to express them, and he is obliged to content himself with this short and almost inarticulate sentence, "My Lord and my God."

Would to God that we ourselves knew more of these unutterable devotions! It is a good thing indeed to be able to speak, but it is something more when the heart is too full to speak. A ready tongue has its service to perform; but better than a ready tongue is a heart whose sentiments God only that inspires them can understand—for it is not, it will be observed, of an imperfect and abortive prayer that the apostle speaks, but of one which he ascribes to the Spirit, and resulting from the full measure of his help in our infirmities. If at any time we should be so penetrated with a lively sense of our unspeakable unworthiness, and of Christ's unspeakable love, then not knowing how to express our gratitude, we might be constrained to borrow and employ this brief but emphatic exclamation of Thomas, "My Lord and my God."

We would endeavour, in this paper, to analyse the sentiments that filled this honoured disciple of the Lord at the moment in which he uttered these words; but, above this, we would try to realize them in our own souls. It is not our intention to trace the circumstances under

* This paper may be reprinted by any one, our only aim being to amend this intolerable evil by a loud protest.

which they were spoken, by detailing a well-known history. All know that this was the first time that Thomas had met the Lord after his resurrection, that he had refused the testimony of the others respecting that fact, and that he had declared himself a resolute unbeliever, except under presumptuous conditions. Our subject now is more special. It is this disciple touched to the quick, confused, convinced, humbled, ravished; unable to express his sentiments save in this cry of joy, cut off and suspended as it were in the very utterance, "My Lord and my God!"

First. This is the language of profound admiration—a sentiment inspired in his case by one event only in the Saviour's history—a great event, it is true—that seemed before incredible, impossible, now manifestly accomplished—his resurrection. But our attention is not confined to this one point, and on all points of his character and conduct there is an equal claim upon us for the same sentiments. The disciples who were with our Lord in his earthly ministry were struck with displays of power and majesty when, for example, he quieted the raging of the sea and hushed the elements to peace; they looked with surprise and delight upon all his miracles, and last of all upon the crowning miracle—his resurrection. But there were other scenes over which, to them, there hung a solemn veil, an impenetrable darkness, that precluded these sentiments. I hear Peter say, on the Mount of Transfiguration, "Lord, it is good to be here;" but I do not hear him or any of them say this before the cross. Nay, they were not even there—except the few women, and John the beloved—unless, perhaps, far off. Yet it is there, perhaps, where of all other scenes believers now love most to linger, and with most reason. There are scenes that require to be looked at only superficially; to penetrate them is to destroy their beauty, but to look at the cross superficially is contrary to its intention. It is glory and grandeur in disguise. Its darkness and tribulation are like the cloud that conceals the inward light. Enter into that cloud, and you shall find it what the cloud was to Moses—the thick darkness where God is. There you shall see the centre of God's designs, the masterpiece of all his perfections. You shall see sin punished, and the sinner forgiven. You shall see the law and grace meet together—the law satisfied, and grace scattering its blessings with perfect liberty. You shall see heaven and earth brought together—man reconciled to God, and God shedding his favours more abundantly than ever upon man. The more you meditate upon these Divine features of that work, you shall say, O the depth! That one event which singly employs the affections of Thomas, is but the seal of God, that attests the full completion of all that behoved to go before. By that exceeding greatness of power, God testifies the perfection and worth of his great sacrifice. Woe, woe to us if we can contemplate it without astonishment! We should bend over it, as the angels over the mystical ark in the holiest of all. It is a fathomless abyss of love that should command from us that ravished silence that indicates a heart full of emotion, and which leaves the all-searching eye of Omniscience to read what cannot be expressed—"My Lord and my God."

Secondly. We may discover here a sentiment of holy gratitude. Was

it not enough—might Thomas have said—that my gracious Master should have manifested himself to his disciples in general? Was it necessary that Jesus Christ, distinguishing me and doing for me alone what he had done for all the others in common, should reveal himself to me in particular, and render me as it were an eye-witness of his resurrection to life? And yet under what circumstances does he grant me this grace? When my guilty unbelief had rendered me utterly unworthy, equally ungrateful to my Master, and unjust towards my companions in service. Have I not been criminally blind to his reiterated promises and predictions, and hard of heart in believing him incapable of doing for himself what he had done for others? Have I not despised and rejected the united witness of my companions, accusing them of weak delusion or of base imposture? Oh, Lord Jesus, may every Christian say, How gracious art thou in coming to me in a like condition, and in drawing me still to thy service by the cords of love as with the bands of a man! Never shall I be able to testify a gratitude lively enough for such distinguishing grace. But oh, may the sentiments of my heart outstrip my expressions! May I be enabled to offer them up, though I should only say—"My Lord and my God."

Thirdly. We must recognise here also a spirit of affectionate humiliation. I say affectionate, for the self-reproach and contrition of Christians ought to be of that gracious character that does not disturb the peace, no, nor hinder even the rapture of the soul. Look again at this man. Must he not have been filled with shame and confusion of face when he thought of the many motives that he had to believe this resurrection that he so obstinately denied. We say nothing of ancient oracles and recorded Scriptures. But how ashamed should he have been of his ignorance of his Master, and of that power by which he was able even to subdue all things to himself; how ashamed, above all, of that pride by which he presumed to dictate to the Son of God the means which he must employ to triumph over his resistance. What deep impressions must all these things have made upon the mind of this apostle, who, in the midst of his carnal ideas, and the infirmity of his faith, was nevertheless sincere, loved the Saviour, and had a heart right with God! Doubtless that confusion which seized him at the sight of his error contributed much to tie his tongue, so that he could only utter these words—"My Lord and my God."

Oh Lord, hadst thou been strict to mark iniquity, what torrents of reproach might this disciple have expected to hear! But Christ suppresses them. He says only, "Be not faithless, but believing." And this is but a type and pattern of his gentleness in every age. He calls us not to a tribunal of judgment, but to a throne of mercy. But if he makes no mention of sin, all the more should we do it in a spirit of contrition. The less of judgment that he exercises, the more we should judge ourselves. It is the natural effect of Divine grace. Spiritual blessings cast us back more and more upon the contemplation of our own unworthiness. These groanings that cannot be uttered, are better and better understood, in proportion as we are favoured. Never was David more happy, yet more humbled, than when he sat before the Lord, wrapt in admiration and

annihilated in self-esteem. And these words now under our consideration may be regarded as the rapture of a penitent soul, that can neither express its guilt nor its blessedness, but says only—"My Lord and my God."

Fourthly. We must view these expressions as the utterance of an enlightened and lively faith. "My Lord and my God." He recognises then that Master whom he had served, and to whom he had consecrated his affections. He no more doubts that Christ is truly risen from the dead. He sees him, hears him, touches him. In this confession he goes much farther that any of the other disciples had hitherto proceeded. He is not contented to call him Lord. He does not say to him, as Peter,— "Thou art the Christ, the Son of the blessed." He rises to that invisible divinity that dwelt in Christ bodily. "My Lord and my God," he exclaims, as if he would make up by more fervour and penetration his past indolence and stupidity! As if he thought that he owed to Jesus homage so much the more profound, as he had the longer delayed to render him glory. Or, rather the conduct of Christ all at once opened his eyes and fixed him upon the truth that the preceding life of the Saviour had already offered to his faith. Here was a full proof of his omniscience and omnipotence. How then should he not salute him as "My Lord and my God"? His omnipotence was demonstrated by his resurrection—a miracle peculiar and proper to God alone, especially when, as here, it is wrought by the person himself who is the subject of it, and who by virtue of his own power returns from the grave to life. His omniscience was displayed by his repeating the same words that his indiscreet disciple had uttered in his unbelief, when the Son of God was not there. He permits, he commands him to take the proofs he had required, and to which alone he had promised his submission. Then his eyes are opened all at once. After having long seen nothing, he is not now like the blind man who at first discerned things but indistinctly. From this moment he sees clearly the height and glory of Christ's Divine character. To him, at least, he was now declared to be the Son of God with power, and he is the first to render him his homage in this glorious character—"My Lord and my God."

Yet these acknowledgments were no less due to him in the darker passages of his humiliation. It is our unspeakable advantage that even when we contemplate Christ on the cross, we can see his Divine glory, which they could only recognise in the light of his resurrection. Hence to them the painful mystery of that event—hence to us its hidden beauty! They saw not a sacrifice for sin, but a victim of persecution. Afterwards when they understood fully the work and dignity of the sufferer, then how changed were their opinions of that death for which they indulged such bitter lamentations. Then they gloried in the cross; then they preached nothing but the cross; then they saw that it bore their Lord and their God, and that blood which even before they deemed precious, became unspeakably precious, because now they could see that it cleansed from all sin! Let us look at that object with their eyes, and there, more than anywhere else, we shall say, "My Lord, the claim is estab-

lished there above all other claims—the right of redemption is thine—My Lord and my God."

Fifthly. This ought to be regarded as an illustration of spiritual joy, which Scripture calls "unspeakable and full of glory." What would be —must be—the effect when that Master was seen who had been taken away by a cruel death, and whom he had despaired ever to see again, when he was seen no more in the power of his barbarous enemies, no more exposed to the fury and insults of an unbridled multitude, but free, master of himself, and in a condition more than ever able to escape all the machinations of those who would have laboured to destroy him; when it was seen that his aspect towards them was not changed with his circumstances, but that he was still the same, full of the most tender affection, and condescension, and compassion?

We say that this is an illustration of all spiritual joy. It springs from the same source, is drawn from the contemplation of the same object. It is the same in degree—*unspeakable*, and must be, for Christ is the unspeakable gift, and his are unsearchable riches. It is the same in its effects—reviving, cheering, sanctifying. See how it banishes in an instant all fear and sorrow. See how it embraces and bows before Christ—equal in rapture and humility, holiness and praise. If any one should say, "Ah, had I been in their circumstances I should have rejoiced too; but how can we be expected to feel as they did when Christ is withdrawn from us—how can we feel as they did who eat and drank with him? A wonderful thing, a delightful thing, must have been the Saviour's bodily presence and friendship. Oh, had I seen him as Mary did, I should have called him 'Rabboni' too."

But let us not imagine that we are at a disadvantage in comparison, for not only are we called to such communion with him as he sees fit to impart, but we must remember that our previous circumstances were very different from theirs to whom he manifested himself alive after his passion. They had been for three days lamenting his death, and would not have ceased to do so if he had not manifested that he was arisen. On the contrary we know where he is, we know that he lives, we know that he is engaged on our behalf, and we have moreover the joyful anticipation of his coming again—though an anticipation only, yet *certain* and assured.

When that day appears, then we shall more fully than we can now appropriate the language of Mary and of Thomas. Their position at this moment of revelation cannot but remind us of it. We shall see him; but oh, how changed!—in person not marred—not without form and comeliness, by reason of his cruel sufferings; in position, how changed! *in character and office;* in all the elements of triumphal glory, how different from the mere man of sorrows—companion of grief—victim of contempt and shame! Oh, if it be our privilege then to see him as he is, that sight will be accompanied with far more powerful effects—it will be transforming. We shall be like him; nor will it be altogether unspeakable then, though unutterable now! Yet methinks these two disciples reflect and image what we shall then feel, and a faint resem-

blance of what will be then our cry of joy and recognition when he comes in glory,—Rabboni!—"My Lord, and my God!"

Meantime, though we have not seen him in his glory, we believe in it; and though we have most to do with his past history, which is a history of suffering and shame, yet even when we sit down to meditate at the foot of the cross, the homage we pay to him is that which is due to God manifest in the flesh. We bow down and adore where once men scoffed or pitied, and where death seemed to be achieving a victory over the Lord of life. Who shall say to us, "See thou do it not"? Our risen Master hears the adoring language of his disciples, and hears it with approval. Does he accept the crown of glory from Thomas, and shall we be forbidden to crown him too? Oh, Thou, once crucified but now exalted, never shall thy Church cease to address thee as "My Lord and my God."

MINISTERS' LIBRARIES.

No. II.

A SECOND time we beg the earnest attention of the deacons and members of our churches to the necessity of establishing at once permanent libraries for the use of their ministers. Brethren, you complain of a want of variety in your pastors' discourses, you ask for fuller exposition, more lucid arrangement, and more suitable illustrations; but your complaints will be unreasonable, and your requests exorbitant, unless you vigorously use the simple means which we have seriously proposed to you. You murmur at the silence of your minister upon the old Calvinistic doctrines, and yet you will not supply him with the works of the Calvinistic fathers! You cry out for more fulness of testimony concerning the doctrines of grace, and yet you neglect to introduce him to the gracious men who, more ably than others, declared the truth as it is in Jesus. It is in your power to do a great good with very little pains. The cost is insignificant compared with the gain, and surely there cannot be a Baptist church which has no member generous enough to give the first instalment. This is no whim or fancy on our part, but an earnest desire springing from a deep conviction of the solemn importance of finding food for the pulpit, if the pulpit is to nourish the pew. All must be in vain without the unction of the Holy Spirit; but it is equally certain that the Spirit of God works by suitable agencies, and is often withheld when those agencies are despised. Deacons of our richer churches, set at once the example, and as often as you come in contact with your poorer brethren exhort and assist them to do the same good work. The triumph of the Gospel of Christ and the extinction of modern error will both be promoted, the people of God will be more richly edified, and the ministry will regain its proper elevation and power when the Puritans are more thoroughly studied and their theology more generally received.

It is extremely opportune that this very month the first volume of the *Bunyan Library* is issued by Mr. Heaton. The literature of the Baptists is comparatively slender, we are not a literary people, and the few scholars among us are hardly denominational enough to add much to *Baptist* reputation. We seem doomed to failure in our attempts to obtain a position in the republic of letters. Schemes of publication which would have succeeded in other circles have failed to elicit any unanimous support from our denomination. The Hanserd Knollys Society was only maintained from a sense of duty, and if there be a dozen men in England who have read all its publications through, we shall be very much surprised. The fact is, we are losing important advantages by our neglect of Baptist literature, and our lack of a denominational spirit. We are not enough Baptists, we are Open Communionists, or Strict Communionists, Hyper-Calvinists, Calvinists, and Semi-Calvinists, but our distinctive character is too little manifested, and our principles too seldom explained. If we could but unite, as Baptists, in this one object of spreading truth concerning Believers' Baptism, we might tell upon our age and time. We need not be less decisive on other points, because more distinct upon this; we should not be less earnest in the evangelisation of the *world*, because more intent upon the enlightenment of the *Church*. Christians everywhere are thinking about baptism. Even in France and Geneva there is much searching of heart. Misgivings as to infant sprinkling have arisen in the minds of the best Pædobaptists. Puseyism has done much to open the eyes of Protestants, and it is our firm conviction that the childish ceremony is losing its hold upon the intelligent and godly. Now is our time to work; let us uplift the torch of truth, and let this most pestilent evil be seen in its true colours. If this one enemy be put to the rout, a very Goliah shall have fallen. It is not for our own honour that we must do it, but for God's glory, and for the establishment of his truth. If the question be important, if the error be most injurious, and if the ordinance be of Divine appointment, in the name of the Lord let us set up a standard, publish and conceal not, testify and cry aloud, until the Lord's arm be made bare to remove this sin from his people.

The Bunyan Library, if heartily and perseveringly sustained, and judiciously managed, will go far to promote both the objects which we have commended. If a sound judgment shall be exercised in the choice of works truthful in doctrine, popular in style, and thoroughly Baptist in spirit, this publication scheme may become a mighty auxiliary to the special work of our denomination. Our ministers will have a library of reference, and our members will have weapons of defence ready to hand. All other denominations have their own literature except ourselves; even the vagaries of Swedenborgianism have been able to maintain an immense apparatus for their dissemination, and the blasphemies of infidel philosophers still claim a pile of shelves in public libraries; why, then, are the most ancient and scriptural of Christians to have no tongue, no voice, no machinery for propagating their sentiments? Shall we delay until we find a method which shall suit us all to a hair's-breadth, and so lose the hour

and the opportunity because of some difference on other matters? No, let any effort which seems likely to promote our holy design receive an unhesitating and unanimous support.

Most of our friends know that we have been constrained on one or two occasions to come into collision with the *Freeman*, of which Mr. Heaton is the publisher. We did this with the deepest regret; we should have been rejoiced beyond measure if the *Freeman* had taken another course, and if it had not compelled us to protest against it. We still entertain the hope of seeing it become a sound and acceptable representative of our denomination, ranging itself in the day of battle side by side with those who maintain our old principles and practices. We are never advocates for the rejection of any established agency, until it be impossible to expect amendment. When we have a thing which is not all we could wish, if there be but a hope of its improvement, it is wise to postpone opposition until *patience* has had her perfect work, and then *action* must boldly take her place. It will be to us a matter of sincere delight when our influence, however unimportant it may be, can yield its quota towards the support of a newspaper for the Baptists.

However, we are heartily in sympathy with Mr. Heaton in this matter of the Bunyan Library. Reserving the liberty of reviewing impartially the volumes as they are issued, we promise him our earnest co-operation in this effort. We like the plan as a whole; we are grateful to the publisher for attempting it; we rejoice that he has a sufficient constituency to enable him to carry it out; and we wish him the widest success. The first volume is most creditable in its getting up, and is just the right work to commence with. The binding is very appropriate; in fact we have no mind or room for finding fault, except with the Baptist who does not place it upon his table, read it to his children, and lend it to his neighbours. Mr. Hinton has, as was most seemly, edited the first volume, which consists of "Dr. Wayland's Principles and Practices of the Baptists;" his preface takes exception to some of those very points in which we most admire Dr. Wayland's book; and it commends a practice which we think to be extremely detrimental to the manliness of our members, viz., the reception of candidates without a verbal confession of faith before the Church. But these are mere matters of detail in which there is abundant room for diversity of practice. As to the work itself, it would be presumptuous on our part to append our recommendation to the work of so eminent, so sound, so sensible, so honoured a divine as Dr. Wayland. We have read the book through several times with young students, and highly appreciate it, as supplying a manifest want. Our young men cannot readily learn our Church-order at collegiate institutions, and they often come into the ministry better acquainted with Sophocles and the Greeks, than with Baptists and Church-meetings. These letters will give them at least the elements of our ecclesiastical polity, and excite their curiosity to learn the rest. To our mind the book is none the worse for being less systematic and more colloquial than custom would demand. Men often write for newspapers in a far more intelligent and readable style than that which

they would use in delivering lectures; and this may be the case in the present instance; it is therefore an advantage rather than a detriment to these chapters that they originally adorned the columns of a Baptist newspaper. Our good doctor has written a thoroughly American treatise, and many of his remarks are quite unneeded in England; but this, too, we think a gain rather than a loss, since we thus obtain results and observe mistakes without feeling our prejudices aroused by any personal allusions to our own peculiarities, or our tempers excited by premeditated attacks upon our established customs. Every student for the Baptist ministry should be presented with a copy of this book; and it might well be used as a manual in more advanced Bible classes connected with the Churches. We must train our youthful members for the defence of our Church-order and our Scriptural ordinances, for Plymouth brotherism, with its sectarian bitterness and boastful enlightenment, is perverting not a few, and the fancied respectability of Episcopacy has charms for many others! If our Church polity be not Scriptural, let us amend it; but if it be, let it be taught in our families, schools, and meeting-houses. Such works as this by Dr. Wayland will supply the teacher with all he needs. SUCCESS, THEN, TO THE BUNYAN LIBRARY and MINISTERS' LIBRARIES.

CHINA.

BY THE REV. J. H. TAYLOR, OF NINGPO.

(Continued from p. 268.)

ANTIQUITY. To those who are interested in studying the hoary ages of antiquity,—who love to investigate the condition of men in the earliest post diluvian ages, and to trace the subsequent progress and development of nations,—no field could be found more interesting than that of China. Its ancient historical records, many of them bearing in themselves evidences of truth, though not, perhaps, of unmixed truth—its numerous inscriptions on slabs of granite, stone, marble, and metal—its collections of ancient coins, vases, and other antiquities,—afford abundant material for investigations of the most interesting nature. Interesting to every thoughtful mind, these investigations are particularly so to the Christian, from the many confirmations they afford him of the truths of Holy Writ. Trustworthy as the Chinese historical records probably are, *on the whole*, there is much error interwoven with their earliest traditions; and one of themselves, Chu-fu-to (quoted by Medhurst), says of them, "Several things affirmed of this period, were all pushed up by people who lived in subsequent ages." In this respect the histories given by the Chinese of the earliest ages, present a striking contrast to the Mosaic Records. The more thoroughly the latter are investigated, the greater the evidence of their truth and inspiration. Rejecting as history (as do Chinese scholars themselves) the mythological stories, placing little confidence in the traditions of times long before the invention of writing, and subsequently recorded; we still find in them interesting, though, as might be expected, distorted, allusions to the works of creation, and narrations of the events of antediluvian

ages. But in China, as elsewhere, all the reliable historical facts harmonise with the sacred page.

The oldest historical treatise possessed by the Chinese is the Shu-king, a work apparently compiled from existing documents by Confucius, who was born B.C. 549. The period embraced by this treatise is from the reign of Yao, B.C. 2356, to P'ing-wang, who died B.C. 721. Though it is not proved that the Chinese possessed the art of writing so early as the time of Yao, it is probable that if not, they soon after acquired it. The Yih-king, written by Wun-wang, the literary king, about B.C. 1150, is doubtless the most ancient book extant in any language. But a very remarkable inscription was found on the rocks of Hung-shan, one of the mountains where the ancient Chinese emperors used annually to perform sacrifices. Four copies of this inscription were made on stone tablets, and preserved in different parts of the empire, to secure from destruction so valuable a relic of antiquity; these tablets are still extant, and impressions from three of them are in the possession of the writer. The inscription purports to be one of the ancient emperor Yii, who ascended the throne about B.C. 2200, and records the drainage of China after a terrible inundation, probably from the overflowing of the Yellow River—which Yii effected during the reign of the previous emperor Shun. If, as the Chinese, and not a few Sinalogues, believe, this document be a veritable one, we find that at a period very shortly subsequent to the flood, the Chinese possessed written documents: and the statements of the Shu-king are worthy of considerable regard even in reference to these early periods, at which Chinese authentic history commences.

The date of the flood, according to Usher, was B.C. 2348. Now if Yao and Noa (Noah) were the same person,—and Y and N are continually interchanged as initials in Chinese,—the Shu-king carries us back to eight years before the flood. But Luke iii. 36, gives us Cainan, between Sala and Arphaxad, and to him the Septuagint assigns 130 years. Now, without adopting the Septuagint chronology as a whole, we may reasonably add this 130 years to the ordinary date, and then we find the commencement of the record of Yao in the Shu-king begins 122 years after the flood, and 228 before the death of Noah. If with Medhurst "we consider Yii to be the first real character in Chinese history," we are brought down, according to Usher's chronology, to the age of Peleg, when the earth was divided, 150 years after the flood: or, including 130 years for Cainan, to 280 years after the deluge,—an ample time for the increase and dispersion of our race, and all the changes which took place before the time of Yii. It is true the date given in the Shu-king for the death of Yao does not correspond with the date of the death of Noah, but as the dispersion took place before that event, the Chinese might easily be in error on that score. To Yao the highest praise is given. Confucius said of him, "Heaven alone is great, and none but Yao is able to imitate Heaven." The Shu-king says, "He was vastly meritorious, reverential, and intelligent;" and that "His fame reached to heaven above and earth beneath." (Medhurst's translation.) If it is of Noah they speak, we do not wonder at these expressions. The limits of this paper, however, preclude our further pursuing this interesting field of inquiry.

The Apostle Paul tells us in the Epistle to the Romans, that when men "knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man;" "changed the truth of God into a lie, and worshipped and served the creature more than the

, who is blessed for ever." The truth of this inspired statement is but rly illustrated by the history of the Chinese. We learn from Scripture ry soon after the Deluge men began to depart from God. And in the Chinese records, we find the worship of the Supreme Being associated inferior, but still religious, worship of deceased ancestors, the presidits of the heavenly bodies, and the guardian spirits of hills and mountns and rivers, &c. To them altars were raised, and offerings presented, at this period no images were made or adored. It is interesting to he much more enlightened views then entertained of the Divine Being, the state and duty of man, than subsequently prevailed among the . Indeed, the sentiment now so universally diffused among that that the nature of man at his birth is pure and spotless, is very difrom the statement from which it is drawn,—which is evidently taken additions of the purity of man's nature as it left the hands of his Creator. it line of the triametrical classic,—

"Jing ts ts'n, Sing peng jiin,"

s usually explained by the Chinese,

"Man at *birth* (is by) Nature radically good;"

iterally, "Man at (his) *origin*," &c. The Great Shun, the predecessor and who died more than 2,200 years B. C., tells us in the Shu-king :—

"Jing sing vi ngwe. Dao sing vi vi."

eart of man is only treacherous, the virtuous heart exists only in a r obscure) degree." On this, the commentator says, "The carnal mind becomes selfish, and is with difficulty brought to generosity; hence it to be treacherous: the virtuous feeling is hardly elicited, and easily d; hence it is said to exist only in a small degree." (Medhurst's trans-

In the second part of the history of T'œ-kyiah (B.C. 1750), on the nt of I-yün, that "because High Heaven has a kind regard for the lynasty, it has given our new Prince (T'œ-kyiah) ability to complete his " the commentator remarks, that T'œ-kyiah, "who was before inured to eousness, could not have turned so suddenly by mere human effort," cognizing that something beyond man was required to enable him to from evil habits.

overruling of Divine Providence, in the preservation of good men and unishment of the guilty, was much insisted on by the ancient sages, requently mentioned in these very interesting records. We are told of hat he was preserved by Providence in circumstances of sudden peril nger. In the "Announcement of T'ang, of the Shang dynasty, 765), he states that "Heaven's providence blesses the good, and s the wicked"; and I-yün says, "Shang-ti (the Supreme) showers down red blessings on the virtuous, while on those who do evil, He pours hundred calamities." In the Counsels of Kao-yiao to the Great Yii, s that "Heaven works, men are but its substitutes (or agents"). He ches that the duty of monarchs is to seek the welfare of their subjects, act in accordance with their wishes. He embodies a well-known senti- the passage, "There is a connection between the upper and lower Heaven's approval or disapproval (of the conduct of the sovereign), gathered from the approbation or disapprobation of the people."

t the commencement of the Christian era, there was in China an tion of the coming of a remarkable teacher or sage, who was to appear

in the West. In the reign of the Emperor Ming, of the Han dynasty (A.D. 66), having heard that a Divine personage had appeared in the West, he sent an embassy to make inquires concerning him. Some suppose that the fame of the miracles and teaching of Christ, or his Apostles, was the cause of this step; others think it arose from the saying of Confucius, "The people of the west have sages (or a sage)." Be this as it may, it is an interesting circumstance that such an embassy should have been sent; and we are reminded of the New Testament narrative of the visit of the wise men of the East to Jerusalem and Bethlehem, on the occasion of the nativity of the Saviour. The Chinese embassy proceeded to Ceylon in their search, and there meeting with the Buddhists, were satisfied that Buddha was the divine personage they were seeking for. They returned, therefore, to their native land, with a number of Buddhist priests, by whose zealous efforts, aided by imperial patronage, the Buddhist religion was established throughout China. It is useless now to speculate as to what the result would have been, had the embassy met with the teachers of pure Christianity, and the religion of Jesus been taught to the Chinese instead of a system of idolatry like Buddhism. But now a Chinese Emperor,—for we can scarcely deny that title to the insurgent chief, whose sway already extends over probably 100 millions of Chinese,—is destroying Buddhism, and seeking to establish Christianity in its place. He calls to the Christians of our favoured land to come and assist in the work of teaching its doctrines, and it is high time that the church of the living God should arouse herself, and, by prayer and by effort, neglect no means to give to this poor unblessed people THE TRUTH AS IT IS IN JESUS, in place of that very dangerous and impure form, that will otherwise soon be the established religion of so great a portion of the human race. To stand still now and look on would be disastrous in the extreme, would be to act a part utterly unworthy of the Christian name, would be little less than becoming traitors to the blessed cause with which we are, through the grace of God, identified, and which is committed to us to propagate through all the world.

Christianity has indeed been preached in China many centuries ago, and under imperial patronage. The Nestorian Christians had churches in China in the sixth century of our era; and in A.D. 845, an edict of Wu-tsung commanded the priests belonging to that sect, amounting to 3,000 persons, to retire into private life ("Williams' Middle Kingdom"). But their churches still existed in the fourteenth and perhaps in the fifteenth centuries. The Nestorians appear to have made the sad error of not translating and widely disseminating the Holy Scriptures; so that probably before their final extinction their light became more and more obscured, and their practice more and more impure. Now the only remaining trace of them is a very interesting tablet erected in A.D. 781. This was for a long time lost sight of, but was dug up in Li-ngœn-fu, in Shen-si, in A.D. 1625. The tablet is of marble, and is about ten feet in length, and five in breadth; and the inscription is in Chinese, with a few sentences in Syriac. It contains a statement of some of the leading doctrines of our faith, and an account of their propagation in China. An impression from this tablet is in the possession of the writer. While we regret that the Nestorian Christians did not disseminate the Word of God, concerning which we have the express promise that "it shall not return unto" him "void, but it shall accomplish that which" he pleases, and "it shall prosper in the thing whereto" he "sent it," we cannot but contemplate with thankfulness the special prominence given by Protestant missionaries to the translation and circulation of the Scriptures; and look with great interest on the printing and diffusion of portions of them by T'ai-p'ing-wang.

PAPERS FROM MY NOTE BOOK. No. VI.

BY. C. H. S.

GRATIFIED by the interest which has been expressed in the extracts which we have gathered in our note book, we shall this month give a larger number, and occupy no space with our poor comments upon them. Spenser is an inexhaustible mine, and the specimens we have given in the two papers are hardly sufficient to convey an idea of his surpassing richness. His gold is barbaric, his jewels are all uncut, and his pearls unset, but precious things they are for all that. We shall not, however, try the reader's patience by giving a third paper from this author, for we have many other curiosities and treasures on hand.

HOW IT IS THAT TRUTH DOTH NOT ALWAYS APPEAR.

Time was when Truth lived in great honour; but through the envy of her enemies she was disgraced, and at last branded and driven out of the city, where, sitting upon a dunghill, sad and discontented, she espied a chariot, attended with a great troop, coming towards her; she presently perceived who it was, her greatest enemy, the Lady Lie, clad in changeable coloured taffeta, her coach covered with clouds of all the colours in the rainbow; Impudency and Hypocrisy were on the one side, Slander and Detraction on the other, as attendants; Perjury ushered all along, and many (more than a *good* many) were in the train. When she came to Truth, she commanded her to be carried as a captive for the greater triumph. At night she fared well, and would want nothing; but when morning came, she would be gone and pay for nothing, affirming she had paid the reckoning over night. The attendants, upon examination of the matter, justified their lady; only Truth confessed there was nothing paid, and was therefore compelled to pay for all. The next night the lady did the like, but withal committed a great outrage; and being for the same brought before the judge, Impudence and Hypocrisy began to justify their lady, and Perjury cleared her. Slander and Detraction laid all the fault on poor Truth, who must now suffer death for that it never did. The judge demands what she had to say for herself; she could say nothing but Not Guilty, neither had she any friend that would plead for her; at last steps up *Time*, a grave, experienced counsellor, and an eloquent advocate, and desires favour of the court to sift and search out the matter a little better, lest the innocent might suffer for the guilty. The motion was granted; then Time began to expel the clouds from the lady's chariot, unmask her ugly face, unveil all her followers, and make it appear at last that the Lady Lie was guilty of all the villainy; and poor Truth was thus, by the help of Time, cleared and set at large. And thus it is that though Truth is great and will prevail at last, yet it doth not always appear, but may fall down and be trampled under foot for a time; may be abused, banished, and made to come behind lies and falsehood, yea, executed and buried, when it cannot have time to clear itself until it be too late to save it. Hence is it that the Apostle doth not say, Now remaineth Truth, because Truth is often banished, but Now remaineth Charity; Faith, Hope, and Charity, graces which give a being to every Christian, of which sort Truth manifested is none; for I can believe in Christ, hope for heaven, and love my enemies, though I be belied, but without these I can be no Christian.

THE SOUL'S NEGLECT CONDEMNED.

There is a story of a woman who, when her house was on fire, so minded the saving of her goods that she forgot her only child, and left it burning in the fire; at last, being minded of it, she cries out, "Oh, my child! Oh, my poor child!" So it is that the most of men here in this world scramble for a little pelf, and in the meantime let their souls be consumed with cares, and then at the time of their death cry out, "Oh, my

soul! Oh, my poor soul!" So mad are they, so bewitched with the things of this life, that while they pamper their bodies they starve their souls; great care is taken to satisfy the one when the other goes bare enough, not having one rag of righteousness to cover it; so that many times under a silken and satin suit there is a very coarse soul; in a clean house a sluttish soul; under a beautiful face a deformed soul; but all such will one day find that he that winneth the world with the loss of his soul, hath but a hard bargain of it in the conclusion.

NOT TO MURMUR UNDER AFFLICTIONS—AND WHY SO?

Suppose a man to have a very fair house to dwell in, with spacious orchards and gardens, set about with brave tall trees, both for use and ornament—what a most unreasonable thing were it in this man to murmur, because the wind blew a few leaves off the trees, though at the same instant of time they are fully laden with fruit. Thus if God take a little and leave us much, shall we be discontent? If he take an only son, and give us his own Son; if he cause the trees to bring forth fruit, shall we be angry if the wind blow away the leaves? Shall we murmur and repine at light and momentary afflictions when God at the same time is preparing for us a far more exceeding and eternal weight of glory?

MEANS IN THE ATTAINMENT OF GRACE, AND THE USE THEREOF ENJOINED BY GOD.

It was easy for Boaz, and might have been done with as little charges, to have given Ruth as much corn at once as would have yielded her an ephah of barley, and so have sent her home without any more ado; but he would have her use her endeavours to gather and to glean it, and beat it out too when she had gleaned it. Thus God gives grace and the knowledge of his truth as Boaz gave Ruth corn; not but that he can (if it so please him) give knowledge by immediate revelation, and grace by immediate infusion; yet he will have us use the means of hearing, reading, conference, &c., and so leave the issue of all our labours and endeavours to his good will and pleasure.

TO RELY UPON GOD'S BLESSING NOTWITHSTANDING ALL OPPOSITION.

When an alderman of London was given to understand by a courtier that the king, in his displeasure against the city, threatened thence to divert both Term and Parliament to Oxford, he asked whether he would turn thither the channel of the Thames, or no? "If not," said he, "by the grace of God we shall do well enough." Thus when either envy of meaner men repineth, or the anger of greater persons rageth against our lawful thriving, we shall do well to remember that there is a river which shall make glad the city of God; a current (I mean) of God's blessings, which whilst he vouchsafes it to our honest labours and legal callings, no malice of man or devil shall be able to stop or divert; for whilst this blessed river of God keeps its course, we shall do well enough; but if his hand for our sins turn it aside (as it were) into another channel, no wonder then if we thrive backwards, if we prosper not in the labour of our hands.

SLANDERS OF WICKED MEN NOT TO BE REGARDED.

Livia wrote to Augustus Cæsar concerning some ill words that had passed of them both, whereof she was over sensible; but Cæsar comforted her. Let it never trouble you that men *speak* ill *of* us, for we have enough that they cannot *do* ill *to* us. And to say truth, above hell, there is not a greater punishment than to become a Jannio, a subject of scorn and derision. Ill tongues will be walking, neither need we repine at their violence; we may well suffer their words, while God doth deliver us out of their hands. Let it never trouble us that men speak evil of us, for we have enough that they can do no evil to us. And withal, whilst that the derider dasheth in a puddle, the dirt flies about his own ears, but lights short of innocence; the mocker, that casts aspersions on his brother overnight, shall find them all on his own clothes next morning.

MAN'S INCONSTANCY.

There is a fable how that Inconstancy would needs have her picture drawn, but none would undertake it, because her face and shape altered so often: but at length, Time took a pencil in hand, and, because he had no other table to do it upon, he printed her picture upon Man. And most true it is, that all men and women since that time have had too much of her resemblance, and too many men have her very face to the life; they will be religious, and they will not be religious; there's nobody knows what they will be, nor what to make of them; they are constant in nothing but inconstancy; they have their gales of devotion, their breathings of love, one while; at another time, when the fit is upon them, then there is nothing but lumpishness of spirit and dullness of affection; now, faithful to their promise; anon, fallen off, for one by-respect or other.

THE CHILD OF GOD PRESERVED BY GOD, THOUGH NEVER SO MUCH SLIGHTED BY THE WORLD.

They that work in gold or silver let fall many a bit to the ground, yet they do not intend to lose it so, but sweep the shop, and keep the very sweepings safe, so that that which they cannot at present discover, the finder brings to light. Thus, the world is God's workhouse; many a dear child of God suffers and falls to the ground by banishment, imprisonment, sorrow, sickness, &c. But they must not be lost thus; God will search the very sweepings, and cull them out of the very trash, and preserve them. What though they be slightly set by, here in this world, and be amongst the pots, no better accounted of than the rubbish and refuse of the earth? God will find a time to make them up amongst the rest of his jewels.

HOW IT IS THAT STRENGTH OF IMAGINATION PREVAILS SO MUCH IN RELIGION.

It is observable, that when some men look up to the rack or moving clouds, they imagine them to have the forms of men, of armies, castles, forests, landscapes, lions, bears, &c., whereas none else can see any such thing, nor is there any true resemblance of such things at all. And some again there are, that when they have somewhat rolling and tumbling in their thoughts, they think that the ringing of bells, the beating of hammers, the report that is made by great guns, or any other measured intermitted noise, doth articulately sound and speak the same which is in their thoughts. Thus it is that a strong imagination or fancy becomes very powerful as a persuasion in the matters of God and religion; hence it is, therefore, that most of those that are unlearned and unstable wrest the Scriptures, thinking they find that in them which indeed is not there to be found; persuading themselves that the Scripture represents to them such formed opinions, such and such grounded tenets, when (without all doubt) they do but patch and lay things together without any reason at all. Hence have proceeded the senseless dotages of heretics, visibly recorded by the ancients in elder times; and of late the whimsical conceits of some dreamers, that have flown about in their most ridiculous papers, wherein they bring Scripture with them, but no sense, fancying the holy word of God to strike, to ring and chime to their tunes, to echo out unto their wild conceptions, and answer all their undigested notions.

TO DEPEND UPON GOD'S BARE WORD.

The earth that we tread on, though it be a massive, dull, heavy body, yet it hangeth in the midst of the air, environed by the heavens, and keepeth its place steadily, and never stirreth an inch from it, having no props or shores to uphold it, no beams or bars to fasten it, nothing to stay or establish it but the word of God; in like manner must we learn to depend upon the bare word of God. And when all other aids and comforts have taken their leaves of us, then to rest and rely on God himself, and his infallible, unfailable word of promise, not on the outward pledges and pawns of his providence, nor on the ordinary effects and fruits of his favour; so shall we see light even in the midst of darkness, and be able to discern the sweet sunshine of his blessed countenance through the thickest clouds of his fiercest wrath and displeasure.

THE REV. ISAAC DAVIES.

Isaac Davies, the subject of this short sketch, was born at Cynwyd, about two miles from Corwen, North Wales, Oct. 21st, 1817. When quite young he was apprenticed to a grocer at Wrexham, and followed that business till 1839, when he was admitted, as a student for the Christian ministry, into the Baptist College, Bradford. After spending the usual time in that Institution, he accepted, in 1843, an invitation to the pastorate of the united churches at Swanwick and Riddings, in Derbyshire. Here he continued usefully to labour for seven years; experiencing some trials, but enjoying many tokens of God's regard. Referring to this period of his ministerial life, one who knew him and his circumstances well, says:—"In the early part of his ministry he was severely tried by domestic afflictions, and by the discouragements so common to ministers of the Gospel. His income was small, his expenses were heavy, his health was feeble; and though the process was very painful, those of us who knew him best can testify that the results were eminently beneficial." As the gold is refined in the furnace, and the diamond polished on the wheel, so this saint was perfected by trial.

In November, 1850, Mr. Davies removed from Derbyshire to Cupar-Fife, in Scotland, having accepted the unanimous invitation of the English Baptist Church there to become their pastor. During the three years of his ministry in that town, the persuasive and earnest character of his preaching, the purity of his life, and the catholic spirit he exhibited, secured him universal esteem and love.

His third and last removal, prior to his removal to the church above, was in September, 1853, when he complied with the cordial and urgent request of the Baptist Church meeting in New Court Chapel, Newcastle-upon-Tyne, to become their minister, and entered upon his work with his accustomed zeal. He was, however, soon convinced that his day was approaching its close. The gathering shadows at length deepened into night. He was constrained, after holding the pastorate at New Court about three years, to relinquish it; and, indeed, to abandon the work of the ministry altogether.

Though his last illness was protracted and painful, he bore it with perfect submission to the will of his Heavenly Father. It was the writer's happiness repeatedly to see his quiet endurance of the rod, and to hear his expressions of devout trust in the wisdom and love of Him who inflicted every stroke. "About two months previous to his death," says his widow, whose ceaseless and loving attentions went far to alleviate his sufferings and render his closing days peaceful, "he had a severe attack of hemorrhage from the lungs, which he thought would terminate his life. As soon as he could speak, he said, 'It is all right; it is all right.' His mind was generally peaceful, resting on the finished work of Jesus. *Now and then*, during the last few weeks, he was in distress of mind, feeling as if his Father's face were hidden from him. His prayer for deliverance was most earnest, and peace of mind was soon restored. On one occasion he suddenly exclaimed, 'Oh, my dear, I have got it—I have got it.' He then repeated the following passage:—'*I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee,*' He was confined to bed the last three days from increased prostration of strength. Quite conscious that his end was near, he said, 'It will not be long now; I am quite happy.' He slumbered most of the day on which he died; but at intervals looked up, and said, 'Jesus is very precious to my soul. I shall soon be with him. All my trust is in Jesus. I can trust in nothing else. Where the Master is, there shall the servant be.' Having expressed a wish to be raised up to take a little tea, it was given him; but he could not swallow it. He was laid down again on the pillow, and without any word or movement more, he fell asleep in Christ, the 19th of July, 1860."

The following testimony, furnished by the writer's excellent friend and predecessor, the Rev. Thomas Pottenger, who had known Mr. Davies for several years, will be read by many with interest:—"My acquaintance with our dear

brother began in the year 1841, during his residence in Horton College. When his studies were completed, he succeeded me as pastor over the church at Swanwick and Riddings, Derbyshire; and some years afterwards I had the pleasure of giving him a welcome to Newcastle as the minister of New Court Chapel. In the place just named he entered on his solemn charge with commendable zeal, and during the short period of his pastorate he proved himself a workman that needeth not to be ashamed. Affliction, however, soon laid him aside from the work he greatly loved, and at last compelled him to relinquish it altogether. But God, who worketh all things after the counsel of his own will, mitigated this heavy trial, by giving him for a wife one of the best of women, who had the means of ministering to his wants, and of smoothing his passage to the grave. She *has* her reward. I had the pleasure of seeing our dear brother a few days before his death, and of learning the state of his mind in his near approach to an eternal world. He was calm and hopeful, firm in his reliance upon the atonement and mediation of our blessed Redeemer; and, though he had no raptures, he enjoyed strong consolation and good hope through grace. We prayed and commended each other to God, and then parted to meet no more on earth. Mr. Davies possessed a ready utterance and good preaching talents. As a pastor he was diligent; as a friend he was kind-hearted. His temper was naturally warm; but the sharp discipline of his heavenly Father produced in him the peaceable fruits of righteousness. Having known him first as a student, and then amid the closing scenes of his life, I bear my grateful testimony to his worth as a Christian and a minister; and in this humble tribute to his memory, I magnify the grace of God in him."

A week or two prior to his departure, our dear brother, in a conversation with the writer, alluded to the many prayers he had presented to God for the conversion of his children; and expressed a hope, that, though he might not be permitted to see the glad sight, they would yet give themselves unto the Lord. It is matter for thankfulness and rejoicing that, in part at least, the cherished hope has been realised. On the last Sabbath of February in the present year, Mr. Davies' only son put on Christ in Bewick Street Chapel, Newcastle, and was thus "*baptized for the dead.*" May the whole family—those who have gone before, and those who follow after—meet at length in glory!

> "There ever bask in uncreated rays,
> No more to sigh, or shed the bitter tear,
> Together hymning their Creator's praise,
> In such society yet still more dear;
> While circling time moves round in an eternal sphere."

Newcastle-upon-Tyne. W. WALTERS.

OPENING SERVICES OF THE METROPOLITAN TABERNACLE.

THE extraordinary meetings at the opening of this noble edifice were a continued success from beginning to end.

Prayer-meetings were held in the morning of each Monday of the month, hearty and earnest prayers were offered, and numerous assemblies were gathered together.

The Bazaar, during the first week, March 18th to 23rd, was carried on upon a large scale, with results which exceeded all expectation. Friends from all parts of the world sent in their presents, and the most liberal members of all denominations were among the purchasers. Despite the cavils of an ungodly press, we are certain there was nothing during the entire sale by which the

most sensitive could be offended. Our friend Mr. Muller, of Bristol, has a permanent bazaar for the sale of matters sent to him by his friends, and we have no idea that he is doing other than a sound judgment would suggest.

On Monday, March 25th, Mr. Spurgeon preached the first sermon at three, to a splendid audience, and in the evening, at seven, the Rev. W. Brock delivered a most eloquent discourse to a full house.

These two sermons, with full reports of all the other services, have been printed at a cheap rate, and we need not therefore give a detailed account of them.

On Friday evening, March 29th, the last shilling of the sum required to put the place beyond all fear of debt, was paid. It is no small joy that a freehold place of worship, costing more than £31,000, has thus been put in trust for the denomination, without a farthing of liability resting upon it.

The most crowded house was upon the Baptism night, April 9th, when our brother, the Rev. H. S. Brown, poured forth with wonderful force the most powerful discourse on Believers' Baptism to which we ever listened; we felt greatly rejoiced that so many were present to hear it. Dr. Campbell says of this service:—

"It was eminently fitted to produce very serious consequences in families and churches. First comes a sermon from a man of great mental power and pulpit efficiency—Mr. H. S. Brown, of Liverpool. The argument and the appeal being over, then came the illustration by the skilful hand of Mr. Spurgeon. What can stand against an attack so formidable, made on a congregated mass so little capable of self-defence? Pity the poor simple souls who eagerly rushed into the snare of the fowlers! Such was the anxiety to be present that it is reported that actually between six and seven thousand tickets were issued! Mr. Spurgeon, indeed, on Sunday evening stated that no more tickets would be distributed, since more had received them already than could be accommodated, and that it would be the wisdom of many to keep away. The night, we make no doubt, has been one of havoc among those who were not only not "rooted and grounded," but not even taught the first principles of the doctrine of Baptism."

There is evidently a trembling in the host of Pædobaptism, and the loaf of barley bread is overturning the tents, for the same able writer observes:—

"This Metropolitan Tabernacle, we believe, will do more to bring men into the water than all the other Baptist chapels in London united. It will lift the thing into respectability and even dignity. It will become an object of ambition with sentimental young women and poetic young men to plunge into a marble basin, so beautiful that it might adorn a palace, and so spacious that dolphins might play in it! Then, Mr. Spurgeon knows well how to go about this matter; his noble catholicity has not sufficed wholly to eliminate his baptismal bigotry. His manly eloquence will most powerfully minister to the triumph of the polished marble. He showed last Sabbath evening that, while prepared to die for the Gospel, he is not less prepared to fight for the water!"

Here are very sufficient signs of alarm, and, despite the smile upon our Doctor's face, we think the strong champion perceives his weak point. Perhaps he will himself one day follow where poetry and sentiment confessedly would lead the unprejudiced.

The sermon is published cheaply for distribution.

Our friends will have an opportunity of judging of the value of the expositions of Calvinistic doctrine given on April 11th. In our judgment they will well repay the reader. The voices of some of our brethren were not adapted for so large a place; but when read quietly, their words will be found to be weighty and powerful.

The last and most enthusiastic of all the gatherings was that to which Mr. Vincent delivered an oration on Nonconformity. This month's Magazine contains an extract from that wonderful address. The whole oration ought to be spread by thousands over the land, it would do much to pull down the heavy prejudices which frown upon the Nonconformists.

Sir S. M. Peto, Sir John Burgoyne, Sir Henry Havelock, E. Ball, Esq.; Drs. Steane, Winslow, Hamilton, Burns, Angus; Revs. C. Stovel, J. H. Hinton, Newman Hall, J. Graham, F. Tucker, W. G. Lewis, John Spurgeon, J. A. Spurgeon, J. Hall, R. Bushell, P. Dickerson, W. Howieson, M. Barringer, J. Bigwood, G. Wyard, John Bloomfield, W. O'Neill, E. Probert, James Smith, J. Russell, R. W. Betts, G. H. White, G. Rogers, A. C. Thomas, of Islington, J. Room, P. Turquand, B. Davies, and many others took part in the various meetings.

The Committee hereby tender their very sincere thanks to all their generous friends, and would thus publicly express their gratitude to God for the success of this leviathan undertaking.

A PRAYER.

AN ACROSTIC.

May the soul-quick'ning Spirit, who
Erewhile in days of old gave power
To Peter's word, when Greek and Jew,
Roman and Parthian, in the hour
Of his descent at Pentecost,
Pour'd forth the agonising cry
Of souls, whose earthly trustings lost,
Lie helpless 'neath the Avenger's eye,
Inquiring eagerly the way
To a salvation fair and free,—
Act mightily in this, our day!
New Pentecosts, Lord, let us see!

Thy churches glow with hope renew'd,
And mark the second Advent nigh,
By many a sign and token good
Extending wide 'neath ev'ry sky;
Resounding o'er the Atlantic seas
New strains of praise and triumph swell—
And far-off India wond'ring sees
Christ's victories o'er the powers of hell.
Lo! Britain waits the promis'd shower—
Eternal Spirit, prove thy power!

T. Poole.

Editorial Postscript.

Through the kindness of a friend who takes great interest in the prosperity of the Baptist Magazine, we are enabled to announce that the sum of *Five Pounds* has been placed at our disposal for the payment of a Prize Paper on the following subject:—"The Punishment of Sin in the Person of the Saviour."

All MSS. intended for competition must be in our hands on or before the 1st of August. No article will be deemed eligible which shall consist of less than five or more than eight pages of the Magazine, in the same type as the first article of the present number. The copyright of the Paper selected for payment will belong to the Proprietors of the Baptist Magazine. The Editors request that all who compete will send their contributions anonymously, but accompanied by a sealed envelope containing the writer's name and address, which envelope must bear a motto also borne by the MS.

Should this experiment prove successful, the Editors hope that it may lead to the imitation of this example by some of their wealthy readers.

Reviews.

Regeneration. By WILLIAM ANDERSON, LL.D. Second edition. A. and C. Black. Edinburgh.

The title of this volume is simple, and suggests at once a subject of universal interest among all Christians. The author's name is of fair repute, as a minister of the United Presbyterian Church in Scotland. One edition of the volume has already run out, and a second is now put forth. In regard to the former, we may easily conjecture that the inner circle of a minister's own congregation (to whom it was dedicated), and the outer circle of his denomination, could absorb the primal issue; so far the book has merely been on its trial trip under favourable auspices. But now, after being a long while in dock, for the purpose of "*literary* corrections and improvements," it is put out to sea on a voyage. This is an altogether different, and, in the matter of authorship, a far more perilous experiment. We have a serious objection to this kind of treatise from a *literary* point of view. It is becoming far too common in the present day, among preachers of a little local celebrity, to take a series of their sermons, denude them of their biblical texts, curve the angular divisions with which they were prepared for the pulpit, patch the sentences with a few scholastic epithets, and then deliver the incongruous materials to the publisher, as essays and contributions to our religious literature. We believe that this practice has a direct tendency to vitiate taste, while it undoubtedly deteriorates the literature it professes to enrich. A man might as well turn a lecture into rhyme, and call it a poem, as turn a set of *sermons* into *sections*, and publish it as a treatise. The poet and the orator have different passions to move, a different atmosphere to breathe, and, as any school-boy might inform us, their syntax and their prosody are both different. Is it less true that the minister's pulpit and the professor's chair must be kept distinct, to render either the one or the other efficient? In *homiletics*, the preacher is allowed to propound his doctrine with dogmatism, trace its adaptation to human wants as a main feature of argument, and wind up to a climax with practical appeal; the more trite and homely the better, because the personal address, the *argumentum ad hominem*, is his master-piece of moral power. Let him publish afterwards if he pleases; but let him not deprive the sermon of the text. Deprive it of that and—pardon us, oh! ye sons of Chrysostom—ye deprive it of the cream: the rest is but skim-milk. The *Essayist*, however, has another department of instruction to occupy. Without attempting to define it, we may safely affirm that his office is to treat of his subject and not to treat of me. When we go to hear a lecture on Comparative Anatomy, we do not expect the professor to feel our pulse. That little attention is due from our medical attendant. Those children of this world, the disciples of Æsculapius, understand where to draw the line. They can even discriminate to a nicety the legitimate domain of the surgeon and the physician. Is it not passing strange that educated clergymen should be so oblivious of literary propriety? Surely they would be startled, if a volume should be brought out, entitled, "Essays on the British Constitution," composed of nothing else but the speeches of one of our representatives in the House of Commons. We have no wish to be invidious in thus expostulating with our brethren; but we feel earnest in pressing on their attention the violation of all symmetry that arises from this inconsiderate attempt to make one effort of the brain serve two such distinct, not to say antithetical purposes. For example, here is a section. It is "Section I.," entitled "*Regeneration: its nature and characteristics.*" Can you imagine the acme of the argument to be attained in a sentence like the following?—

"Are you of such a character that your friend visiting you on a week-day would not be surprised, from what he knows of you, to find you engaged with the commentary of Matthew Henry?"

If this be the winding up of a sermon, it winds up as a sermon should; if it be anything else but a sermon, we are ready to ask, to what order of composition it belongs. The highest art, the rarest, the most nigh unto inspiration, is found in a true sermon. It wins your heart, while it has no claim on your applause. It is the "foolishness of God" which is wiser than men. But mark its counterfeit. To *sermonise* is the foolishness of man—the very quintessence of folly. That authority which a man has a right to feel and an equal right to use, when he opens his mouth with the words of inspiration—when he begins his address with the weight of an indisputable motto on his tongue—"Thus saith the Lord;" or, "it is written,"—this is the inverse of all science, which can but hope to develop at the close a germ of truth, such as it is acknowledged the preacher assumes on the outset. Therefore, sermons are unsuited to all but sacred subjects. Equally inconvenient, however, is it to import the style of any other profession into the pulpit. But what must we say, when in one paragraph it is proposed to amalgamate words and thoughts that have no common relationship? An extract will suffice to set this unnatural alliance in a clearer light:—

"Having explained the nature of regeneration, considered as a metaphysical or psychological phenomenon, before proceeding to the illustration of another department of our topic, I shall interpose a few practical reflections and interrogations. So far as the nature of regeneration is concerned, there is no mystery in the subject. It is comprehensible with the clearest distinctness. Viewing it in its most striking aspect as being such a change of mind, that the subject of it now loves what he once hated, and hates what he once loved, it is nothing different from what we every day see exemplified by worldly men."—Pp. 24, 25.

To say nothing of the sentiment, we merely ask, did grandiloquence ever dwindle down into insignificance with a more rapid descent? In this matter, however, we would not be understood to blame the author, so much as the fashion he follows.

And now we are grieved to confess that in a volume which contains so many fine practical passages, so many heart-stirring appeals to personal purity, and such touching simplicity in its exhortations—that there should still be mixed up so much of the leaven of rationalism, and that a *system* of exegesis entirely alien to the simpleness of faith should be so largely introduced. The peculiarity of the treatise is its semi-scholastic and semi-popular character. Throughout there is a refinement of thought that results from intellectual conscience. We think, however, it contains much to embarrass those "*whose simple minds have never felt any difficulty anywhere, and for whom all has been plain sailing, under the pilotage of the catechism;*" and much to mislead "*those who have been constructed with a mental constitution which compels them to think; and whom storms of thought far out at sea, so different from the catechism's canal, often threaten with shipwreck.*"

And what is that system upon which our author proceeds? Wherever a difficulty presents itself in the science of theology, either from the apparent antithesis of sentiments revealed in Scripture, or from the contrast between that which is authoritatively taught by God, and that which is reasonably apprehended by the mind of man, he feigns a hypothesis, to bridge the interval, and imposes upon the reader his own theory of reconciliation, sometimes with dogmatism, sometimes, we regret to say, with petulance. "The privative nature of original sin" appears to be the pet theory of Dr. Anderson, for which he modestly claims the merit of an original discoverer, although he subsequently finds his discovery anticipated by others who have in like manner elaborated for themselves a solution of mystery which it is sufficiently implied the Holy Spirit has not been pleased to expound.

We will here cite a few paragraphs, in which he explains the negation hypothesis:—

"The main subject under discussion is regeneration, so that it would be inopportune to enter extensively into the consideration of original sin. Nevertheless, since this is the radical evil which regeneration is designed to remedy, it is requisite that more be done than simply assert its existence. Observe, then, in the first place, in respect of the progenitor of our race himself, that there are three things distinguishable in his case at creation:—First, his mind made fervent in its passions for wise ends of active exertion; second, his

body made importunate in its appetites, for similar ends of activity and the procreation of the species; and, third, an annexed regulating influence of the Spirit of God, but so annexed as to be resistible, or, rather, rejectable, that he might have the character of an accountable agent. Respecting the first and second of these elements, I am concerned, for the sake of my argument, that it be carefully observed that the passions and appetites were ardent and strong from the beginning; and that the whole at least of their present ardour and strength in ourselves is not the consequence of the Fall—that they were made such by the holy Creator for the beneficial ends mentioned—so ardent and strong that their prevalence over the moral sense would have been certain but for the regulating power of the third element. And respecting this third element, that to question the need of such spiritual regulation for man in his state of innocence, and, even independently of the peculiar ardour and strength of his passions and appetites, to represent him as having been adequate to the task of maintaining his integrity for an hour—during the period occupied by even one thought—appears to me to be the asserting for him, as absurdly as profanely, of an attribute of creature self-sufficiency. You might as well represent his animal life to have been independent of the constant sustentation of Providence. Observe, in the second place, still in respect of Adam himself, that, having transgressed, among all the other losses which he sustained there was that of the regulating influence of the Spirit; so that his mind not only rushed into all disorder, under the force of its own powers, like a machine deprived of its regulator, but became an enslaved victim of the flesh. This state is expressively denominated in the Scripture carnal-mindedness; and if Adam was ever redeemed from it, it was only through the regulation of the Spirit having been recovered for him by the mediation of the Promised Seed. Observe, in the third place, in respect of Adam's offspring, that the great original law of the Creator was that his fiat—his command for the formation of an accompanying soul—should constantly go forth on the occasion of every case of corporeal generation. To represent the parent as being equally instrumental in the formation of the mind as in the formation of the body of his progeny, infers either gross materialism in the creed, or the fancy, that mind generates mind. The only other hypothesis is the absurd one, that all the souls of his progeny were originally lodged in Adam, in embryo, to be successively developed till the number was exhausted. Let it, therefore, be regarded as a point conclusively determined, that every soul has its origin directly in the power of God—in accordance with the Scriptural declaration that when at death 'the dust shall return to the earth as it was, the spirit shall return unto God who gave it.' Observe, in the fourth place, that since all minds proceed directly from the formative hand of God, they are, in the first instance, pure and unperverted. In making this statement I assume anything but an attitude of defence and apology; on the contrary, for any one to deny it, and represent them as being at their origin tainted and inclined to sin, I denounce as being an impeachment of God as being the author of sin in the worst form possible in which the impeachment can be made—as not only tempting to its commission, but directly creating it. It requires only one other evil thought of him to perfect the blasphemy, viz., that he will avenge himself on that of which he himself is the originator." —Pp 49—52.

Of four propositions here enunciated we consider that there is not one to which we could give unreserved assent. In respect to the *first*, we are at a loss for the chapter and verse which states that Adam had in Paradise an annexed regulating influence of the Spirit of God. It may be found in the writings of President Edwards, "*whose unscriptural and unphilosophical theory of regeneration*" our author denounces in his preface, but of whose concessions to Dr. John Taylor, in his "Reply on Original Sin," he so gladly avails himself in the appendix. But we venture to suggest that, after all, the supposition is gratuitous. The Scripture tells us of a tree of life whereof Adam had right to eat; and it tells us of a tree to eat of which the penalty was death. For the rest we are indebted to an unwarranted hypothesis. In respect to the *second*, there is novelty in the idea of a rejectable indwelling of the Holy Spirit, which availed not to preserve from sin in a state of innocence, and was quick to withdraw upon the prevalence of transgression. The "privation" revealed is "of the tree of life." (Gen. iii. 22.) In respect to the *third*, our author has as entirely run counter to brother Jonathan as he has perverted the teaching of revelation. We cannot improve on the words of "Edwards."

"That the posterity of Adam should be born without holiness, and so with a depraved nature, comes to pass as much by the established course of nature as the continuance of a corrupt disposition in a particular person after he has once possessed it; or as much as Adam's continuing unholy and corrupt after he had once lost his holiness. . . Though there be the immediate agency of God in bringing the soul into existence in generation, yet it is done according to the method and order established by nature, as much as his producing the bud or the acorn of the oak. . . It is agreeable to the established order of nature that the good qualities wanting in the tree should also be wanting in the branches

and fruit. And it is as much agreeable to the order of nature that when a particular person is without good moral qualities in his heart, he should continue without them till some new cause or efficiency produces them. . . In each step of God's proceeding with Adam, in relation to the covenant or constitution established with him, he looked on his posterity as being one with him. Though he dealt more immediately with Adam, yet it was as the head of the whole body and the root of the whole tree; and in his proceedings with him he dealt with all the branches, as if they had been then existing in their root."

And now as to the *fourth* proposition, upon which our author is petulant in the extreme. He maintains, without "defence or apology," that every mind is infused at birth, "pure and unperverted"! He supposes, moreover, three different states—"bright, blank, polluted." Of this a footnote informs us. Then he holds by the middle term, "blank," as conveying his notion of purity. "What monstrous shapes of opinion" do they hold who demur to his dictation! Humbly do we confess ourselves among the number of the malcontented. And we cannot but consider it highly unphilosophical to wind up a train of abstruse reasoning with violent declamation. On our author's part, the attempt to shape the attributes and acts of the Almighty according to that mould which his own reason and scholarship can most sensibly admire is but a refined idolatry. It is the province of faith to bow with acquiescence to that which is revealed. "Shall not the Judge of all the earth do right?" is not the proem to an argument upon the qualities of Divine justice; but it is the statement of an axiom from which there is no appeal. And "as to an impeachment of God as being the author of sin," we must read it in connection with the Doctor's admission that he is "far from being creditably conversant with dogmatic theology." Otherwise he would have known that "it is all one in this dispute about what is just and righteous—whether men are born in a miserable state by a tendency to ruin which actually follows, and that justly; or whether they are born in such a state as tends to a *desert* of ruin which might justly follow, and would actually follow, did not grace prevent. For the controversy is not what grace will do, but what justice might do."—(Edwards on Original Sin).

Let it now be conceded that *sin* is, *de facto, a negation*. This by no means involves the "privation theory." We learn upon the highest authority that "Sin is the transgression of the law;" and we are in like manner taught that "Where no law is, there is no transgression." Even among men laws are not made to prevent crime, but to convict criminals. New laws are constantly being enacted in our own country to meet cases that arise for which the judicial code had made no provision. The late notorious riots at St. George's-in-the-East furnished an occasion for a short Act of Parliament, under which the instigators and abettors could be punished. Not less true is it that the *embodiment* of sin primarily supposes a state of purity. The devil is a fallen angel. The sinner is a rebellious creature of the Almighty. But when you advance beyond the normal origin of sin, you find at every stage of its existence the properties of distinct and essential being. Lust is a quality as much as love, with an equivalent power of generating its species. Covetousness is as much a quality as benevolence. And every vice is capable of diffusion, of reproduction, of perpetuating its kind in deeper shades of debasement. The question then arises,—Are the mental qualities of sentient agents capable of transmission? Or, to put the matter in our author's own way, Do you "represent the parent as being equally instrumental in the formation of the mind, as in the formation of the body of his progeny"? Suppose you say "Yes." Then it argues "gross materialism in your creed." The Rev. William Anderson says so. Are you terrified, gentle reader? Or are you schooled enough in semi-theological wrangling to be aware that a sneer may be introduced occasionally to throw you off your guard? Let us inform the venerable pastor of the United Presbyterian Church, John Street, Glasgow, that none of our evangelical churches in England have deemed it necessary to introduce this article into any creed or confession of faith. It is really a question for inductive science. And we do positively conjecture she would dare to answer in the affirmative. Albeit, even science, in her natural modesty, might leave the problem moot,—whether

all souls are on an original equality as to purity and power,—the almost infinite varieties that distinguish them being due exclusively to the physical organization through which they operate; or whether there be an original variety in the respects adverted to, antecedent or coeval with the birth of the creature. This problem transcends the domain that science is permitted to occupy. We must refer the discussion to the vague speculations of philosophy. And here we venture to observe that Dr. Anderson has dealt with "*mind*" rather too freely for the classics of a theological professor. The "Nephesh" and the "Ruach" of our Hebrew Bibles we know. The "Psuché" and the "Pneuma" of our Greek Testaments we are familiar with. These express to us the "soul" and the "spirit," which are not interchangeable terms. But as for "mind," it is generally used to signify disposition or intelligence. Who can doubt that psychological, as well as physical, peculiarities are transmitted to the offspring of creatures even within the sphere of our own observation? For any nice discrimination as to the mode, we do not deem it essential to the man who receives the dictum of our Christian text-book—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or in whom) all have sinned" (Rom. v. 12). But suppose it possible that the intellectual man should suspend his belief in the statement until the curious point were resolved by a hypothesis. What then? Why, we should admonish him from the Scripture, "that his faith should not stand in the wisdom of men, but in the power of God."

Explorations and Adventures in Equatorial Africa, with Accounts of the Manners and Customs of the People, and of the Chase of the Gorilla, Crocodile, Leopard, Elephant, Hippopotamus, and other Animals. By PAUL B. DU CHAILLU. London: Murray. 1861.

We are compelled from want of space to postpone our review of this marvellous work. It has reminded us of the enchantments of Robinson Crusoe. It is the most interesting work published for the last fifty years. We mean to make a special article upon it; but meanwhile our readers had better order it while there is a copy to be had.

A Review of the Treatise of the Rev. David Henry, A.M., on "Christian Baptism, its Nature, Mode, and Subjects." By the Rev. JAMES MACFARLANE. Aberdeen: G. & R. King.

We are glad to see our friends in the far north so zealous for the ordinance of Baptism. Our brother hits home, and his tract shows great power of argument. Success to you, brother.

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1. *Sermons, preached in Rugby School Chapel.* By the Rev. FREDERICK TEMPLE, D.D., Head Master of Rugby School, &c., &c. London and Cambridge: Macmillan & Co. 1861.
2. *Bible Inspiration Vindicated; an Essay on "Essays and Reviews."* By JOHN C. MILLER, D.D., Lincoln College, Oxford, Honorary Canon of Worcester, &c., &c. London and Oxford: J. H. & James Parker. Eighteenpence.
3. *Rationalism, the Last Scourge of the Church.* By T. W. CHRISTIE, B.A. Edinburgh: Paton & Ritchie.
4. *Intuitionalism: a Critique and a Protest.* By B. FRANKLAND, B.A., London: Hamilton, Adams, & Co.
5. *An Essay on Christian Miracles.* By J. EVANS, B.A. London: Judd & Glass. One Shilling.

We have placed all these works together because they all relate, more or less, directly to the same subject, and have for their common centre the "Essays

and Reviews." Few theological works have ever excited so much attention, or attained in so short a time such wide circulation. For this they have been beyond doubt chiefly indebted, not to their intrinsic literary excellence, but to their boldness of speculation and to the attacks of the orthodox. But for the latter, especially, it is doubtful whether they would have been read by a tenth part of the number of persons who have purchased them, We do not regret this issue, because it is neither just to the truth, nor fair to the writers themselves, to let error sink into oblivion by contempt, if even we could be certain of the result. On the contrary, it was certain, from the character and position of the men, that they could not be hid; and, therefore, we cannot but fear that those who would have suffered them to pass on without notice must have a secret sympathy with the principles which they advocate. Error, and particularly the error of these days, is more mischievous in secret than when it stands revealed in the face of the world.

The Rugby Sermons, which stand first on the list at the head of this article, claim our attention only because they are written by one of the Essayists, and by that one who is supposed to have uttered less heresy than any of his coadjutors. The third sentence in the first sermon in the volume, on the sufferings of Christ, will give our readers quite enough of Dr. Temple, and will show what kind of theology is taught at Rugby School. Speaking of the death of Christ upon the cross, he says, "*What it was that was done for us we are not able to comprehend, nor why it needed to be done.*" We have read in Mr. Dickens of a certain Vessel, who described himself as "in the ministry," of whom we are told that he had nothing so very remarkable to say on the greatest of subjects as to render his volunteering, on his own account, incumbent upon his conscience. It seems to us that this is exactly the position of a man who has ignored all that is positive in the doctrine of the Cross, and cannot tell his hearers the meaning of that great transaction upon which all our hopes of salvation are founded. We should, with such views, retire from the pulpit and from the Church too; and should no more think it necessary to listen than to preach. What motive such men can have for doing otherwise, is a mystery which we cannot solve on any supposition creditable to them, and therefore we will say no more.

The admirable pamphlet of Canon Miller is a direct answer to the "Essays and Reviews." It is well written, exceedingly calm in its tone, and, so far as we can perceive, fair in quotation. Hence it sets clearly before the mind what are actually the principles to which Canon Miller is opposed. We hope that, especially within the Church of England, his pamphlet will enjoy a large circulation. It will do no little good among Nonconformists.

Mr. Christie's work on Rationalism gave us at first sight the impression that it was an argument against Rationalism, from the hyper-Calvinistic point of view. On the contrary, it is an attack upon Moderate Calvinism—Morrisonianism—which are strangely classed with Mormonism and Platonism! The author is an able man, but, as we think, greatly mistaken.

We approve, in the main, of Mr. Frankland's book on "Intuitionalism." Bless us, what a word on a title-page is this! All through the performance the terms employed are as barbarous as the language in which the truth and beauty of some sciences are disguised. This is a serious drawback to the pleasure of a reader, especially if he be a man of taste. Nevertheless, we thank Mr. Frankland for much that is both comprehensible and excellent.

Mr. Evans's pamphlet is a defence of miracles, written by a thoughtful man. We agree with him that "the fate of Christianity is bound up with the supernatural; and, in our judgment, no one can consistently remain a Christian and deny the possibility of the supernatural."

Brief Notices.

Agnes Macartney; or, The Orphan of Le Nid. By S. Revell. London: Wertheim & Macintosh.—A young couple marry without their parents' consent, take up their abode in Switzerland, and find an early grave, leaving behind them an infant, who is received into the family of the pastor of Le Nid. Trained in the simple piety of the Swiss mountaineers, the little one leads a happy and holy life; but at length her parentage is revealed to her, she is claimed by her grandparents, removes to England, and her spiritual conflicts begin. The tale has the merit of brevity, and our young readers will be pleased with it.

The Attributes of the Deity. London: Arthur Virtue, Hall, & Co., 25, Paternoster Row. 1861.—In some editions of our great poets, including Milton, we have versions of the Psalms, and other parts of Scripture, with the significant heading of "Done into verse," with the date. Here is a doing into verse with a witness. It is smooth, easy, and even elegant, but *cui bono?* There is no doubt at all that print is clearer than writing, and that thoughts that are good in manuscript appear doubly so when set up in good type. At any rate, the charm seems irresistible, or these sixteen pages would not have appeared. There is, however, a Greek motto on the cover about the Alpha and Omega, the first and the last—intended to show, we presume, that the writer understands Greek; but as classical studies are not appreciated in these days of progress, we fear our author is a little behind the age.

First Lines of Christian Theology, in the Form of a Syllabus, prepared for the Use of the Students in the Old College, Homerton, with subsequent Additions and Elucidations. By John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late Divinity Tutor in that Institute. Edited, with Additional Notes and References, by William Farrer, LL.D., Secretary and Librarian to the New College, London. Second Edition. London: Jackson & Walford, 18, St. Paul's Churchyard. Edinburgh: W. Oliphant & Co.—It is superfluous now to commend this work as a most valuable guide to students of theological learning; the honoured name which it bears upon its title-page is a sufficient guarantee for accuracy and excellence, more especially since it may be regarded as the progressive work of the author's lifetime. We feel a lively satisfaction whenever we call to remembrance the character and labours of Dr. Pye Smith. His gentle, candid, and amiable spirit—exalted by so much learning, and wisdom, and piety—seem to invest him already with the aspect of a saint. Nor ought the Christian world ever to forget that the cause of Evangelical truth was laid by him under deep and lasting obligations. We imagine that those living ministers who enjoyed the privilege of his instructions must refer to this volume with sentiments of peculiar affection; and, in reading, will recal the tones of his voice and the countenance, every lineament of which expressed benignity and love.

With respect to the editorial labours expended upon this volume, a single glance will suffice to show that they must have been of extraordinary extent. Independently of the notes—for a large proportion of which we are indebted to the editor—the mere book-work must have been both tedious and difficult. It includes the entire revision of the original work; the verification of innumerable references; and no less than four indexes, which could not have been prepared without much pains and patience. But Dr. Farrer has both done honour to his departed friend and contributed much to the usefulness of this "Syllabus." We thank him, and heartily wish for this volume as wide a circulation as the nature and design of it will allow him reasonably to anticipate.

Moderate Calvinism Re-examined. By John Howard Hinton, M.A. London: Houlston & Wright, 65, Paternoster Row. 1861.—Whether we agree or not in the views of our venerated friend, we have never read any production of his pen without some pleasure and profit. We greatly admire plain, compact, logical sentences, that exactly deliver the author's meaning, and neither more nor less. Besides this charm, a course of reasoning conducted without flaw to a sure conclusion is a mental gratification of a high order. Moreover, we love and honour a man who has the moral courage to accept and proclaim boldly what, to the best of his judgment, he has found to be the truth, even though he may differ widely from brethren with whom he would fain be at one. Certainly there are few men so thoroughly entitled to be heard with respect and attention upon theological subjects as one whose published works show that he has spent his whole life and his powerful faculties in resolving them. Therefore, the opinions of Mr.

Hinton, whatever they may be, are not the result of a pert and hasty latitudinarianism, but the ripened convictions of a judgment far beyond that of ordinary divines. We believe that Mr. Hinton has done more for our churches with respect to the advocacy of moderate Calvinism than any living writer; and we feel sure that his collated works will in days to come occupy a place in Baptists' libraries hardly second to those of Andrew Fuller himself.

As to this pamphlet, it takes the form of a reply to his reviewers of "The Lectures on Redemption." The author was assailed from both sides—by the Arminian on the one hand, and by the High Calvinist on the other. We will not enter into the merits of the controversy; we shall only say that Mr. Hinton sets his principles and views in a clear if not convincing light; and if we cannot give our assent and consent to all that he holds, yet we think that he furnishes very fair arguments in proof of the more important matters.

The Midnight Cry. By the Rev. SAMUEL GARRATT, Minister of Trinity Church, Little Queen Street, Lincoln's Inn Fields, Author of "The Dawn of Life." London: John F. Shaw & Co., Paternoster Row. 1861.—This volume contains much important truth, admirable sentiment, and solemn appeal. Few could read it without deriving from it much profit, and none who perused it in a proper spirit. But as to the prophetic part of the book we would rather hold our peace, except so far as concerns the parable from which our author takes his beginning, viz., the parable of the wise and foolish virgins. We must protest against any attempt to convert *that* into a prophecy. We know of no principles of interpretation by which it can be justified; and, besides, it is wholly unnecessary, either for its reasonable explication, or for giving power and application to the truths it contains. We would not for a single moment disparage the labours of those who do their best (little as it is) to unfold the mysteries of the Book of Revelation; but when prophetic studies are imported into passages in which the truth is as plain and legible as if written by a sunbeam, then we demur. Apart from this, we commend the work as the production of a man of God, who has some things to say that are calculated to do every one good. The subjects of the chapters are:—Wise and Foolish; A Slumbering Church; The Bridegroom cometh; Individuality of Grace; The Marriage Supper of the Lamb; Too Late; The Jew and the Gentile; The Apostate Empire; The Apostate Church; The Last Tribulation of the Church; The Seven Signs and the Seven Vials; The Lightning Appearance; Last Apostacy of the Jews; Noah's Days; The Days of Lot; Remember Lot's Wife; Trans'ation of the Saints; Jerusalem and London.

The History of the Reformation of the Sixteenth Century. By the Rev. J. H. MERLE D'AUBIGNE, D.D. Abridged and Translated by the Rev. JOHN GILL, Translator of Olshausen's "Commentary upon St. John." London: Routledge, Warne, & Routledge, Farringdon Street. 1861.—There is no need to say a word upon a work so well known as the one now before us. It is at present *the book* upon the subject, and in this abridged form will be accessible to many who could not obtain the larger editions. Mr. Gill appears to have executed his task with fidelity and judgment; and we sincerely echo the hope expressed in the preface that this volume "may find its way into the hands of many among those to whom the Church of Christ is looking as the future upholders of the great principles the struggles and victories of which are here recorded."

The Busy Hives around us; a Variety of Trips and Visits to the Mine, the Workshop, and the Factory. London: James Hogg & Sons.—An agreeable and instructive disclosure of some of the secrets of our commercial greatness. The cotton-mill, the coal-mine, the London warehouse, the woollen factory, glass-works, silk-weaving, and steam-printing, are all explained in an intelligent and attractive style. A first-rate book for boys.

Posthumous Works of the Rev. Ralph Wardlaw. D.D. Edited by his Son, the Rev. J. S. WARDLAW, A.M. Vol. III. Edinburgh: A. Fullerton & Co.—We take special notice of the third volume, because a correspondent has written to inform us that these lectures, so far from being dry in the delivery, were deeply interesting, and that seldom was any one of them concluded without both the preacher and people being in tears. We did not hear them, and are bound to admit the testimony of one who did. We judged from the reading, and it is not wonderful that our mere suspicion was a mistaken one. Of their intrinsic value there cannot be two opinions.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

UXBRIDGE.—On Thursday, April 18th, the anniversary of the Baptist church, Uxbridge, took place. The Rev. Henry Allon, of Islington, preached in the afternoon, and the Rev. C. Graham in the evening. Collections were made towards the extinction of the building debt. A public tea-meeting was held in the school-room.

MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION.—The meetings of this association were held at Zion Chapel, Ebbw Vale, on the 16th and 17th of April. The attendance at all the services was considerably larger than at any previous association. On Tuesday evening the Rev. T. Jones, of Chepstow, read the Scriptures and prayed, and the Revs. E. Edwards, Llanfihangel Crucorney, and S. R. Young, Abergavenny, preached. At seven on Wednesday morning a prayer-meeting was held, which was well attended. The Conference assembled at nine. Prayer was offered by the treasurer, Henry Phillips, Esq., of Newport. From the statistics of the past year it appears that there have been baptized, 93; restored, 18; received by letter, 56; total, 167. Excluded, 12; dismissed, 61; deaths, 15; total, 88. The clear increase, therefore, in the churches which have already furnished returns has been seventy-nine—thus giving an average of rather over six per church for the year. At eleven, a.m., Rev. G. Howells introduced the service, and sermons were preached by Revs. Stephen Price and Dr. Thomas. At half-past two, Rev. Thomas Roberts read and prayed, and Revs. G. Howells and T. R. Evans (who was appointed to deliver the annual sermon) preached. Instead of sermons at half-past six, a missionary meeting was held at Brynhyfryd (Welsh) Chapel, kindly lent for the occasion. The next half-yearly meeting will be held in November, at Lion Street Chapel, Abergavenny.

WALSALL.—On Monday, April 15th, the anniversary of the church at Stafford Street Chapel was held. The report stated that the congregation had been trebled, nearly 300 sittings had been taken during the year, seventy had been added to the church, fifty of whom had been baptized by Mr. Lees. Candidates for membership and inquirers are between twenty and thirty at the present time.

STONY STRATFORD.—Services to celebrate the enlargement of the Baptist chapel in this place were held on Sunday, April 21st, and the following Tuesday. The preachers were Mr. E. Vernon, of Towcester, and the Rev. J. A. Spurgeon, of Southampton. The attendance was large, and the collections excellent.

BARTON MILLS.—On Thursday, May 2nd, services were held in the Baptist chapel, Barton Mills, to commemorate the jubilee of the church. In the afternoon, the Rev. C. Elven, of Bury, preached. In the evening the pastor, the Rev. J. Richardson, gave the history of the past fifty years. The meeting was afterwards addressed by several neighbouring ministers. The outstanding debts were then and there paid, and money left in hand for a coming day.

GLASGOW.—On Lord's-day, April 28th, the annual sermons connected with the second anniversary of the opening of North Frederick Street Chapel were preached in the forenoon by the Rev. W. Rossborough, of East Campbell Free Church; in the afternoon by the pastor, Rev. J. Williams; and in the evening by the Rev. R. Glover, of Blackfriars Street Baptist Church. On the following Tuesday evening, the annual *soirée* was held. The pastor presided, and deeply interesting and impressive addresses were delivered by Revs. G. Dunn (of Airdrie), R. Glover. Dr. Paterson (of Glasgow), J. Forsyth (of Greenock), and others.

THETFORD.—At the commencement of the year 1859 a Baptist church was formed in this town, since which time the people have met for the worship of God in a hired room. They have had to struggle with numerous difficulties, but by earnest prayer and persevering effort, they have been overcome, and the prospects of success are now most encouraging. After several ineffectual attempts to obtain an eligible site on which to build a chapel, Divine Providence has opened a way in a remarkable manner, and they have purchased a freehold property, comprising a house and shop, situate in the principal street, and quite in the centre of the town. The shop has been fitted up as a temporary place of worship, with accommodation for about 230 persons, till funds can be obtained for the erection of a chapel. It was opened for public worship on Sunday, April 28th, when sermons were preached morning and afternoon by the Rev. C. Elven, of Bury; and in the evening by the Rev. J. Barrett, of Bardwell. The place was densely crowded throughout the day, and liberal collections were made on behalf of the building fund. God is greatly blessing this infant cause, and it is

the earnest prayer of minister and people, that the little one may become a thousand, and the small one, a strong nation.

RECOGNITION AND ORDINATION SERVICES.

PENYBEBOL, BRECONSHIRE.—Services in connection with the settlement of the Rev. R. Lloyd, of Hay, in the above place, were held on April 30th and May 1st. The Rev. S. E. Price, of Crickhowell; G. Phillips, of Evenjobb; G. Cozens, of Kington; F. Wiles, of Hay, and J. Hughes, preached.

BERWICK-ON-TWEED.—The Rev. Dr. Banister, of Berwick, having accepted the unanimous call of the first Baptist Church in Sunderland to become their pastor, a meeting was held in the Assembly Hall, on April 30th, to welcome him to his new sphere of labour. The attendance was large and highly respectable, including ministers and friends connected with almost every denomination in the town. After tea, the meeting was opened with prayer by the Rev. Mr. Parkes, of Monkwearmouth, and John Halcro, Esq., was called to the chair. Addresses were delivered by the Revs. A. A. Rees, G. C. Maitland, John Hills, Esq., Revs. J. Parker, W. Lance, of Newcastle; T. E. Fuller, of Melksham; G. Geikie, Dr. Banister, John Andrew, Esq., of Leeds; Revs. H. Angus, Hodgson, and Mr. Wardropper.

PRESENTATIONS.

METROPOLITAN TABERNACLE.—On April 8th, James Low, Esq., and Thos. Olney, Esq., were presented by the Church members with testimonials expressive of their affectionate esteem and sincere gratitude for their able services as deacons during a very long period. Both these excellent brethren have been members of this church for more than fifty years, and it must be no small joy to them to be spared to see the great Tabernacle crowded every Sabbath day.

April 28th. The Rev. J. B. Brasted; Matthew Henry's Commentary, by the church and congregation at Southsea.

The Rev. T. Wilshere; a gold watch and chain, and a purse of sovereigns, from friends at Waterford.

MINISTERIAL CHANGES.

Mr. R. H. Roberts, B.A., of Bristol College, has accepted the pastorate of the Baptist chapel, Bootle, near Liverpool, and intends to commence his duties there early in July.—The Rev. I. Flecker has resigned his pastorate at Roade, and will be glad to supply vacant pulpits. Address, Rev. I. Flecker, Roade, Northampton.—The Rev. J. Cholerton, of Pinchbeck, having received an invitation from the church at Sutterton, intends commencing his labours at that place in July.—The Rev. J. Ewence, of Henley-in-Arden, has accepted an invitation to the pastorate of the Baptist church, Bromsgrove, Worcestershire.—The Rev. J. B. Brasted, from Southsea to Andover.—The Rev. T. Wilshere has resigned the pastorate of the church at Waterford. Letters for Mr. Wilshere may be addressed, 37A, Moorgate-street, London.—The Rev. A. M. Stalker from Cirencester to Southport, Lancashire.—The Rev. J. Jenkins from Pwllheli to Llanfachreth, Anglesea.—The Rev. D. Jarman has resigned the mission pastorate at Charlbury, and will be glad to supply vacant pulpits; address, Charlbury, Oxon.

MISCELLANEOUS.

PRIZE ESSAY.—Last spring an announcement appeared in the newspapers emanating from the Rev. Charles Hodgson, rector of Barton-le-Street, offering for competition four prizes for the first, second, third, and fourth best essays on the best method of infusing a missionary spirit into the education of the young. The prizes were to be £50, £20, £10, and £5 respectively. No essays were to be sent after the last day of September, and the adjudication was promised at the close of 1860. Three clergymen of the Church of England were appointed adjudicators. In consequence, however, of the large number of essays written, 473, the adjudication has only just been completed, and we have heard that our esteemed brother, the Rev. John Stock, minister, of Devonport, has, by the unanimous award of the adjudicators, received the first prize of £50.

BIRMINGHAM SCHOOL FOR SONS OF MINISTERS.—Twenty-five ministers of the various Evangelical denominations in the town of Birmingham have appended their names to the following certificate:—

"We have much pleasure in recommending to the liberal support of the Christian public the Birmingham Scholastic Institution for Sons of Ministers. Its object is, to assist Ministers of limited income in the Education of their Sons.

"It is a lamentable fact that there are many Ministers who, from the smallness of their stipends, are utterly unable to give to their Sons a good education. There are boys in this Institution, sons of worthy men, who are receiving only £50, £30, or £90 per annum. This constitutes a strong and resistless appeal.

"The Institution is thoroughly unsectarian in its character.

"Having confidence in its management and efficiency, and heartily desiring its success, we cordially recommend it to public sympathy and support."

G. F. Muntz, Esq., of Umberslade Hall, Warwickshire, is treasurer of this institution. The Rev. T. H. Morgan, of Shireland

Hall, Birmingham, will forward any further information that may be required.

WISTOW, HUNTS.—The foundation-stone of a new chapel was laid in this village on April 26th. The funds for its erection have been chiefly collected by Baptist friends residing in the neighbourhood; but the chapel is meant to be a missionary station, supplied by the various sections of the Evangelical Dissenting church in the neighbouring town of Ramsey. The ceremony of laying the first stone was performed by Miss Mary Saunders, of Wistow. Addresses were then delivered by the Rev. Arthur Ransome, Wesleyan, and the Rev. W. H. Wylie, Baptist minister; and, notwithstanding the inclemency of the weather, a lively interest was manifested in the proceedings. The Rev. Mr. Hill, Primitive Methodist, closed the ceremony by invoking the Divine blessing on the undertaking.

RECENT DEATHS.

MR. W. BASSETT.

Mr. William Bassett, of Countesthorpe, Leicestershire, died, Oct. 4th, 1860, aged seventy-two, after a short severe illness. At the early age of eighteen he had, through Divine grace, begun to develop the Christian life; and in April, 1811, he was baptized and received as a member of the church at Arnsby, three miles from his residence, by the Rev. W. Cuttris, then pastor, the second after the Rev. R. Hall, sen.

Mr. Bassett soon began to exercise his apt and appropriate gifts as a preacher in the villages around. This he continued to do, with pleasure to himself and useful acceptance to others, to the last.

In the year 1820 he was chosen deacon of the church, where he always worshipped except when called to supply neighbouring pulpits, which he often did in former years. He was truly earnest in his endeavours to discharge the duties of his office; not only in serving tables, but in maintaining the truth, securing order in worship, and discipline in the fellowship of the church.

In his latter years, after retiring from the business of farmer and grazier, he wrote and published a concise and interesting history of the church at Arnsby, copies of which he was happy to lodge in most of our denominational institutions, as well as to distribute among friends. Deeply conscious of his infirmities and unworthiness in God's sight, he would speak and write of himself; but always with firm confidence in the glorious Gospel, and steadfast faith in Christ his Saviour. His end was peace, declaring that he "rested alone on the finished work of Jesus." "Precious in the sight of the Lord is the death of his saints."

Our friend and father lived only one Sabbath after that on which he preached his last sermon. It was in his native and "home" village, with more than his wonted earnestness and feeling, with an eye, doubtless, to his own children, and to the young before him, from Prov. xxiii. 15, "My son, if thine heart be wise, my heart shall rejoice, even mine."

On the Lord's day following his funeral the event was improved by the pastor at Arnsby, from Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out;" and at Countesthorpe by Mr. Joseph H. Bassett (nephew of the deceased) from Mat. xxiv. 44, "Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh." S. E.

CHARLES YOUNGMAN, ESQ.

This greatly esteemed member of the Church of Christ, at Barton Mills, died on Wednesday, Jan. 30, aged sixty-eight. His mortal remains were interred in the chapel-yard of the same place on Tuesday, Feb. 5th, when a very large concourse of persons formed the funeral procession. All the tradesmen in the town of Mildenhall closed their shops and places of business, and all classes of the community testified their respect in some form or other. It was felt that a great public loss had been sustained, and that rich and poor alike were called upon to pay their last tribute of affection. When the coffin had been placed in the chapel, immediately beneath the pulpit, which was hung in black cloth, the Rev. James Richardson, after reading suitable portions of Holy Scripture, delivered an address, in which he spoke of Mr. Youngman as a true penitent and a simple and childlike believer in the Lord Jesus Christ, distinguished for great generosity and benevolence, and catholicity of principle and conduct. Amongst the legacies bequeathed by the will of this gentleman are the following, viz., £200 to the Rev. James Richardson, the minister of the chapels with which deceased has for a considerable time been connected, £200 for the enlargement of Union Chapel, Mildenhall, two years' customary subscription of £24 in support of the ministry, and £1 to each poor member.

Correspondence.

CHAPEL DEBTS.—CAMDEN ROAD CHAPEL.

MESSRS. EDITORS,—Amongst the many hopeful signs of the present period, that of a growing desire for *clearing off chapel debts* is one of no small importance; and it is very gratifying to find that where the attempt is rightly made and energetically followed up, it has mostly succeeded. So that many of our sanctuaries have, during the last two or three years, been released from pecuniary liabilities, and instead of wasting their resources in paying heavy sums for interest on large debts, are now at liberty to apply them to the furtherance of the cause of God in their respective localities, and in the world at large.

To many of your readers it will give pleasure to learn that *Camden Road Chapel*, erected rather more than seven years ago, by the Baptist Metropolitan Chapel Building Society, at a cost of £5,000, has just attained this happy position, and is no longer in pecuniary bondage.

If not occupying too much of your space, it may probably be useful to state briefly how this has been accomplished. On the 30th of April last year, a proposition was made to attempt the removal of the heavy debt on the chapel, and several donations were promised, amounting together to nearly £500, *conditionally* on the whole debt being raised within one year. The proposal was brought before the church, and at once cheerfully adopted, although very large expenditure had, during the preceding two years, been incurred in the erection of lecture and school-rooms, and also galleries round the chapel—both greatly needed for the accommodation of the rapidly-increasing congregation—as well as for considerable alterations, &c., consequent thereon, which had only just then been completed.

A *Committee* was appointed to carry out the proposition. *Circulars* were forthwith issued, which soon brought a liberal response, and furnished a very encouraging list of contributions. *Collecting Cards* were taken up by a goodly number of friends to collect. A capital course of *Lectures* was arranged for the winter months. *Collections* were obtained after sermons kindly preached at the chapel by the Rev. C. H. Spurgeon and the Rev. W. Morley Punshon. *Quarterly Tea-Meetings* were held for receiving contributions, and for stimulating each other to persevering exertion, and *last*—though *not least*—A "Ladies' Bazaar" Committee was organised for the sale of useful and fancy articles, and such was their zeal and activity, and their untiring energy and perseverance, that after defraying their expenses, they realised a clear profit of £730 towards the debt.

The pastor, Mr. Tucker, likewise took an active part in the movement, and obtained from his kind friends of Manchester and elsewhere above £200.

All these several appliances brought the debt from £2,936 to £214 by the 30th of last April, the day fixed for its entire removal.

On the evening of that day, a large number of friends took tea together in the school-room, after which they adjourned to the chapel, where Sir Morton Peto, Bart., M.P., kindly took the chair, supported by the Revs. Messrs. White, Landels, Morris, Tucker, and Joseph Payne, Esq., E. B. Underhill, Esq., and others.

The meeting was commenced with singing and prayer, after which appropriate and animating addresses were delivered by the chairman and the above-named gentlemen, and a very pleasant, cheerful feeling was excited and well sustained to the close, when Mr. Tucker had the gratification of announcing that the total amount was provided for, and the chapel free. The whole meeting then, at his suggestion, rose and united in a joyful song of praise to God for the great blessing thus bestowed.

Henceforth the place and the people are released from the payment of about £130 a year for interest, and at liberty to apply their energies and resources to Christian efforts for meeting the spiritual wants of the rapidly increasing population around them.

Happy will it be, Mr. Editor, if this, and similar successful efforts lately made, shall serve to extend the desire for paying off chapel debts. Then will the income of the "Baptist Building Fund," established, and still existing in London, to assist in *building*, *enlargement*, or *repair* of Baptist chapels *throughout* the *United Kingdom*, be free for more decidedly aiding in the *first* and most important part of its design—the erection of chapels in the country and in London and its destitute popular suburbs, instead of being almost wholly devoted to helping to pay off old debts in small country places, many of them inadequate to the support of a pastor.

Apologising for occupying so much of your valuable space,

I remain, yours faithfully,

R. CARTWRIGHT.

To the Editors of the Baptist Magazine.

GENTLEMEN,—In the May number of the *Baptist Magazine* appears this short notice:—"The *Christian Spectator* we regard as a very dangerous periodical. *All the erratic thinkers among us and the Independents find in it a willing organ through which they may address and mystify our churches.*"

Let me ask you to weigh these words, and then to examine the following complete list of contributors to the *Christian Spectator* since January, 1860, when I became responsible for its contents.

The Rev. R. H. Smith, of Hanley, wrote seven papers on the Cartoons; the Rev. E. Waite, M.A., of Leatherhead, wrote two devotional papers; Mr. Basil Cooper, B.A., wrote several political articles, and one on the Brown and Hinton controversy, giving the decided advantage to Mr. Hinton; Mr. Landels wrote two devotional papers; Mr. Harrison, of Camden-town, two; Mr. Martin, of Westminster, one of a similar character; Dr. Spence, of the Poultry, wrote one of like nature; Mr. John Sheppard, of Frome, wrote four papers; Mr. Carvell Williams wrote several articles on ecclesiastical subjects; Mr. Walters, of Halifax, wrote a paper on Latimer; Mr. Evans, of Lewisham, wrote three political essays; the Rev. S. G. Green, of Rawdon College, wrote four papers on Carlyle; Mr. S. Cox wrote a paper on David; Mr. Lynch wrote three articles,—on Meekness, on Importunity in Prayer, and on Parables of the Kingdom; Mr. Barrett, of Royston, wrote a paper on Africa, and several on Missions; Mr. Binney contributed a reprint of one of his pieces. Several accomplished ladies have contributed stories of a religious caste. The Secretary of the Turkish Missions Aid Society wrote a paper on Syrian Massacres; Mr. J. Fletcher wrote one on Italy, and one on Cotton Supply; Mr. and Mrs. Newman Hall each contributed articles; Dr. Davidson wrote a paper on Christmas Day; Mr. Martin, of Nottingham, contributed a paper on London, and one on Lebanon; Mr. Short, of Swansea, wrote on Ward Beecher; Mr. Stock, of Devonport, wrote Three Sketches from Real Life; Mr. Williams, of Accrington, gave a paper on Easter Dues; Mr. James Hinton contributed four papers on metaphysical subjects; Mr. Maclaren, of Manchester, wrote a religious Essay; Mr. Pulsford, of Hull, wrote on Christ's Advent; Mr. Parkinson, of Rochdale, contributed one paper of a literary character. I have written many papers on religious, political, and literary topics, and the Aids to Reflection, to nearly all of which my initial is subscribed.

In the name of common fairness, I ask whether it is right to characterise the above-named writers as erratic persons, whose aim is to mystify the churches. Will you have the goodness to specify a few of the papers which you think entitle you to insert a general statement inciting to distrust and hatred, of the character quoted above?

I am, Gentlemen,
Yours, faithfully,
THE EDITOR OF THE CHRISTIAN SPECTATOR.

[We willingly publish the foregoing letter, and could be well content to let our contemporary's list of contributors speak for itself in our vindication. In our judgments, he has for seventeen months a pretty fair sprinkling of what we feel ourselves entitled to call erratic thinkers. For by far the greater number of the gentlemen named we have the utmost respect; but there is a residue, and we are not responsible to the Editor of the *Christian Spectator* for attaching to them a descriptive epithet, because, so far as his pages are concerned, we have charged them with nothing more than mystifying the churches. He must know that Dr. Davidson holds views on Inspiration which this Magazine is bound to reprobate, and which have procured for him the repudiation of his own body. He ought to know that the author of "Quiet Hours" has stood for years apart from his brethren, differing, we believe, on more than one important subject. Does he expect us to withdraw these words in favour of the author of "The Rivulet"? We could put our fingers upon half-a-dozen names of gentlemen in this list whom *we* should never think of asking for contributions, if even their opinions would allow them to accede to the request. It is, however, the contents of the *Christian Spectator* that we are challenged to appeal to in proof of the mystification to which we alluded. Will the Editor, then, do us the favour of reading again pp. 67, 68, of the volume for 1860? Will he explain the article of Mr. Edgar on "Uniformity of Religious Experience," in March, 1861, on any principle but that the author denies such uniformity? To us it appears, that since all men are by nature in the same lost and guilty state, and there is but one way of recovery, there *must* be uniformity in religious experience to this extent. All must have repented of sin, and found peace with God through faith in Christ. He who denies or disputes this goes far beyond the Oxford Essayists. *They* have only attack-

ed the outworks of our faith; the other is feeling for a place in which he may stab religion to the heart. We have not pretended that Mr. Edgar has gone so far; we only pretend that he has laboured to mystify a vital subject, for if his paper does not mean what we have indicated, what does it mean? In the very same number as the foregoing there is a paper on Inspiration, consisting of extracts from Dr. Davidson, inserted by request. If the Editor had, in a foot-note, disclaimed the author's opinions, it might have been fairly asked, why insert them at all? But will it be believed, the paper is inserted not only without a disclaimer, but with an apology, that even so Dr. Davidson is not fairly represented; though on which side the deduction is to be made we are not informed. We forbear to enlarge, at present, till we see what our contemporary has to say. It is evident that our brief notice was mild, considering the occasion, and we are astounded that he should venture to assume the tone of an injured individual. We wrote far less than we thought.—EDS.]

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to his department.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query No. V., pp. 44, 234, 302.

I rather wonder now if the ministers in Kent have furnished you information upon the subject. Surely they would have given us some account of the old General Baptist Churches at Biddenham, Canterbury, Chatham, Cranbrook, Deal, Dover, Headcorn, Marden, Rolvenden, Staplehurst, and some others in the county. Crosby, Ivimey, Taylor, and the publications of the Hanserd Knollys Society, together with personal inquiry in the neighbourhoods mentioned, would enable them to furnish us with a very curious and instructive chapter in ecclesiastical history. I wish they would tell us by what process they became Unitarian, and what they are now in numbers and influence. I have heard it repeatedly affirmed their degeneracy commenced with the practice of open communion. Is that true?

JOSEPH GREEN.

[Our correspondents will be kind enough to remember that we maintain a rigid neutrality upon the communion question. As many facts as they please, but no arguments in reply to this query.—EDS.]

WERE CHURCH-RATES LEVIED DURING THE PROTECTORATE?

Query No. XIII., p. 303.

If this question were answered simply, Yes or No, we should still be not much further forward. If the object of the querist be to ascertain what aspect Oliver personally bore towards the impost, then the reply would be, that, beyond the design of elevating the Christian character of the incumbents, neither Oliver nor the Long Parliament interfered with the machinery of parochial life. But if it be required to say—Was the system then in operation, of rating real property for the purpose of keeping ecclesiastical structures in repair, or of paying for organs, the reply is,—That such a system was so unpopular that it was rarely attempted, even in towns; and that, in the rural districts, the parsonages and churches (when not attached to colleges) were so generally in the hands of lay-lords, who kept them in repair, and paid a meagre stipend to their *vicarius*, or minister, that such a question was never likely to arise.

The practice of the county-committees, during the war, in respect of parishes where it was found necessary to put in operation the "Act for ejecting scandalous ministers," or where a living was sequestered from a Royalist, will, perhaps, aid us in the inquiry. When such a living was sequestered, the committee would let it, at a fixed rent, to one or more residents, who, in that capacity, then became what were termed "Tenants to the State." The fixed rent was reserved for the stipend of the future incumbent, and to pay "fifths" to the family of the minister who had suffered ejectment; the tenant making what he could out of the rest of the bargain, by drawing the tithes and working the glebe. The language of these agreements (could we recover them) would, I have little doubt, show that in every case the tenant paid all outgoings. Here is the memorandum of the renewal of one of these contracts, dated 15th October, 1647, the letting-party being the Wiltshire Committee, sitting in the Parliament's behalf, at Falstone House, near Wilton:—

"Roger Gurd, of Compton Abbas, in Dorset, and Robert Best, are again become tenants for the impropriate rectory of Tisbury, in Wilts, for the year beginning next Lady-day, at £95, besides Mrs. Evers' "thirds," to whom the rectory belongs. They are to see the church-windows repaired, which were in decay before their time, and to be allowed for it out of their rent, but afterwards to keep it in repair at their own charges, and so to leave it at the end of their term." [*Abbreviated.*]

Other memoranda from the same source are as follows:—

"12th June, 1646. William Smith is become tenant to the state for the parsonage of Kingston Deverill (in Wilts), for this year ending Lady-day next, at £80. He is to discharge all duties and payments. This parsonage formerly belonged to Mr. Aylesbury, a great delinquent."

"13th April, 1646. William Cook is made tenant of Dr. Lawrence's parsonage of Bemerton (near Salisbury), at £100 per annum." Reciting the expenses on which the contract was to be based, William Cook then enumerates—"For mending the chancel, £1 16s." "Paid to Mr. Carpenter, the present minister, £50." "Paid to Mr. Pinckney, the most part being laid out in repairing the houses, £37 10s."

"25th June, 1646. Mr. Richard Miles is tenant for Steeple-Langford parsonage, formerly belonging to Henry Collyer, at £180, to be employed to no other use than for the minister who shall be set there; reserving the fifths to the wife and children of Mr. Collyer."

Churches were often kept in repair by bequests left for such purposes, and by voluntary offerings; but among all the papers recording the management of the forfeited or sequestered estates of the Royalists, I never recollect to have met with a trace of Church-rates, as now understood and practised. But, perhaps, the most emphatic memorial of the extreme rareness of such a levy, at that period of our national history, exists in the vote of censure passed by the Commons in the case of Sir John Lamb and others, who attempted to enforce it in the town of Waddesden, in Buckinghamshire, as here followeth:—

1 February, 1640-1. "*Ordered*, That Sir Nathaniel Brent, Sir John Lamb, and Dr. Roane be forthwith summoned, by a warrant under Mr. Speaker's hand, to appear here, to show reason why they laid the tax upon the town of Waddesden, in the county of Bucks, contrary to law, for the maintaining of a pair of organs and an organist in the said town of Waddesden."—*Commons' Journals, Vol. II.*, *p.* 76.

6 March, 1640-1. "Sir John Lamb, who was sent for as a delinquent, upon a contempt, for not appearing, being twice summoned by order from this House, appeared this day at the Bar here; and after he had expressed his sorrow for running into any contempt of this House, which, willingly, he professed he would not do, and had submitted himself to the judgment of the House: Thereupon the House, having considered of his answer,—*Ordered*, That he should be forthwith freed from any further restraint; paying his fees."—"*Ordered*, That it be referred to the Committee, for Sir H. Spiller, to consider of the nature of the offence of Sir Nathaniel Brent, Sir John Lamb, and Dr. Roane, in imposing a yearly stipend of fifteen pounds upon the parishioners of Waddesden, in the county of Bucks, for the maintenance of an organist there."—*Commons' Journals, Vol. II.*, *p.* 97.

The voluntary contribution system, on the other hand, might be illustrated by a hundred examples. Let the following suffice. It was one of the grievances of the Londoners, in the year 1640, that after the woollen-drapers of "St. Gregorie's by Paul's" had bestowed £1,500 in decorating their church, a great part of it was, shortly after, wantonly pulled down by an order from King Charles and his Council. The "Committee for Religion," sitting thereon, recommend that the case be sent up to the Lords "amongst others of our great grievances; that the said church may be re-edified by those that caused it to be pulled down."—*Commons' Journals, Vol. II.*, *p.* 35. J. W.

REFUSAL TO BURY THE UNBAPTIZED.

Query XVI., *p.* 304.

I am deeply interested in your "Notes and Queries," and presume that when queries are inserted you will be glad to receive suitable replies. Permit me, therefore, to give my experience in reply to the inquiries of "Presbyter."

When I resided in Crayford, Kent, a friend, not a member of the Church, had a child, ten months old, sick with measles. The clergyman called and entreated the parents to have the child baptized; to this they positively refused to accede. The child died, and the butler was sent from the curate to say that "his master would not bury the child." The father came to me on the Saturday evening, in the deepest distress, to know if I would bury his child. I at once promised to do so. On the next day (Lord's-day), in the afternoon, the little coffin containing the deceased babe was taken to the Baptist chapel. I addressed the Sunday-school children, and a very deeply solemn effect was produced. We all then went to the parish churchyard. I addressed the great concourse that had assembled, offered a prayer at the open grave, and buried the child. As we left the grave we met the clergyman coming in with a man who died from a fit of drunkenness, respecting whom the man who laid him out said that "he knew no more about religion than a crow did about Sunday." Over that man the clergyman read that "he died in the sure and certain hope of the resurrection to eternal life;" while over the little unconscious infant of ten months not one word of consolation could be offered.

Many friends begged me not to speak at the grave, but I always do, and trust I always shall, whatever be the consequences.

Fenny Stratford. C. H. HOSKEN.

Edward Evans was a worthy member of the Baptist church assembling in Dog Lane, Shrewsbury; but he lived at Minsterley, which is nine miles above the borough of Shrewsbury. Edward was a cripple, and not able to gain a livelihood as a farm-labourer, but was generally employed in breaking stones on the roads. He had a wife and several children, and in 1810 one of them

died. There is a church, or chapel of ease, with a large graveyard adjoining for the use of the inhabitants of Minsterley. Mr. Jones, who then resided at Habberley, was the clergyman. Edward gave due notice to have the child buried, but Mr. Jones refused. Edward answered, that, as there was no other burying-place, he hoped that Mr. Jones would allow the child to be interred, and he should be excused officiating But the clergyman refused that, and ordered the gates to be locked, and they were locked. In this distressing dilemma, the poor man, being a cripple, had to send a messenger to Mr. Palmer, the Baptist minister, at Shrewsbury, to inquire what was to be done with the corpse. And it was subsequently carried to Shrewsbury, and interred in the graveyard adjoining the Baptist meeting-house. I then resided in Shrewsbury, and was a deacon of the church, and assisted on that painful occasion; and myself and others provided needful refreshment for the sorrowing friends, who *brought the corpse nine miles.*

Surely this was a case of great "inconvenience and oppression," afflicting to the bereaved parents, to the neighbours who lost time to carry the corpse nine miles, and to myself and others, who were thereby put to much trouble and expense.

I am, Gentlemen, your aged friend,

THOMAS CRUMPTON.

46, *Bedford Place, Leeds.*

[As it is our intention to make a collection of these curiosities of clerical intolerance, we shall be grateful for further contributions.—EDS.]

MATTHEW XXVII. ver. 9.

Query XVII., p. 304.

Many solutions have been offered of the difficulty that Matthew has referred to Jeremiah a prophecy of Zechariah, among the most important of which are the following.

Some have supposed that the name of the prophet was not given by Matthew, but that it was inserted by a transcriber; for in many similar citations by Matthew the name of the prophet is omitted.

Others think that the name of Jeremiah is correct; some on one ground, some on another. One asserts that the four last chapters of Zechariah were really written by Jeremiah. Bloomfield affirms that Mede has proved it, and adds, "Dr. Owen says that this is a fact known among the Jews." Others, remarking that the passage in Zechariah does not altogether agree with the quotation in Matthew, suppose that the latter was taken from some work of Jeremiah now lost, of which traces are found in the works of the ancients. According to Kuinoel, St. Jerome affirms that he had seen it.—*Quæst. in Math. ad. h. l.* Others again are of opinion that Jeremiah once held the first place in a volume of the later prophets, and that all things contained in that volume were, therefore, cited under his name.

The opinion of Grotius in *h. l.* appeared to Deylingius the safest and the best. He thought that this prophecy was first delivered by Jeremiah, but not recorded; nevertheless, it was preserved in the memory of men, and at length adopted by Zechariah, and fixed in the sacred canon by Matthew.—Deyling. Obss. Sacr. Pars Prima, N. XLVIII.

Calvin, whose weight as a critic will be more esteemed in proportion as he is read, says:—"How the name Jeremiah has crept in I confess that I do not know, nor do I anxiously inquire. Certainly that the name of Jeremiah has been by some error put for Zechariah is evident, because nothing such is read in the former prophet, nor even anything approaching it."

With all these probable solutions before me, I reject absolutely the hypothesis that Jeremiah was written by Matthew in consequence of a *lapsus memoriæ*. I hold the plenary inspiration of the Scriptures, and consequently that no sacred writer could make any mistake. So long as any probable explanation can be given, I shall accept it rather than admit a contrary principle.

K.

The name of the prophet Jeremiah being given in Matt. xxvii. 9, to a passage the *substance* of which is found only in Zech. xi. 13, has given rise to a variety of opinions, some of which it would be folly, and worse than folly, to reproduce in the Magazine. The Greek manuscripts and versions, the only proper authorities, differ considerably; some have Jeremiah, some Zechariah, and omit the name of the prophet. The most ancient MSS. have Jeremiah; but the most ancient version (the Syriac) gives no name. Dr. Lightfoot thinks that Jeremiah was the name that stood at the beginning of the prophets formerly, and that a passage quoted from any other prophet in that division of the Scriptures might for that reason go by the name of Jeremiah. Perhaps the most probable solution is, that Matthew wrote "the prophet," without giving his name, which is his usual way of quoting and applying Scripture, and that the name is a *gloss*, which after a while was inserted into the text. This opinion has been held by men of eminence both for biblical learning and reverence for the word of God.

Cranfield, Beds. THOMAS OWEN.

JUDAS AND THE LORD'S SUPPER.

Query XXI., p. 304.

Although all the four Gospels allude to the presence of Judas during the last Passover, yet Matthew and Mark leave the question of his presence during the Supper open. John passes the institution of the Supper over in silence; and Luke places the conviction of the traitor *after* the institution of the Supper. Under these circumstances, it might seem obvious that Luke is the only authority we have in the case, and therefore that we must conclude Judas was present on the solemn occasion. But against this decision we have the following argument to urge.

Though John passes over the institution of the Supper in silence, he records the observance of the last Passover, and states (chap. xiii. ver. 30) that Judas "having received the sop, went *immediately* out." Now, we must bear in mind that John writes as an eye-witness, while Luke reports what he had learned by diligent search. Were the reports, then, at variance, we must needs give the preference to that of John, as we should prefer the testimony of a direct, to the testimony of an indirect, witness.

But are the narratives of Luke and John contradictory in fact? It is true that Luke defers all allusion to the traitor until after he has recorded the institution of the Supper; and, therefore, had we his account alone we should naturally conclude the traitor was present at the Supper as well as at the Passover feast. But, upon the same ground, we should also conclude that the *detection* of the traitor took place after the Supper instead of before it, which is at variance with Matthew and with Mark. The two earlier narratives place the detection of the traitor before the institution of the Supper, and the narrative of Luke places that detection after the Supper. Now, as none of the writers supply us with any notice of time, we are left to conclude that each one has supplied the *facts*, while the *order* must be gathered elsewhere. We learn from the three narratives that, on that memorable night the Passover was kept, the Lord's Supper was instituted, and Judas was detected; but in what particular order those events occurred is not stated.

But John says that Judas, on receiving the sop, went *immediately* out. Now, at which entertainment, or at what part of the entertainment, did Judas receive this sop? During the Passover or during the Lord's Supper? To determine this neither the word "sop" nor the word "dish" is sufficiently clear; for ψωμίον may signify a morsel of bread as well as a morsel of meat; and τρυβλίον may signify a cup as well as a dish, although in Numb. iv. 7, it is used as something distinct from σπονδεία, "drinking-cups." But though the words are not sufficiently decisive in their meaning, the act in connection with them is determinative; for *both* Judas and Jesus dipped their hands into the *dish* at the same time, which could not be true of the sacramental bread, inasmuch as the former cup had been divided among the disciples (Luke xxii. 17), and the cup of the New Testament was not taken until after the distribution of the bread (1 Cor. xi. 25). The *sop*, therefore, did not consist of bread used at the Lord's Supper dipped into the cup used either at the Passover or after the Passover. We must understand it then to mean a *sop* taken out of the *dish* used by our Lord and his disciples during the Passover feast, in the simplest meaning of the terms. Now, that this must have been before, and not after, the institution of the Supper, is inferred from the fact that the Supper did not precede the Feast; for Matthew says, "As they were eating, Jesus took bread." Neither was it mixed up with the feast, so as to form a part of it, as is inferred from the mention of two cups in Luke, the former of which was given at the conclusion of the Passover, in which Christ makes no reference to his blood; and the latter—"the cup of the New Testament in my blood"—formed a part of the sacred institution of which we speak. The Supper, then, was instituted after the conclusion of the Passover feast; as may be inferred from what is stated above, and from the allusion both in Matthew and Mark to the singing of a hymn and going out into the Mount of Olives.

Therefore, as Judas could not have dipped his hand into the dish with Jesus at the time of instituting the Supper, and as he could not have done so after the instituting of the Supper, so he must have done it before the instituting of the Supper, and even before the Passover feast was concluded. But as soon as he had received the sop he went out. What is the conclusion, then, but that Judas was not present at the distribution of even the first cup, much less could he have been present at the distribution of the sacred elements? Our answer, then, to your correspondent from Coleraine is, that Judas was not present at the institution of the Lord's Supper, and that Kitto, in his "Bible Illustrations," is historically correct.

R. K. B.

The preponderating evidence seems to be in favour of the presence of Judas at the sacred Supper (Matt. xxvi. 20—30; Mark xiv. 17—25; Luke xxii. 11—18). Some suppose, from John xiii. 26—30, that Judas left at the close of the paschal feast, and before the institution of the Eucharist, being unwilling to admit that he was a partaker, as they think that would sanction impure communion. But this is very doubtful, and the argument for the "communion of saints" does not require it. If Judas was there, he was in the character of a *disciple*. No one at the table suspected him; but each suspected *himself* (Matt. xxvi. 22). We ought not, indeed, to admit those who are *visibly* wicked to the Lord's table; but no Church would be warranted to reject such a one as Judas *unless his character were known*. It is, indeed, to be feared that not a few Judases are still in the visible Church, and perhaps some even among the *deacons*, whose office, in a good degree, corresponds to that which was held by him (John xii. 6). If honest and unsuspecting, but inexperienced ministers only knew the real character of those whom they sometimes make their "right hand men," it would make them tremble (Psa. lv. 12, 13).

CARDIPHONIA.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

THE retrospect of the Annual Meetings is a pleasant one. They were ushered in by a well-attended and interesting meeting at John Street, Bedford Row, on behalf of the China Mission. At the Prayer Meeting on the following morning, the library of the Mission House was crowded, Dr. Angus conducting the service. The services on the Lord's-day appear to have been unusually good, and the collections greater than last year.

At the General Meeting of the Subscribers, the usual business was transacted. But an important resolution was passed, approving of the suggestions made by the Jamaica Deputation in their Report, and of the course of the Committee in adopting them. These meetings seem every year to increase in interest, and we trust they very materially contribute to the diffusion of a missionary spirit, and of confidence in the working of the Society.

The following gentlemen were elected to serve on the Committee for the ensuing year:—

Aldis, Rev. John, Reading.
Benham, J. L., Esq., London.
Birrell, Rev. Charles M., Liverpool.
Bloomfield, Rev. J., London.
Brown, Rev. J. J., Birmingham.
Brown, Rev. J. T., Northampton.
Brown, Rev. H. S., Liverpool.
Burchell, Rev. W. F., Rochdale.
Cartwright, Richard, Esq., London.
Chown, Rev. J. P., Bradford.
Dowson, Rev. Henry, Bradford.
Evans, Rev. B., D.D., Scarborough.
Goodall, H., Esq., Hackney.
Gotch, Rev. F. W., LL.D., Bristol.
Harris, R., Esq., Leicester.
Haycroft, Rev. N., M.A., Bristol.
Heaton, Mr. W., London.
Katterns, Rev. D., Hackney.
Landels, Rev. W., London.
Leechman, Rev. John, LL.D., Hammersmith.
Lewis, Rev. W. G., jun., London.
Manning, Rev. S., Frome.
Middleditch, Rev. C. J., London.
Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Pullar, John, Esq., Perth.
Robinson, Rev. William, Cambridge.
Smith, W. L., Esq., St. Alban's.
Stovel, Rev. Charles, London.
Templeton, Mr. John, F.R.G.S., London.
Tresidder, Mr. J. E., London.
Tucker, Rev. Francis, B.A., London.
Vince, Rev. C., Birmingham.
Watson, William H., Esq., London.
Webb, Rev. James, Ipswich.
Wheeler, Rev. T. A., Norwich.

Two gentlemen were added to the honorary list of members of the Committee—J. H. Allen, Esq., and the Rev. J. Watson, of Edinburgh. The Society has long enjoyed their very efficient services—Mr. Allen, in particular, having discharged the duties of the secretaryship during Dr. Angus's absence in Jamaica in 1847.

The sermons of our esteemed brethren on the Wednesday were highly characteristic; that of the Rev. H. Dowson being at once sound in doctrine, and impressive; and that of the Rev. C. H. Spurgeon bold and effective. The evening sermon was preached in the Metropolitan Tabernacle, which building was most kindly placed at the service of the Committee by the pastor and his

deacons. On this first occasion of the Society assembling in this beautiful structure, the attendance was unusually large.

The Public Meeting at Exeter Hall was held under the presidency of our highly-esteemed Treasurer. He had the gratification of announcing, not only that the contributions of the last year exceeded those of former years, and that there was a good balance in hand, but also that the Spanish Government had, after lengthened correspondence, consented to give to the Society £1,500 as compensation for the losses sustained by the expulsion of the missionaries from Fernando Po. The meeting was opened by the Rev. J. B. Pike; and the speakers were the Revs. R. Roberts, of London; T. C. Page, late of Madras; J. Sale, of Jessore; H. Wilkinson, of Orissa; and E. Paxton Hood, of London. The attendance was good, the interest of the meeting continued to its close, and a universal sentiment of pleasure expressed at the result of the meeting. We proceed, as usual, to give a few extracts from the speeches delivered.

DEFICIENCIES TO BE DEPLORED.

As the treasurer I feel bound to acknowledge from this platform the liberality of the churches. I do so because treasurers are too apt to complain on these occasions, and to give a sort of lecture with regard to the finances of the societies which they represent. But, dear friends, allow me to say to you that, although I believe the result of last year in regard to our own society will bear a favourable contrast with some other societies, yet I cannot feel that it would be right to withhold from you the fact, that if all our churches were interested, the result would be very different from what it is. Allow me to call your attention to the following statements, for which I am indebted to the kindness of a friend. We have in our denomination upwards of 2,500 places of worship, and more than 2,000 distinct and independent churches. Out of this number, seventy-five give one-half of the income of the society. The other half is given by 925, but there are upwards of a thousand churches at the present time in our denomination who do nothing. Now I cannot but feel that that arises from a great many of these churches not really understanding the action and operations of the society; because I cannot believe of my brethren that if they did understand them—if they really understood that our missionaries went forth unfettered to declare the whole counsel of God—that we say to no missionaries going out there, "This is the creed from which you are to take your teaching," but that we give them simply the Word of God, leaving it to the guidance of the Spirit of God, and their own views of Scripture, to teach what they believe to be the entire Word of God; I say, if all our churches understood this, I do not think there is one Baptist church—at least I never met with one—which might not be a cheerful contributor to the funds of the society.

Sir Morton Peto.

FERNANDO PO, AND A BRITISH AMBASSADOR.

The next thing I want to call your attention to is, the expulsion, as you will remember, some time since, of our missionaries from the island of Fernando Po. It fell to my province, as your treasurer, to take up the case of the Mission in this respect. I must say that both Lord John Russell and Lord Wodehouse have exerted themselves to the fullest possible extent in this matter, and we owe them a debt of gratitude for it. Sir Alexander Buchanan, on his visit to this country, was waited on by myself. I had had the pleasure of a previous knowledge of him when he represented England at the Court of Copenhagen. It was my pleasure, then, on the Sunday morning, to attend Divine worship in the church connected with the embassy at Copenhagen. As I came out of the church, Sir Alexander said to me, "Well, Sir Morton, what do you say to our service here?" I said, "I am bound to tell you that I only regret most sincerely that you have not the Gospel of Christ here, because no man who has heard the sermon this morning can conceive that anything like the Gospel is preached here." He said, "I tell you frankly, it was no appointment of mine, for I feel as you feel. We are two Christian men, let us go home together and spend the rest of the Sabbath." I went home with him, and I had the pleasure of seeing in the afternoon the whole of his family, and about forty other people around them, and I never heard a better exposition of the Scriptures, or a better sermon, than from the British Ambassador at Copenhagen. Well, I need not tell you that Lord John Russell and Lord Wodehouse were well seconded by Sir Alexander Buchanan, and the result has been that last night we received the following letter:—

"Foreign-office, April 23, 1858.

"Sir,—With reference to your letter of the 8th ult., I am directed by Lord John Russell to request

that you will inform the committee of the Baptist Missionary Society that a despatch has been received from her Majesty's Minister at Madrid, stating that the Spanish Government have agreed to pay the sum of 1,500*l.* to the society as a final settlement of their claim on account of their expulsion from Fernando Po in 1858.

"I am, Sir,
"Your most obedient humble servant,
"WODEHOUSE."

Sir Morton Peto.

THE TIME OF REVIVALS.

We are living in days of happy and glorious revivals, when the Spirit of God is graciously poured forth upon the churches of this land, and also of other lands; and although there are some things that make us sad, yet as we look at the aspect of the world, in the present day, we have much more cause for gladness than for sadness, we have much more reason for joy than for sorrow. When we look, for instance, at the openings which are being made for evangelical efforts on the continent—the opening up of Italy—we have reason for thankfulness when we think of the extensive work of God during the last few months in that land. No less than 30,000 copies of the Holy Scriptures have been circulated there, and I understand that one colporteur has sold no less than 1,200 copies of the Holy Scriptures within a few weeks. This shows that there is an earnest desire on the part of that noble people to possess a knowledge of God.

Rev. R. Roberts.

DIFFICULTIES AND OPPOSITIONS.

We know very well that missionaries in India have to contend with great difficulties, perhaps more serious and formidable difficulties than in any other part of the mission field. One of the greatest difficulties arises from the spirit of caste which obtains to so great an extent, and which is such a barrier in the way of the progress of truth in that land. And were it not that we have confidence in the power of God—were it not that we carried with us the blessed assurance that the Holy Ghost accompanied the efforts of his servants, we should despair of ever succeeding; we should despair of ever achieving a single victory over the prejudices and the unbelief of the inhabitants of India. But, knowing as we do that we go not forth single-handed, but that we go accompanied by the Holy Spirit, to whom things are possible which are impossible to man—by the assurance that he goes with us, we meet boldly every difficulty, assured that if we are found faithful to our responsibilities God will ultimately crown our efforts with abundant success. Now, Sir, when the mission to India was established, I believe there was a great deal of persecution. Many pronounced it to be a thoroughly Utopian enterprise. Men of the Sidney Smith school scolded and scoffed at the very idea of Christian missionaries going abroad to convert people from a religion so ancient, and that had interwoven itself so intimately with all their institutions, and even with their very existence. And we know well that he sneeringly called that memorable, immortal missionary, Dr. Carey, the "consecrated cobbler." But our missionaries did not go in their own strength. They took God with them. They had to contend with great difficulties. They saw superstition, like a huge mountain, frowning upon them, apparently bidding defiance to any power that sought to remove it. But the godly men as they went there, much as they might be discouraged when they looked at what they had to contend against, yet as they stood at the base of that frowning mountain they heard a voice from heaven, saying, "If ye have faith as the grain of mustard seed, ye shall say to this mountain, Be thou removed, and it shall be cast into the depths of the sea." Knowing this voice to come from God, who is omnipotent, they were encouraged, and they toiled on, and dug at the very base of the mountain for a place to lodge the lever of divine truth. And while they were so engaged there were burning sarcasms poured down on those devoted men by such characters as Sidney Smith and others, and they poured the utmost contempt on their efforts, and pronounced them to be utterly futile. But, nothing discouraged, these devoted men toiled on and toiled on, until at length they lodged the lever of truth at the very base of this mighty mountain of superstition. And now, after toiling for many years, we ask the men who scoffed, "If the mountain has not been abolished, has there not been a stir? Has not that mighty mass of superstition been to some extent moved?" And they are toiling on still; and though they have not seen the last of it, they are not discouraged, for the voice still speaks to them, and says, "If ye have faith small as the grain of mustard seed, ye shall say unto this mountain, Be thou removed and cast into the depths of the sea, and it shall obey you." And be sure, after a little more toil, God himself will place his hand upon the lever of his own truth, and with almighty energy lift that mountain from its base, fulfil his promise, and toss it into the sea of oblivion for ever.

Rev. R. Roberts.

THE MINE IS LAID.

Some time ago, I happened to be in a slate quarry, and saw a man there suspended by a rope tied to a tree or a pole sunk at the summit of the mountain. He descended by the rope till he came to an abutting crag of the quarry, and there, with his feet upon a ledge of rock, he remained for some time, boring a hole in the rock. He spent a large portion of the day in this manner, boring a hole perhaps two inches or thereabouts in circumference. After giving much toil and many hours of hard labour to boring this hole, I saw him afterwards fill it up with black dust. Now, if I had not known what that black dust was, I should have said, "What a simpleton this man is, to spend his strength, and energy, and time, in boring a hole and then filling it up with black dust!" But I knew that that black dust was powder. And by-and-bye he strikes a light and applies it to the fusee, and whilst it is burning downwards in the direction of the powder, he seizes hold of the rope and seeks safety in distance; for by the time he has reached his place of safety the fire has burned down to the powder, and then there is a mighty blast, and tons of stone are brought down. What was done in that quarry our missionaries have to a great extent done in India! They have been boring at the rock of heathenism, and have deposited in the hole they have made the powder of God's truth, until the mighty rock is all underlaid with that Divine powder. We want now the fire from heaven, for when the spirit of fire descends there will be a mighty rending of that rock, and stones will be gathered to adorn the temple of our God. It is a fact, that the confidence of the natives is being lessened in their gods. They begin to feel that the truth as it is in Jesus must prevail over their superstition and their ancient religion. We understand that they are now more prepared to hear the missionaries, and send their children to the schools, in order that they may be taught the truth as it is in Jesus.

Rev. R. Roberts.

LESSONS OF HOPE.

If we look at the events which are taking place among the nations, the convulsions of despotic thrones, the rise of new empires, and the agitation of imperial minds with respect to their future destinies—if we look at these things, and take them only to be the precursors of the final and universal triumph of the Gospel, I think that it is right that we should on these occasions increase our faith and inspire our hope by looking around and observing the proofs we have that this Gospel is to be universally triumphant, and that every soul of man is to be subject to the Lord Jesus Christ. I look upon ourselves in this country as upon Noah in his ark of safety viewing a deluged world. Superstition and barbarism have flooded our world, but we, in our ark of Christianity, are floating on the surface. And, thank God, our ark has windows. Those windows I take to be our missionary reports; and through these we look and ascertain the state of the waters, whether they are advancing or receding. From our ark we look out through the windows of one year's report, and we see the tops of the mountains dotting the surface of the mighty sea. We look through the windows of another year's report, and we see the mountain's side coming into view, clad with verdure and beauty. We look through the windows of another year's report, and we see vast forests waving in the breeze of heaven; and, by-and-bye, we shall be permitted to look out through the windows of the millennial report, and then we shall see the world in its beauty. We shall see this deluged world rising, radiant with the glory of God, everywhere reflecting the manifestations of his presence, everywhere bearing fruits of paradise; and from a redeemed world shall rise an anthem of praise to the great Deliverer; the Sun of truth shall climb higher and higher, until he attains his noontide of splendour, and deluges the world with a glory that shall never wax dim.

Rev. R. Roberts.

THE HINDU.

He is one who in his early days, a little child in his mother's arms, was taken and taught by a mother's mistaken love to put up its little hands and do reverence to a false god. He is one who, as he grew up in youth, came to know the character of that false god—the deification of some vice. He is one upon whom idolatry has exerted its power, blinding his mind, perverting his conscience, confusing in his soul moral distinctions, perplexing him upon the most simple questions of good and evil, holiness and sin. He is one who, as he grew up in life, was exposed to the innumerable temptations to heathen practices, temptations to the indulgence of the lusts and passions that war against the soul; and as he advanced to manhood, the evil habits have formed upon him until he appears before us as one on all sides encompassed, as it were, with triple steel, forbidding the entrance to his soul of any arrow of truth. And this man the great adversary of souls

has taken and put, as it were, in a well-fortified citadel, and all the outworks of the citadel, in national prejudices, and in caste, and in family ties and relationships—all these have to be passed through before we can get at the man; and then the man, like some poor prisoner who has been kept in prison so long that he has lost his desire for liberty, is unprepared to receive the message that would liberate him, and yields himself to the tyranny of Satan. Satan seems to have him in his grasp, and what means on earth are there to deliver this man? We want power. We must have power. We want a power nothing short of Almightiness. But we have Almighty God with us. We have the Captain of our salvation, the strong, the omnipotent, and he can speak and set the captive free. I for one rejoice, and yet wonder, at the conversion of one Hindu soul.

Rev. T. C. Page.

THE MADRAS MISSION.

Some fifteen or sixteen years ago there was one of her Majesty's regiments quartered in Burmah, where the labours of our brethren of the American Mission were blessed to the conversion of some twenty of the men and three or four of the officers. That regiment was removed to Madras, and when these good men found no minister of their own denomination on the ground, they were anxious to have a missionary sent out to minister to them and others who spoke the English language, with the view of commencing a mission in connection with this Society amongst the native population of Southern India. I reached Madras towards the close of the year 1847. I found it a large and somewhat straggling city, extending some six miles along the coast from north to south, and some two or three miles inland from east to west, covering an area of some fifteen or twenty square miles. This large space of ground was populated by a number which—I was going to say was estimated—but I should rather say *guessed*—at 700,000. The great majority of these were Hindus, though in the northern part of the city there is a very considerable body of Telugu people, and in another quarter of the city some 70,000 or 80,000 Mohammedans. Interspersed amongst this population are not only the families of our own countrymen who have gone from this land, but also another class of people to whom I wish to direct your attention. You doubtless have often used the term "East Indian." By the term "East Indian" in Madras, and I believe all over India, we never mean a man of pure European extraction, nor of pure Asiatic extraction, but a man in whom there is a mixture of the European and the Asiatic element. The term "Eurasian," though not a happy, is yet the correct description of that class. During the last two or three centuries this class has been growing up very considerably; it is said that there are no less than from 10,000 to 14,000 of them in the city of Madras. They are chiefly found in the presidentiary towns and cities, though there are a few scattered over India around the principal military stations. In religion these people are nominally Christians. Some are descended from the British, some from the French, some from the Dutch, and a large proportion of them belong to the Roman Catholic body. A goodly number, however, are Protestant, mainly belonging to the Established Church of England. They speak the English tongue, and most of them also speak one or other of the vernacular languages of India. They are engaged principally as writers in mercantile offices, or as clerks to the government; some of them are employed in the subordinate medical service; very few, if any, are labourers, or are engaged in anything that requires much exposure to a tropical sun. It was the feeling of the brethren who were anxious that a minister should be sent out, that these people should principally engage his attention.

Rev. T. C. Page.

GOOD FRUIT.

We thought ourselves making progress when we could number a congregation of thirty or forty. One Monday morning a young man, about twenty-five years of age, came to me and said, "I am in great distress about my salvation." It seems that the truth that had been preached the preceding evening had pierced his soul, and he was now burdened with a sense of sin. I directed him to the Lamb of God, and though he could not all at once lay hold of the salvation of the Gospel, yet in the course of the following week he was enabled to rest on Christ and to believe to the saving of his soul. He soon after united himself with the Church, and after some years of consistent Christian profession, God opened his way to a position of considerable usefulness, and when I last heard from him he was down in the southern part of India superintending a staff of colporteurs employed by the British and Foreign Bible Society. And, that you may see somewhat the thirst for the Word of God in that part of the land, I may just tell you that he reports that during the past year there have not only been portions of Scripture given away, but sold, to the

number of, I think, 10,000 copies. The church commenced with seven members; the full number added to the church up to the time of my leaving was 100, independently of the brethren of the regiment, and of some twenty-five or twenty-six members belonging to another church. I cannot put this before you as a great work, but I do trust that the Providence which has watched over the little cause and brought it through its difficulties will be with it still. When I look at the East Indians—persons possessing in themselves the European and Asiatic element—able to lay hold of Western ideas through the medium of the Asiatic tongues—I cannot but hope that God has placed that community there for some high moral purpose. They stand, as it were, between the Asiatic and the Western worlds—between Christianity and idolatry. Oh that they may be faithful to their position, and that they may hold forth the Word of life to the perishing heathen, and that the time may come when they and the natives around them shall all be gathered into the one fold under the one great Shepherd!

Rev. T. C. Page.

INDIA NOT YET THE LORD'S.

I am not one of those who think that the enemies there have been overcome yet. True, we have a guarantee of final success, but there are great enemies there to be overcome yet, and I must say it strikes me that all the excitement we have seen in India during the mutiny, and also up to the present time about the indigo question—all that excitement is to me but as just the beginning of the motion of the mighty waves of opposition to true godliness before India comes to the foot of the Cross. We are but beginning the conflict, and the haughty Brahmin and the proud Moulvie of the Mussulman is beginning to feel that there is an opponent in the field, with whom they must condescend to wrestle. There may be in the minds of the giants of that system—for giants there are in that system, in intellect and in purpose—an idea that the victory may be on the side that is not theirs. I have seen the progress of the Gospel there, both in the conversion of native souls, in the holiness and love which have taken the place of selfishness, in self-consecration to Christ in place of seeking only the things of this world.

Rev. T. C. Page.

GOD WORKING.

A poor man came a distance of twenty miles from Jessore on foot, to wish me good bye. He came with a sense of injury done to him, for he was under a cloud. He came to seek my advice and sympathy under very painful difficulties. His wife, unhappily, though a professing Christian, had disgraced herself, and with wise jealousy for the honour of Christ's name, we missionaries had thought proper to restrain him from preaching the Gospel, in consequence of the dishonour his wife had brought on the cause of Christ. The man had been charged by some of his brethren with having ignored the deed. He came to declare to me—for he knew I should believe it, as I had known him from the commencement of his Christian course—that he was innocent of the charge imputed to him, and to get me to tell his pastor and missionary superior that I believed the charge against him was false. He said, "I am thankful that all this has taught me more of myself and of the value of godliness than I ever knew before, and I know that my Saviour will make it all right." There was a panting after holiness, and a submission to the will of Christ, and a desire that the affliction should be sanctified to his soul, which was a real and genuine proof of a change of heart.

Rev. J. Sale.

POWER OF THE GOSPEL.

One young man I know who was taught for a few years the elements of an English education in the General Assembly's institution in Scotland, and then went home to his friends and almost forgot his English education. But he did not lose the influence in favour of Christianity which he received in that school, and the effect of which became so strong that he came away from his friends in search of Christian teachers. He came to my house—a distance of twenty or thirty miles from his home—and said he would not go away till he had been baptized. But before he had been there many days his relatives came to me, and though I had heard so much of the influence of Hinduism on the native mind, I was astonished to see their anxiety to dissuade him from becoming a Christian. They laid hold of his feet, and bathed him with tears, and offered all they could of assistance in his worldly affairs, aye, and even honours too, if he would but return with them. At last they said, "Come back and talk with us about Christianity, and perhaps when we have learned a little more of it, we shall come with you." On that understanding he returned, and it was some months before I could hear anything more of him. I was in daily expectation of receiving some intelligence respecting

him, from a deputation I had sent, when I saw one day a poor way-worn traveller coming up the path to my house. When he approached I recognised the features of the poor Brahmin. He said, "I have walked all the way from Calcutta without stopping—more than eighty miles. My relatives sent me there, and were preparing to make me go through the penance necessary to purify me after coming into contact with you, but I got away, and have come to you; and now I will listen to no more talk, but will be baptized in the name of Jesus." I baptized him. He married a girl belonging to our school at Jessore, and they are now living in Calcutta, and up to the time of my leaving, they were acting consistently with their profession of Christianity.

Rev. J. Sale.

PROGRESS IN INDIA.

We have taught the people to expect justice in the legal courts that we have set up, but the proceedings in them often have been a cruel mockery of justice. Until very recently it was impossible for the poor man to get justice in our courts. I am glad to be able to say that there has been a great and growing improvement in the courts of justice in Bengal, both in the apparatus and in the mode of working it, which is intended to give cheap and speedy justice to the poor. And we ask for nothing more than justice for them. Much of the excitement that has arisen respecting indigo has been occasioned by the crying out of the human soul for justice. It indicates the awaking of the conscience of the oppressed Bengalee, by means of our teaching, and what they demand—as I know, having sat upon the commission—is in harmony with the essential principles of the Gospel of Christ. They demand justice, and nothing else will satisfy them. It is our schools and our railways, and the bringing of our Western ideas of right to bear upon the old systems of oppression, that have done it.

Rev. J. Sale.

HOW INDIA IS BEING TAUGHT.

Mr. Underhill was in India; he was struck with what must be the effect of the teaching we have been and are giving to the people of India, and I may give you an illustration by telling you what I heard in a village-school established by one of the kind and Christian indigo-planters, for there are many such. The master examined some of the boys before his visitors out of a book of fables. The one chosen happened to be about the lion seeking to overcome a company of bulls, and to accomplish his purpose he got them so divided that he might attack them separately. "Boys," he asked, "do you see the meaning of this?" They said, "No." "Do you remember," he then asked, "the dispute about the indigo in two villages?" naming them. "Yes," said they, "we do." "And don't you know that in one village the people succeeded in obtaining justice, and that in the other they did not?" "Yes." "Well, the reason was that in the one village the people kept together, and that in the other they could not agree amongst themselves. Those that were united kept themselves from being devoured by the lion, but those that quarrelled could not stand against the power of the planter and his agents. What we want, boys, is union among Bengalis. We have the Mussulman against the Hindu, and the various castes against each other, and until we have union we shall never get our rights." That was the teaching given to those boys under the shadow of the planter's factory. Now, is it likely that a system of essential injustice can continue to prevail where such ideas are inculcated? And then, when we preach the Gospel and teach love to God and man, doing as we would be done by, it must happen that in proportion as it is received the people will oppose themselves to a system of oppression and selfishness which ignores the poor man's rights, and gives to the labourer only the tenth part of the value of his labour.

Rev J. Sale.

HOW ENGLAND BENEFITS BY INDIA.

Before I left England, twenty years ago, a gentleman in my native town said to me, "Well, you are going to India as a missionary; I shall pray for you, and contribute towards your support. I have for a long time been interested in missions to India, and I will tell you something for your encouragement. I had a wayward, unfortunate boy who enlisted for a soldier, and almost broke my heart. He went out to India, and soon fell a victim to the climate. When he was sick he was met by a Baptist missionary, who directed him to his father's God and Saviour, and before he died he charged the missionary to write a letter to me and say that he had become a penitent, and hoped that he died a saved believer in the Lord Jesus Christ. When the letter came to me I said, 'Here are all the prayers and all the money I have ever contributed to the missionary cause come back to me a thousandfold.'" I rejoice to

be able to say that there are many Europeans in India who have found the Gospel there.

Rev. H. Wilkinson.

ANTIQUITY OF HINDUISM.

Nothing gives you a deeper impression of that than their old temples. In England you may go into a country village and perhaps look with interest upon various objects of antiquity to be found there, but the most antique of all will be the village church, green with moss and ivy-crowned, and the stone steps worn with the feet of the successive generations of worshippers. You begin to think how many centuries the church has stood and how many generations have passed away into eternity since the church was built; and the thought comes pleasantly to the mind, All these people went into that temple and paid their homage to the God who made them. But you experience very different emotions when you go among the old temples of India. Some of them are so old that they must have been standing when the Redeemer himself walked upon this earth. When standing near them I have feared to speak, lest the air, convulsed by the sound of my voice, should bring down the tottering mass upon my head; and I have looked down and seen that the solid rock on which they were built was worn with the naked feet of the worshippers; and the thought has come over me, All those masses of people, who during those long ages have gone into these temples have presented homage which belonged justly to heaven's Eternal King, to an ugly and abominable image! Be assured, friends, that heathenism is not the harmless thing that some people would have you believe; but that it is a powerful influence dragging men down to perdition.

Rev. H. Wilkinson.

THE REPRODUCTIVE STAGE REACHED.

I am happy to tell you that the missionary work is now in the reproductive stage. Native ministers have arisen from the ranks of our converts, and I should like you to see some of them. They are sometimes very clever at illustration. One of them was saying on one occasion, "The time will come when Christ will have the whole of India." A lordly Brahmin said to him, "Do you mean to say that this country will ever become a Christian country?" "Yes," was the reply; "the Word of God declares that all nations shall become Christian, and I believe it." The Brahmin pointed to a huge jungle, saying, "Go and chop that all down with your axe, and then I will believe that what you say is possible." The native Christian replied, "With every stick I cut down I shall make a handle for another axe to cut down more." So the missionaries are clearing the dense jungle of heathenism, and they seek to make their converts agents in the work. When a brother discovers to us that, as the Americans say, he has some "snaps" in him, we encourage him to preach. One of these brethren was about to preach his trial sermon, and he read and prayed well; but having given out his text he seemed as if he would utterly break down. He looked at one side and then at the other, and sighed heavily, and was in a most unhappy state of mind, when suddenly there was a twinkle in his eye which showed that he had thought of something, and he said, "You have all seen a little child trying to walk. It takes a step and it falls; it gets up, but falls again; but look at that child in three or four years' time, and how firmly it walks. So in preaching I am a little child. It is very likely I shall fall down. If I do I will try to get up again; but look at me in three or four years' time, and by God's grace and blessing I shall not fall down in preaching then."

Rev. H. Wilkinson.

GUNGA DHOR AND THE OFFICER.

It not unfrequently happens that Europeans in India doubt the value of our mission, just because they know nothing about it. I will give you an illustration. I was in the tent of a British officer, who said to me, "I believe your coming to India is a regular forlorn hope." "I should believe the same," was my reply, "only God has promised to accompany all I do in his name." "But," he added, "the Hindus won't make Christians, they are so cunning, they are downright liars; I would not believe a Hindu was a Christian if I saw him." I told him I had some good native converts that I should like him to see. "Well," he replied, "I should like to see them, and I would show them up to you." Just then our missionary, Gunga, who had been a Brahmin, was coming up the walk to the tent, and I said to the officer, "Here is one of our native preachers coming, perhaps you would like to show him up." "Well," he said, "I should like to ask him a few questions." I said to Gunga, in the native tongue, "This gentleman don't believe in your Christianity." "Well, I can't help that," said Gunga—the lordliness of his Brahminical character breaking out. "He wants to ask you a few questions." "What is it he wants to ask me questions for? Does he want to know

the reason of the hope there is in me, or to find fault?" Softening, he added, "Let the gentleman ask me any questions, and I am prepared to answer them." The first question the officer put was, "How did you get your living before you were a Christian?" Gunga did not quite understand this, and he said, "Sir, I was an officiating Brahmin." "But how did you get your living, tell me that?" Now, just suppose that somebody were to stop the carriage of a gentleman with lawn sleeves, as it was passing along the streets of London, and to say to him, "How do you get your living?" It might be a very awkward question for him to answer, but it would be known very well that he did have a good living. And the officer ought to have understood the case of the Brahmin in the same way. When he did understand that brother Gunga had had the temple revenues and the offerings of the people, and that he had given them up to become a Christian, he said, "Well, I did not expect that anyhow." He wanted to show that this man had become a Christian just to get a living. Old Gunga then related the history of his conversion. He was first impressed with the statements he had found in a religious tract, which led him to put Juggernaut to the test, whether he were a God or no. First he spent a whole day and night in praying to him, and then he spent the same length of time in cursing him. "Nothing came of it," said Gunga, "and I did not believe he was a God; but to make it more certain still, I went and poked him with a spear, and my arm was not withered." Then he told of the happy change which had come over his own feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gunga's black hand, saying, "God bless you, I am glad to have met with you." Then it was Gunga's turn. "You have claimed the right," said he to the officer, "to examine me, and now perhaps you will allow me to examine you a little? You come from a Christian country,—you call yourself a Christian,—now I want to ask if you are really a Christian?" The officer got up and walked into an inner room. Gunga followed him, saying in a gentle voice, "I did not mean to offend you, and I would only ask you, as a Christian, to pray to God that I may be found faithful until death." I am happy to tell you that officer dated his conversion to God from that time.

Rev. H. Wilkinson.

PRAYER HEARD.

During the mutiny, there came a letter from the secretary of our society, which said, "Cheer up, brethren, the Church of God is on her knees praying for you." Those words were like a flash of light in the darkness that surrounded us. On one occasion, when we were in great suspense as to our fate, the few Europeans at the mission station and the native converts met for special prayer, and they did pray with as much fervency as if they would bring down an Almighty arm to our rescue. I had just read the second psalm, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision," when I saw a Sepoy marching up the gravel walk, and my thought was, "He comes with a message of death." My wife, who sat near the door, stepped into the door-way to stop him. To our great relief, he put a letter into her hand, which she brought to me, and I translated it to the people. It told us that Delhi was entirely in the possession once more of the British power, and that we were safe. When I read the news to the native converts, they got up and sang—

"Praise God from whom all blessings flow."

They got through two lines only, and then said to each other, "Is it not wonderful? Just as we were praying, relief came." The Sepoys themselves had a meeting next morning, and contributed for the benefit of those who had suffered during the mutiny.

Rev. H. Wilkinson.

DESIRE FOR THE HOLY SPIRIT.

It is queer how some Christians in England spend their time. I think that Lord Shaftesbury gave us the best review of the "Essays and Reviews" the other day, when he quoted, with reference to them, two lines from the well-known hymn of Dr. Watts:—

"Satan finds some mischief still
For idle hands to do."

I fancy if men, instead of sitting in cloistered halls so much, conning over old manuscripts—though I have no objection to old manuscripts, nor to cloistered halls—and I may confess that the hoar frost of antiquity is sometimes almost too dear to me, for I have strolled about the streets of Oxford till I have been nearly transmogrified into a Puseyite myself; but I say that if instead of sitting in cloistered halls and poring over the lore of past ages, we came more into contact with life as it now is, we should all be the better and more useful men. It is not in the study of old shrines, and in the conning of old manuscripts, that we best fulfil

the living word of the Lord within us, but it is by going out into great cities, great heart-heaving cities, where the spiritually dead are in trespasses and sins, to create a soul beneath the ribs of that death. The church of the Lord Jesus Christ in some periods of its history has seemed to me like a magnificent mountain of spar in a desert —and church history looked at any how seems to be that—and whatever church history I take down to read I cannot conceal the brilliancy, the majesty, the glory and grandeur of the theme—that as I look upon it, and especially as I look upon it in my own day, I say, "O, Spirit of the living God, melt the shining iceberg! O, Spirit of the living God, come down and pour Thy beams from on high, so that that mountain of ice may become a flowing river, so that that which stood still simply to reflect back the sunbeam may flow on in its magnificent and winding way, reflecting indeed the Divine glory from above, but irrigating and blessing the nations!" This seems to be the work which we have before us—to look to God for His blessing, and to believe that each one of us has a real work to do.—*Rev. E. Paxton Hood.*

BACKERGUNGE, BENGAL.

APPEAL.

One of the many spheres of labour occupied by the Baptist Missionary Society is the *zillah* or district of *Backergunge*, in what is called Eastern Bengal. Here, within the last seventeen years chiefly, if not entirely, it has pleased the Lord to grant us many souls for our hire. In the midst of fierce opposition, persecution, and many subtle influences, "the cause" has prospered. And now we have, in that district, a Christian community of 3,000 souls, of which nearly 500 are members of the churches. The accounts brought by the last mail continue to speak favourably of the state of the churches, and of the continued increase, from without, of the community.

Our people, however, are scattered over a considerable extent of country, living in some sixty villages. As centres, around which these villages are clustered, we have *fifteen stations* or churches. In each station there is a native *preacher*, a brother whose work consists of the pastoral oversight of the church, in further instructing the converts, and preaching the Gospel to unbelievers of every name.

Wherefore, as it must be supposed, we have fifteen village *chapels*. But these chapels are made of a skeleton of wood and bamboos, whereof the flesh, skin, and outward adornments are a mat wall and a roofing of grass. But these places of worship are too small for us: a fact of which we are not ashamed. Moreover, our enemies try (and sometimes succeed) to burn them down; and more than once my brethren and I have had to defend them, at the risk of our lives.

I propose now, a long cherished desire, *to make all our fifteen chapels of brick*. We want no ornament, no useless addition, but only a few simple, neat, and durable buildings, wherein God shall be worshipped, and the Gospel of Jesus Christ be preached, in all sincerity and truth.

Possibly friends here and there will be suggesting various objections. May I be allowed to anticipate these by the following remarks:—

1. Even in England, at this time, there are few places of worship erected independent of what we understand as *extraneous aid*. What can we expect of our brethren in heathen lands?

2. It is acknowledgedly a principle of our religion that those who are strong should bear the burden of the weak. Brethren, you are strong; we are weak: help us!

3. Our converts in Bengal are nearly all poor and needy. I have promise of *labour* on the part of the Christian community. If they have no money, but give their *hands* to the good work, what more can we demand of them?

4. Looking on the temples of the heathen, the mosques of the Mohammedan, we are ashamed of our small, perishable, cheap things, called chapels. Do

help us to put up some places which shall, even in the least degree, indicate our hope and determination to take possession of the land for Christ our Lord, "the Lord of all."

It may be asked, "How can you expect to get money for so many chapels?" My reply is, *Nil desperandum*. Still, I would not be thought too ambitious in the matter of bricks and mortar. All I ask for is *seventy pounds* for each place of worship. And I should be faint-hearted, indeed, if I could not confide in the sympathy of brethren to grant me this my first request at their hands.

JOHN C. PAGE.

London, 33, *Moorgate Street*, *May* 4, 1861.

The proposal of our highly esteemed brother, Mr. Page, has already engaged the attention of the Committee, and received their approval. Towards the cost they propose to give from the general funds of the Society £20 towards the erection of *each* chapel. Any further assistance for this very important object will have to come from the private liberality of the friends of Christ's cause both in this country and in Bengal.

FREDERICK TRESTRAIL, } *Secretaries.*
EDWARD B. UNDERHILL, }

33, *Moorgate Street*, *May* 6, 1861.

FOREIGN INTELLIGENCE.

WEST INDIES.

THE REVIVAL IN JAMAICA.

BETHSALEM.

In the mountains above Clarendon are scattered numerous settlements, among whom labours the Rev. G. Milliner. In these retired spots the work of grace has broken out, for some account of which we are indebted to the following letter, addressed to the Rev. J. T. Brown, of Northampton. It is dated Nov. 19, 1860:—

"The work commenced here on Sunday, the 3rd inst., when I preached to a full and attentive congregation on the nature and necessity of repentance. Many eyes were suffused with tears. At the celebration of the Lord's Supper the whole congregation stayed as spectators. At its close we held a special prayer-meeting. Not a creature left. I spoke a little about the Revival as it was spreading in other lands; and, as it had commenced and was progressing in this land, I urged the members to seek, by prayer and personal effort, a *share* in the blessings of the great work, &c. During the whole services—which continued without interruption for nearly five hours, without the least manifestations of weariness—there was, as already hinted, the greatest solemnity; nearly all were affected to tears, and sobs were audible. We felt it good to be there; it was a time of refreshing from the presence of the Lord; we felt sure our gracious God was about to bless us. Special services were announced to be held in the various districts during the ensuing week, at which I promised to attend. I commenced at Thornton, about two miles from Vauxhall, on Monday afternoon. Although a wet afternoon, and the whole district under water, we had an overflowing congregation. Many came from the cane-fields just as they were, without going home for any food, and there they remained till after midnight. I did indeed close the service about eight o'clock, and actually left the yard, but I was called back again. That night two were stricken down, but though a great struggle was evidently going on within, there was no loud cry for mercy, which accosts my ears so often now. The people were all around the house in which I slept by day dawn; but as most of them were working on the estates, I did not prolong the meeting

much beyond an hour. The services were continued at night, and larger numbers attended. On the Wednesday evening another service was held, which was continued with slight interruptions till Saturday. I left on Tuesday to attend other meetings.

"On Friday, as I was resting a little from what I thought the laborious, but delightful duties of the week, a letter was put in my hands as follows:—'Dear Minister, the work of God "*are*" progressing rapidly in our midst. Minister, souls are under conviction, and more are still *falling* in with us. We see that God is at work. The cry arises from every one is, "Lord, have mercy upon us."' As soon as possible I was down to Thornton. Not expecting me, the service, it seems, was broken up a little, but about thirty persons were in or near the class-house, whose *features* betrayed the state of their souls, and several were prostrated, crying earnestly for *mercy*. As soon as I commenced singing, little groups were seen wending their way to the meeting, and in a little time house, yard, &c., were full of people; and still they came from all directions. During the service many were stricken down, and at intervals I was interrupted with the cry, 'Lord, I have been a great sinner, a fornicator,' &c.; 'Lord, have mercy upon me,' &c. The following day (Saturday) about fifty came to me, most of them under deep concern for their souls.

"At Wallingford there is not so much outward demonstration manifested as here; and friends who, hearing of what God is doing here, have been up on a visit of love from Providence and New Fulneck (Moravian), tell me there is far *less here* than in their districts; but I have reason to believe the work is not less real. During the fifteen days which have elapsed since the commencement of the Revival in this district, I myself have conducted upwards of thirty services, averaging about two hours and a half in length. Some of them have continued double this time in various districts to large, and attentive, and earnest audiences. In addition to these there are, in connection with the churches here and at Wallingford, ten prayer-meetings held daily; and at several of these, services are held morning and evening, and *such services!* Instead of the cold, formal, lifeless prayer-meetings as formerly, we have the earnest, fervent, believing cries of those who lead the devotions. Oh, yes, we have as great, if not greater Revival *in the Church* as among the ungodly. Then we have in our assemblies Christians of other denominations, who take a part in the services without any denominational distinction.

"One marked feature of the work is, it is almost entirely confined to the young; and you know the complaints their seniors made in reference to them. Another trait in connection with the work is the earnest desire for Bibles and hymn-books. I could dispose of any quantity if I had them. The exhibition of brotherly love and union, and the constant and earnest attention to a preached Gospel and prayer-meetings, have been already noticed. Then there is the relinquishing of their old sins. No more quarrelling heard, no Sabbath desecration. Now the John-canooing, the *goombie*, &c., have been *destroyed*, as well as their finery—necklaces, rings, gaudy ribbons, &c. The chapel and yard were literally strewn with the latter on Sunday week. Upon the whole, there can be no doubt that it is a genuine work of grace, though there is doubtless much *dross* mixed with the fine gold."

BAHAMAS.

INAGUA.

Subsequently to the departure of Mr. Underhill, Mr. Littlewood paid a visit to some of the out islands. He thus briefly records the events of his visit, under date of August 20th.

"My visit to Rum Cay, Long Island, and Long Cay, was exceedingly pleasant, and I hope profitable. At Rum Cay we had some interesting religious services. Mr. Hall was chosen and ordained pastor over the church on the Cay; and as Watling's Island is not far distant, that was included in his district. At Long Island, Essex Wilson was ordained to the work. He is a good man, and I hope will do well."

At Inagua, Mr. Littlewood writes, "Our chapel affairs are highly encouraging; congregations exceedingly good. The Sabbath-school was never so encouraging. In a few Sabbaths I hope to admit to the church, by baptism, several hopeful converts." Among the scholars in the school are several Africans, who have lately been rescued from a wrecked slaver on the Island of Abaco. They also attend the public services.

HOME PROCEEDINGS.

SINCE our last reference to the missionary meetings held in the country, the following have to be noticed:—The Revs. S. Green and A. McLaren have kindly visited various places in Wiltshire on behalf of the Society; the Rev. T. Gould has attended meetings at Bath, and the Rev. E. Hewett at Romford. Our esteemed brother, the Rev. J. C. Page, has visited Houghton Regis, Luton, a few places in Somersetshire, and the northern part of Northamptonshire. In the last county he was accompanied by Mr. Underhill. Mr. Page was, however, obliged to leave Mr. Trestrail to complete the tour in Somersetshire without him, through ill health; but we have to acknowledge the ready kindness of the Rev. N. Haycroft, who promptly, on our application, went to the assistance of Mr. Trestrail. The Revs. F. Trestrail and W. Brock have been engaged at Amersham, and the Rev J. Sale at Bristol, during the last month; while the Rev. E. Hewett has visited Braintree, Halstead, and other places, assisted by the Rev. J. Taylor, of Ningpo. There appears to have been no lack of interest in these meetings, nor have the contributions been otherwise than good except in a few special instances.

The Rev. J. Kingdon, of Necton, Norfolk, is about to go to Jamaica under the new arrangements, with the cordial sanction of the Committee. His destination will probably be Shortwood, one of the stations of the Rev. E. Hewett, the pastorate of which our esteemed friend is about to relinquish.

At the Quarterly Meeting in April, the Committee adopted the following resolution with reference to the recent loss sustained by Mrs. Knibb. In its expression of sympathy we are sure all our readers will participate:—"That the Committee desire to express to Mrs. Knibb their unfeigned sympathy with her under the severe domestic affliction she has had to endure. They have heard of that beautiful incident, Miss Knibb's choice of a text (2 Cor. iv. 17) for her funeral-sermon, and congratulate Mrs. Knibb on the power of Divine grace which was thus signally manifested. They add their hope that the future life of Mrs. Knibb may more than ever be cheered by the prospect of reunion with those who have passed from her side to the repose and joys of Paradise."

Owing to the unexpected detention of the Rev. F. Monod in Paris, from the appearance of a very interesting Revival movement among the Protestant churches of that city, the designation service of Messrs. Bouhon and Baumann was necessarily postponed. It will, however, take place on Wednesday, the 5th inst., at Regent's Park Chapel.

We have great pleasure in recording the munificent donation of £1,000 to the General Fund of the Society, from an attached friend, who wishes his name to remain unknown. Such enlarged liberality will enable the Society to extend its missions in India and China in some measure commensurate with the calls which these countries present to the Church of Christ.

The Secretaries have received for the relief of the sufferers from famine in the north-west provinces of India the sum of £358 5s. 0d. Of this amount £236 have already been forwarded to the brethren in Agra and Delhi. The rest, with any further contributions they may receive, will be forwarded immediately.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Jan. 30, Feb. 26; Milbourne, T. K., March 1; Saker, A. & H., Jan. 30, March 2; Smith, R., Jan. 28, 30, Feb. 27.
ST. HELENA—Sale, J., March 2.
VICTORIA, Diboll, J., Jan. 26.
AUSTRALIA, SOUTH—GUNNRACKA, Tuck, H. L., Jan. 9.
AMERICA—ERIE, Haw, W., Feb. 12.
MONTREAL, Massey, S., March 8.
ASIA—AGRA, Gregson, J., Jan. 11, Mar. 5.
ALIPORE, Pearce, G., Jan. 21.
BARISAUL, Martin, T., Feb. 4.
BEERBHOOM, Williamson, J., March 4.
CALCUTTA, Kalberer, L. F., Feb. 18; Mendes, L., Feb. 22; Kerry, G., Jan. 22; Lewis, C. B., Jan. 22, Feb. 2, 7, March 8, 16.

CHITTAGONG, Johannes, J., Jan. 22.
CHURAMONCOTTEE, Hobbs, W. A., Feb. 22.
DACCA, Bion, R., Jan 30, Feb 16, March 5; Robinson, R., March 5.
DELHI, Broadway, D. P., Feb. 4; Evans, T., Feb. 4; Parsons, J., Jan. 19, Feb. 18, March 5.
DINAGEPORE, McKenna, A., Jan. 7, Feb. 14.
FUTTEHPORE, Edmonstone, G., Feb. 18.
GYA, Greiffe, E., Jan. 14.
HOWRAH, Morgan, T., Feb. 22.
HOOGLY, Smith, J., Feb. 4.
INTALLY, Sale, J., Jan. 11.
JESSORE, Anderson, J. H., Feb. 6.
KANDY, Carter, C., Jan. 22, March 12.
MADRAS, Claxton, W. A., Feb. 26.
MONGHYR, Gregson, J. G., Jan. 17; Lawrence, J., Jan. 31.
PEGU, Craig, T. R., Feb. 2.
POONAH, Cassidy, H. P., Jan. 23, 25.
SERAMPORE, Dakin, E., March 7.
SEWRY, Ellis, R. J., Jan. 21.
SHANGHAI, Kloekers, H. Z., Jan. 2, 5, and one letter no date; Feb. 1, 5; Hall, C. J., Jan. 24, Feb. 6.
BAHAMAS, Rycroft, W. K., no date.
INAGUA, Littlewood, J., Jan. 24.
NASSAU, Davey, J., Feb. 16.
TURK'S ISLANDS, Kerr, D. L. D., and others, Dec. 22.
FRANCE—LAUSONE, Baumann, W., April 8.
MORLAIX, Jenkins, J., March 11.
PARIS, Monod, F., April 6; Bouhon, V. E., April 9.
GERMANY—ROTTERDAM, Voorhowe, H. C., March.
HAITI—JACMEL, Webley, W. H., Feb. 9, 20, March 13.
HONDURAS—BELIZE, Henderson, A., Feb. 18.
JAMAICA—BROWN'S TOWN, Clark, J., Feb. 18, March 23.
CALABAR, East, D. J., Feb. 4, 7, Mar. 7.
CAREY, MOUNT, Hutchins, M., Mar. 8.
FOUR PATHS, Claydon, W., Jan. 31, March 2.
GREEN ISLAND, Teall, W., March 8.
GURNEY'S, MOUNT, Sibley, E., Feb. 23.
HERMON, MOUNT, Hume, J., March 18.
KINGSTON, Merrick, E., Feb. 23.
MANDEVILLE, Claydon, W., March 7.
MONTEGO BAY, Henderson, J. E., Mar. 7; Reid, J., Feb. 6.
PORT MARIA, Day, D., Feb. 5, Mar. 22.
SAVANNA-LA-MAR, Clarke, J., Feb. 11.
ST. ANN'S BAY, Day, D., and Millard, B., Feb. 26; Millard, B., March 22.
SPANISH TOWN, Phillippo, J. M., Feb. 8, March 20.
STEWARTON, Knibb, M., March 23.
STEWART TOWN, Lea, T., March 21.
SUTCLIFFE, MOUNT, Clarke, J., Mar. 18.
PRUSSIA — FRANKFORT, Baumann, W., Feb. 21.
TASMANIA — LAUNCESTON, Dowling, H., December.
TRINIDAD—Law, J., March 10.
SAN FERNANDO, Gamble, W. H., March 8, 23.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, *to March* 30, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; and *I. S. F.* for *India Special Fund*.

NORTH WALES.

	£	s.	d.
ANGLESEA.			
Bellan—			
Collection	1	1	10
Bontrypont—			
Collection	1	11	6
Brynsiencyn—			
Collection	1	7	0
Caergeiliog—			
Collection	1	4	1
Gaerwen—			
Collection	0	11	0
Llangefni—			
Collection	4	17	8
Newburgh—			
Collection	0	2	5
Penearneddu—			
Collection	0	3	8
CARNARVONSHIRE.			
Bethesda—			
Collection	0	15	6
Contributions	0	10	0
Berthddu—			
Collection	2	16	5
Contributions	3	4	7
Capel-y-Beirdd—			
Collection	1	8	1
Contributions	0	17	6
Capel-Penymaes—			
Collection	0	5	3
Contribution	0	2	6
Cerrigypryfaid—			
Contributions, Boxes	1	0	0
Gilfach—			
Collection	0	14	0
Llanberis—			
Contributions	1	6	4
Llandudno—			
Contributions	14	3	10
Llanwyddelen—			
Collection	0	19	5
Pwllheli—			
Contributions	38	9	6
Tiddyn-Sion—			
Contributions	5	0	0
Waunfawr—			
Collection	0	3	0
DENBIGHSHIRE.			
Abergele—			
Collection	2	11	0
Contributions	1	8	0
Bontnewyd—			
Collection	0	4	0
Contributions	0	3	1
Dawn—			
Collection	0	5	6

	£	s.	d.
Denbigh—			
Collection	3	2	9
Contributions	3	3	6
Do., Juvenile, for *N.P.*	0	14	0
Eglwysfach—			
Collection	0	7	6
Contributions	0	7	6
Gefail-y-Rhyd and Llanrhaiadr—			
Collections	1	12	4
Contributions	4	9	5
Glynceiriog—			
Contributions	5	18	5
Llanddulas—			
Collection	0	6	0
Contributions	0	10	0
Llanddurnog—			
Collection	0	6	6
Contributions	0	12	0
Llanefyd—			
Collection	0	10	4
Contributions	1	0	8
Llanelidan—			
Contributions	3	6	6
Llanfair—			
Contributions	1	11	7
Llangerniu—			
Collection	0	10	6
Llangollan—			
Collections	1	15	1
Contributions	8	11	6
Llanssaintffraid—			
Contributions	3	5	2
Llanelian—			
Contributions	3	10	0
Llanrust—			
Collection	0	14	0
Do., for *N.P.*	0	3	0
Llansilin—			
Collection	0	11	0
Contribution	0	10	0
Moelfre—			
Collection	3	5	0
Contributions	1	18	6
Ruthin—			
Collections	2	16	9
Contributions	2	14	1
Do., Sund. School, for *N.P.*	0	16	0

Flintshire.

Bodffary—			
Collection	0	4	6
Helygen—			
Collection	0	10	0
Contributions	3	10	0
Mold—			
Collection	0	7	0
Contributions	2	6	2
Penyfron—			
Collection	0	15	0
Rhuddlan—			
Collection	0	9	7
Contributions	2	0	6
Rhyl—			
Collection	1	15	4
Contributions	18	18	6
Saint Asaph—			
Collection	0	9	2
Siscwm—			
Contributions	2	0	0

Merionethshire.

Cynwyd and Tre-r-ddol—			
Collection	0	7	0
Contributions	0	12	6
Do., Sunday School	0	16	0
Dolgelley—			
Collection	3	9	6
Llanssaintffraid—			
Collection	0	16	6
Contributions	0	7	6
Llanuwchllyn and Bala—			
Collection	0	18	0
Contribs., for *N.P.*	0	11	0
Pandy'r Capel—			
Collections	2	3	7
Contributions	5	10	4

Montgomeryshire.

Beulah—			
Collection	0	13	7
Contributions	1	9	0
Caersws—			
Collection	1	15	3
Contributions	1	13	0
Cefin Pawl—			
Collection	0	18	5
Contributions	0	15	8
Kerry—			
Collection	0	8	5
Contributions	0	9	2
Llanbrynmair—			
Collection	0	5	0
Llanfair—			
Collection	0	12	10
Contributions	3	5	6
Newtown—			
Collection	5	16	0
Do., Missionary Prayer Meetings	1	3	7
Contributions	14	1	11
Do., for *China*	2	0	0
Do., for *N.P.*	3	7	0
Do., *for Mrs. Allen's School, Ceylon*	5	0	0
Rhydyfelin—			
Collections	0	13	7
Contributions	1	0	0
Sion Rhydwen—			
Collection	0	15	2
Contributions	0	17	6
Staylittle—			
Collection	0	12	7
Contributions	0	9	10
Talywern—			
Collection	1	1	8
Contributions	0	14	10
Tanlan—			
Collection	0	7	0
	240	10	5
Less for Local Home Mission, expenses, and ack. before	59	17	9
	180	12	8

SOUTH WALES.

Brecknockshire.

Brynmawr, Tabor—			
Collections	2	10	11
Contributions	2	0	1
	4	11	0
Less expenses	0	0	6
	4	10	6
Maesyberllan—			
Collection	0	17	1
Contributions	0	15	0
Do., for *N.P.*	2	2	3
	3	14	4
Less expenses	0	0	8
	3	13	8
Nantyffin—			
Collection	0	10	2
Contributions	0	17	6
Pontestyll—			
Contributions	3	0	0
Zoar—			
Contributions	1	3	0

Cardiganshire.

Aberystwith—			
Collection	1	11	0
Contributions	7	15	0
Cardigan—			
Collection	2	13	0
Contributions	5	6	0
Do., Sunday School	8	11	0
Hebron—			
Collection	0	15	4
Contributions	0	5	0
	1	0	4
Less expenses	0	0	4
	1	0	0
Pennypark—			
Collection	1	17	0
Penybryn—			
Collection	1	0	0
Penuel—			
Collection	1	10	5
Contributions	1	5	0
	2	15	5
Less expenses	0	0	7
	2	14	10
Verwick, Siloam—			
Collection	2	12	0
Contribution	0	10	0

Carmarthenshire.

Aberduar—			
Collection	0	9	6
Contributions	0	10	0
Do., Sunday Schl.	1	1	0
Cayo, Bethel—			
Collection	1	3	6
Contributions	0	7	6
Do., Salem—			
Collection	0	3	11
Contributions	0	15	0
Do., Sunday Schl.	1	1	10
	3	11	9
Less expenses	0	1	0
	3	10	9
Cwmfelin—			
Collection	1	15	0
Contributions	4	12	6
Do., Sunday Schl.	0	13	6
	7	1	0
Less expenses	0	1	6
	6	19	6
Cwmifor—			
Collection	2	0	0
Less expenses	0	0	6
	1	19	6
Cwmdu—			
Collection	1	3	10
Contributions	0	10	0
	1	13	10
Less expenses	0	0	4
	1	13	6
Hereb—			
Collection	0	7	0

	£	s.	d.
Llandilo—			
Collection	2	7	0
Contributions	0	10	0
	2	17	0
Less expenses	0	5	0
	2	12	0
Llanelly, Bethel—			
Collection	1	10	0
Contributions	9	13	10
Do., Greenfield—			
Collections, &c.	4	17	0
Contributions	17	3	0
Do., Zion—			
Collection	2	1	0
Contributions	4	7	6
Login—			
Collections	1	17	3
Do., Sunday Schl.	1	2	6
Do., for *N.P.*	1	5	4
	4	5	1
Less expenses	0	0	8
	4	4	5
Mydrim, Salem—			
Collection	1	18	6
Contributions	6	5	0
	8	3	6
Less expenses	0	11	0
	7	12	6
Pembrey, Bethlehem—			
Collection	0	8	0
Contribution	0	2	6
Rhydwilym—			
Collection	2	8	4
Contributions	4	13	2
	7	1	6
Less expenses	0	1	1
	7	0	5
Sardis—			
Collection	1	0	0
Sittim—			
Collection	0	12	8
Contributions	2	10	0
Smyrna—			
Collection	0	10	0
Waunclyndaf—			
Collection	0	11	6

Glamorganshire.

Aberaman—			
Contributions	8	4	5
Aberavon—			
Contributions	1	8	6
Do., Box	0	13	1
Aberdare, Calvary—			
Collections	3	4	10
Contributions	18	6	7
Do., Arrears	0	16	11
Do., for *China*	2	14	0
Do., Sund. School	8	7	9
Do., Heolyfelin—			
Collections	3	3	9
Contributions	14	11	1
Do., Sndy. School	2	14	4
Do., Llwydcoed Branch—			
Contributions	2	3	5
Do., Sndy. School	0	19	7
Bridgend—			
Collection	0	19	9
Contributions	1	3	0
Britton Ferry—			
Collections	2	12	8
Contributions	0	6	11
Caerphilly—			
Collection	1	4	0
Do., Prayer Meetgs.	1	17	0
Contributions	8	6	9
Caersalem Newydd—			
Collection	1	8	6
Contributions	2	12	6
Do., for *N.P.*	1	13	8
Canton—			
Collection	1	0	0
Contributions	2	1	0
Cardiff, Tabernacle—			
Collection	6	0	8
Do., Meetings	1	8	4
Do., Prayer Meetgs.	8	8	11
Contributions	22	16	11
Do., Sunday School	4	8	2
Clydach—			
Collection	1	2	1
Contribs., for *N.P.*	0	1	6
Croesypark—			
Collection	1	5	0
Contributions	0	11	6
Do., for *N.P.*	0	6	10
Cwmaman, Sion—			
Collection	0	10	0
Cwmdare, Heolyfelin—			
Collections	0	10	9
Contributions	2	14	3
Cwmavon—			
Collection	1	5	8
Do., Prayer Meetgs.	1	6	0
Contributions	3	15	1
Dinas-Noddfa—			
Collection	1	19	0
Contributions	0	7	6
Dowlais, Caersalem—			
Collections	1	13	6
Contributions	3	10	0
Do., for *N.P.*	1	13	10
Do., for *China*	0	16	4
Ebenezer—			
Collection	1	5	11
Contributions	5	13	1
Do., Sunday School	2	4	0
Do., for *N.P.*	0	8	10
Hebron—			
Collection	1	0	0
Hengoed—			
Collection	1	1	9
Contributions	5	14	3
Do., for *N.P.*	0	10	0
Collection, 1861	0	17	6
Do., Prayer Meetings	0	4	8
Contributions	4	10	4
Hirwaen—			
Collection	3	17	3
Contribution	1	0	0
Lantwit Major—			
Collection	3	4	0
Lisvane—			
Collection	1	1	1
Contribs., for *N.P.*	2	1	3
Llancarvan—			
Collection	1	3	9
Do., for *N.P.*	2	3	3
Merthyr Tydvil, Tabernacle—			
Collection	1	18	0
Moria—			
Collection	2	15	1
Contributions	2	3	0
Mountain Ash—			
Collection	2	8	0
Contributions	5	12	0
Do., Sunday School	0	18	0
Neath—			
Contribs., for *N.P.*	1	15	4
Paran—			
Contribution	1	0	0
Pentyrch—			
Contributions	1	0	0
Penyvai—			
Collection	1	0	0
Pontypridd, Carmel—			
Collection	1	9	3
Do., Prayer Meetings	0	16	11
Contributions	5	3	1
Pontbrenllwyd—			
Collection	3	12	9
Rhydyfelen—			
Collections	1	1	6
Saint Mellons—			
Collection	0	18	9
Contributions	6	12	4
Sion—			
Collection	1	14	2
Contributions	8	16	6
Do., Sunday School	1	6	10
Sketty, Siloam—			
Collection	0	10	0
Spelters, Maesteg—			
Collection	2	0	0
Swansea, Bethesda—			
Collections	8	9	10
Contributions	19	3	4
Do., Vestry Box	2	7	10
Do., Bethlehem—			
Contribution	0	10	0
Trefforest, Libanus—			
Collection	2	2	6
Contribs., for *N.P.*	0	18	0
Wauntrodau—			
Collection	1	0	0
Ynysyfelin—			
Collection	0	18	6
Ystalyfera, Zoar—			
Collection	1	1	0
Contributions	5	7	3
Ystradgunlais—			
Collection	1	2	2
	284	15	9
Less expenses	11	8	5
	283	4	10

Monmouthshire.

Abercarn—			
Collections	0	15	2
Contributions	4	11	4
Argoed—			
Collections	2	15	10
Contributions	3	1	6
Chepstow—			
Collection	4	8	9
Do., for *W. & O.*	0	12	0
Contributions	3	11	1
	8	11	10
Less expenses	0	4	10
	8	7	0
Daran-velan—			
Collection	3	0	0
Ebbw Vale, Nebo—			
Contributions	5	5	4
Goitre—			
Contribs., for *N.P.*	0	10	6
Llanvihangel—			
Contributions	2	14	3
Nant-y-Glo, Hermon—			
Collection	1	16	0
Contributions	6	4	1
Newtown, Providence—			
Collection	0	5	0
Contribution	0	10	0
Rhymney—			
Contributions	4	15	0
Risca—			
Collection	0	19	4
Contributions	2	5	8
Saint Bride's, Rehoboth—			
Collection	2	13	2

	£	s.	d.
Contributions	0	12	6
	3	4	8
Less expenses ...	0	0	7
	3	4	1
Sirhowy, Carmel—			
Collection	1	5	9
Contributions	2	17	4
	4	3	1
Less expenses ...	0	0	6
	4	2	7
Tydee, Bethesda—			
Collections	1	19	0
Do., for *W. & O.* ...	0	11	0
Contributions	1	16	2
Do., Sunday School	1	4	10

PEMBROKESHIRE.

Bethabara—			
Collection	1	2	2
Contributions	3	14	0
Do., Sunday School	3	17	0
Beulah—			
Collection	0	7	6
Contributions	0	8	0
Jerusalem—			
Collections	1	7	11
Do., for *W. & O.*	0	10	0
Contributions	4	9	0
Jerusim—			
Contributions	5	15	2
Libor—			
Collection	1	1	1
Do., for *W. & O.*	0	10	0
Contributions	5	2	0
Letteriston—			
Collection	1	10	6
Contributions	1	12	0
Llangloffan—			
Collection	1	15	0
Contributions	7	12	0
Middle Mill and Branches—			
Collections	3	3	6
Contributions	7	13	6
Penuel—			
Collection	1	0	0
Contributions	0	10	0
Pencheston—			
Collection	0	10	0
Contributions	0	10	0
Saint David's—			
Collection	2	7	7
Contributions	2	19	0
Skeddy, Zion—			
Collection	0	8	0
Soar—			
Collection	0	4	2
Contributions	2	0	11
Tabor—			
Collections	1	3	1
Contributions	1	3	8
Do., for *India*	1	1	0
Do., for *China*	1	0	0
Tretio—			
Collection	0	8	5
Contributions	1	7	6
Trinity Works—			
Contributions	1	3	0
	69	6	8
Less expenses	3	0	7
	66	6	1

RADNORSHIRE.

Bwlchsarnau—			
Collection	0	15	3
Contributions	1	1	7
Frank's Bridge—			
Collection	1	5	0
Gravel—			
Collection	0	18	11
Llandilo and Pain's Castle—			
Collection	0	10	1
Contribution	0	5	6
Nantgwyn—			
Contributions	5	3	6
Nantywellan—			
Collection	1	6	6
Newbridge—			
Collection	2	5	7
Contributions	1	0	6
Pisgah—			
Collection	1	0	10
Contributions	0	17	6
Rock—			
Collection	0	15	0
Velindre—			
Collection	0	15	0
Contribution	0	5	0
	18	5	9
Less expenses	0	0	9
	18	5	0

SCOTLAND.

Dundee—			
Contributions	1	1	0
Glasgow, North Frederick St.—			
Collection	3	13	9
Contributions	23	9	6
Do., Sund. School, for *N.P.*	2	3	0
Do., Hope Street—			
Coll., Pub. Meeting	4	2	2
Contributions	39	13	10
Do, for *N.P.*	3	8	6
Do., Baronial Hall—			
Contributions	6	7	0
Do., John Street—			
Contributions	9	1	0
Do., Pollokshilds—			
Contributions	5	0	0
	96	18	9
Less expenses	1	12	7
	95	6	2
Greenock—			
Collection, West Burn Street	5	2	4
Do., Nelson Street	5	0	0
Contributions	4	11	8
Do., West Burn St. Sund. School, for *N.P.*	5	18	5
Do., Nelson Street Bible Class	0	10	6
	21	2	11
Less expenses	0	6	1
	20	16	10
Aberdeen, John St.—			
Collection	4	17	10
Contributions	9	4	0
Elgin—			
Collection	3	13	10
Granton—			
Collection	1	12	6
Huntley—			
Collection	3	0	0
Contributions	2	0	0
Kirkcaldy—			
Contributions	2	10	0
Do., Sndy. School, for *India*	2	10	0
Perth, South Street—			
Collection	18	0	0
Do., Pub. Meeting	1	3	2
Contributions	11	0	0
Do., for *China*	3	0	0

IRELAND.

Athlone—			
Contrib., for *W. & O.*	0	5	6
Do.	0	19	6
Dublin—			
Contributions	27	17	0
Waterford—			
Collections	1	9	10
Contributions	3	0	0
Do., for *N.P.*	2	1	6
	6	11	4
Less expenses	0	2	6
	6	8	10

FOREIGN.

Bahamas—			
Grand Cay	20	5	11
Nassau	22	2	8
India:			
Futtehpore—			
Mr. and Mrs. E.	50	0	0
Calcutta—			
Contributions, &c.	197	2	9
Comillah—			
Contributions	11	6	0
Dacca—			
Contributions	141	3	7
Monghir—			
Contributions	118	6	8
Jamaica—			
Contributions	156	0	0
Morlaix—			
Contributions	4	0	0
South Australia:			
Gunneracka—			
Sunday School	1	0	0

Received from April 6th to April 20th, 1861.

	£	s.	d.
ANNUAL COLLECTIONS.			
Annual Sermons—			
Bloomsbury Chapel	19	16	0
Metropolitan Tabernacle	56	17	9
Annual Meeting, Exeter Hall	61	5	8
John Street Chapel, Meeting on behalf of *China*	25	5	2

ANNUAL SUBSCRIPTIONS.

Cowley, Mr. A., 1860-1	0	10	6
C. R., 1860-1	1	1	0
Crowe, Rev. W., for *China*	1	1	0
Gouldsmith, Mrs. 1860-1	10	0	0
Jones, C., Esq. ...1860-1	2	2	0

	£	s.	d.
Donations.			
Wilson, Joshua, Esq. ...	16	0	0
Sums under 10s. ...	0	7	0
London and Middlesex.			
Bell Court—			
Sunday School, by Y.M.M.A. ...	2	9	9
Dalston, Queen's Road—			
Contribs., Sun. School, by Y.M.M.A., for *N.P.* ...	0	15	2
Do., for *Support of Orphan, by Rev.A. Saker* ...	0	10	0
Do., for *China* ...	0	10	0
Devonshire Square—			
Collections ...	16	4	8
John Street Chapel—			
Contribs., for *China* ...	0	10	0
Kennington, Charles St.—			
Contribs., S. Schl., by Y.M.M.A ...	3	10	6
Spencer Place—			
Contributions...	2	15	4
Do. for *China*...	1	0	0
Bedfordshire.			
Bedford, Bunyan Meeting—			
Contribs., moiety...	29	3	3
Do., for *China* ...	8	0	0
Berkshire.			
Wallingford—			
Contribs., for *N.P.* ...	1	13	4
Cheshire.			
Stockport—			
Contribs., for *N.P.*	10	0	0
Essex.			
Colchester, Eld Lane—			
Collections ...	4	11	6
Gloucestershire.			
Huntley—			
Contribution ...	1	1	0
Do., for *China* ...	0	10	0
Herefordshire.			
Hitchin—			
Proceeds of Tea Meeting ...	5	8	0
Huntingdonshire.			
Warboys—			
Contributions...	0	7	11
Do., for *N.P.* ...	1	2	8
Kent.			
Crayford—			
S. Schl., for *Todowagadara School, Ceylon*, by Y.M.M.A....	3	8	6
Sutton-at-Hone—			
Contribution ...	1	1	0
Do., Sunday School	1	1	0
Lancashire.			
Liverpool, Pembroke—			
Sund. Schl., for *Mr. Dendy, Salter's Hill, Jamaica* ...	1	6	3
Lumb, Rossendale—			
Collection, for *W. & O.*	0	16	6
Waterbarn—			
Contribs., for *N.P.*	1	0	0
Leicestershire.			
Thrussington—			
Collection ...	0	10	0
Northamptonshire.			
Kettering—			
Contribs., for *W. & O.*	1	10	0
Sulgrave—			
Contribs. for *N.P.* ...	0	12	0
Shropshire.			
Shrewsbury—			
Contribs., balance of 1860-1 ...	0	4	4
Somersetshire.			
Frome—			
Contribs. on account	70	12	0
Paulton—			
Collection, for *China*	1	16	1
Suffolk.			
Bardwell—			
Collection ...	1	15	0
Contribs., for *N.P.* ...	0	17	6
Ipswich, Turret Green—			
Collection, for *W. & O.*	1	12	6
Surrey.			
Norwood—			
Contributions...	2	0	0
Sussex.			
Brighton—			
Contributions...	2	5	0
Yorkshire.			
Hull—			
Contributions...	2	16	6
Sheffield, Townhead Street—			
Sunday School ...	3	6	4

	£	s.	d.
North Wales.			
Anglesea.			
Bodedern—			
Contribution ...	1	3	1
Capel Gywn—			
Contributions...	0	17	7
Llandegfan—			
Contributions...	4	16	0
Silo—			
Contributions...	0	7	3
South Wales.			
Brecknockshire.			
Talgarth—			
Contributions...	0	6	2
Cardiganshire.			
Llandyssil, Ebenezer—			
Collection ...	0	10	3
Carmarthenshire.			
Ffynnon Henry—			
Collection ...	1	0	0
Contributions ...	0	10	0
	1	10	0
Less expenses...	0	0	3
	1	9	9
Glamorganshire.			
Cardiff—			
Contributions...	1	19	4
Gellygaer, Horeb—			
Contributions...	0	15	6
Londu—			
Contributions...	0	12	6
Pyle—			
Contributions...	1	13	6
St. Mellons—			
Contribs., balance for 1860-1 ...	0	1	6
Monmouthshire.			
Nanty-glo, Hermon—			
Sndy. Schl. for *China*	1	0	0
Newbridge, Beulah—			
Collection ...	2	19	4
Do., English Chapel	2	0	2
Contributions...	3	7	6
Scotland.			
Glasgow, Blackfriars Street—			
Sunday School ...	0	10	1
Foreign.			
Tasmania.			
Launceston—			
Contributions...	4	0	6

CONTRIBUTIONS.

From April 20th, to May 20th, 1861.

	£	s.	d.
Annual Subscriptions.			
Bond, Mr. J. N. ...	2	2	0
Bowser, W., Esq., 1860-1	3	0	0
Davis, Rev. E. ...	1	1	0
Gillman, Mrs., Clapham	5	0	0
Graves, Miss, Bath, 1860-1 ...	1	0	0
Gurney, Thomas, Esq., 1860-1 ...	5	5	0
Gurney, Mrs. Thomas, 1860-1 ...	1	1	0
Haddon, Mr. J., 1860-1	1	1	0
Hassell, Mrs., 1860-1 ...	1	1	0
Johnson, G., Esq., 1860-1	0	10	6
Meredith, Mrs., 1860-1	1	1	0
Morrell, C., Esq., 1860-1	2	2	0
Kitson, W., Esq., 1860-1	2	2	0
Wheeler, D., Esq., 1860-1	1	1	0

	£	s.	d.
Donations.			
A Friend ...	1,000	0	0
A Friend, by Rev. C. H. Spurgeon...	10	0	0
A Friend, Bath, for *China*...	5	0	0
Cumming, W. S., Esq., for *China* ...	10	10	0

	£	s.	d.
Reynolds, Mr. J., Fifield, for *China*	1	0	0
Sums under 10s.	0	10	0

LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.
Austin Street, Providence Chpl.—			
Collections	8	13	8
Bow—			
Collection	5	18	0
Contributions	0	5	0
Camberwell, Denmark Place—			
Collections	32	5	5
Do., Mansion House Place—			
Collections	3	15	0
Camden Road—			
Collections	34	5	6
Contrib., for *China*	5	0	0
Commercial Street—			
Contribs. by Y.M.M.A.	1	16	9
Dalston, Queen's Road—			
Collections	13	0	0
Contributions	2	12	6
Drayton, West—			
Collections	2	9	11
Contributions	2	2	0
Do., Sunday School	0	7	0
Do., do., Yewsley	0	5	6
Edmonton, Lower Road, J. Edward's—			
Collection	2	18	0
Hackney, Mare Street—			
Collections	40	3	5
Hammersmith—			
Collections	30	1	0
Hampstead, Bethel Chapel—			
Collections	5	19	9
Contribs. boxes	1	15	1
Harrow-on-the-Hill—			
Collections	2	18	6
Hawley Road—			
Collections	13	7	4
Highgate—			
Collections	3	7	5
Islington, Cross Street—			
Collections	21	8	4
Kennington, Charles Street—			
Collections	3	0	3
Lambeth, Regent Street—			
Collections	8	14	10
Maze Pond—			
Collections	10	16	8
Contribs., for *China*	2	2	0
Metropolitan Tabernacle—			
Collections, part	73	0	0
Poplar, Cotton Street—			
Collections, moiety	3	0	6
Salter's Hall—			
Collections	7	1	9
Shacklewell—			
Collections	6	16	0
Spencer Place—			
Collections	4	4	0
Do., for *China*	1	0	0
Wild Street, Little—			
Collection	3	5	0
Contributions	10	10	0
Uxbridge—			
Collections	2	16	11
Contributions	2	10	0
Do., Bible Classes	0	12	0

BEDFORDSHIRE.

	£	s.	d.
Biggleswade—			
Contribution	5	5	0
Cotton End—			
Contributions, moiety	5	0	0
Houghton Regis—			
Collections	7	13	9
Contributions	23	7	10
Luton, Old Meeting—			
Collections	14	4	2
Contributions	24	13	8
	38	17	10
Less expenses	1	8	6
	37	9	4

DEVONSHIRE.

	£	s.	d.
Devonport, Morice Square—			
"Rev. John Stock, a Thank-offering for the *China Mission*, part proceeds of Prize for Essay."	7	10	0

ESSEX.

	£	s.	d.
Romford—			
Collections	2	17	10
Contribs. Boxes	1	2	2
	4	0	0
Less expenses	0	6	0
	3	14	0

GLOUCESTERSHIRE.

	£	s.	d.
King Stanley—			
Contribs., for *N.P.*	1	10	0

HAMPSHIRE.

	£	s.	d.
Buttsash—			
Collection, for *China*	0	3	6
Beaulieu—			
Contribution	1	1	0
Blackfield Common—			
Collection, for *China*	0	8	2
Contribs., for *do.*	0	1	5
Colwell, Isle of Wight—			
Collection, for *China*	0	13	0
Hardley—			
Collection, for *China*	0	3	6
Lepe—			
Collection, for *China*	0	2	8
Southampton, Portland Juvenile Society—			
Contributions	22	10	0
Wellow, Isle of Wight—			
Collection, for *China*	1	0	0

HEREFORDSHIRE.

	£	s.	d.
Bromyard—			
Contribution	2	0	0

HERTFORDSHIRE.

	£	s.	d.
Rickmansworth—			
Collection, for *W. & O.*	1	9	2

KENT.

	£	s.	d.
Crayford—			
Collections	4	17	7
Contributions	2	11	0
Do., for *China*	0	10	6
Dacre Park—			
Collections	5	0	0
Lee—			
Collections	12	18	11
Do., Juvenile Scty.	1	5	0
Lewisham Road—			
Collections	8	17	0
Juvnle. Scty., for *Mrs. Allen's Schl. Ceylon*	8	0	0
Do., for *Rev. A. Saker's Schl., Africa*	8	0	0
Woolwich, Parson's Hill—			
Collections	3	14	7

LANCASHIRE.

	£	s.	d.
Liverpool, Pembroke Chapel—			
Sunday School	10	0	0
Do., Walnut Street—			
Contributions	0	17	1
Do., Sndy. School,	10	3	11
Do., do., for *China*	0	6	0

LEICESTERSHIRE.

	£	s.	d.
Foxton—			
Collection	1	0	10
Contribs., for *China*	2	0	0

LINCOLNSHIRE.

	£	s.	d.
Lincoln—			
Contribs., for *China*	0	3	7

NORFOLK.

	£	s.	d.
Thetford—			
Contribs., for *China*	0	17	0

NORTHAMPTONSHIRE.

	£	s.	d.
Bythorn—			
Collection	2	10	0
Ringstead—			
Collection	3	7	9
Contributions	9	2	3
Thrapston—			
Contribs., on account	16	0	0
Woodford—			
Collection	0	15	0

NORTHUMBERLAND.

	£	s.	d.
North Shields—			
Proceeds of Lecture by Rev. J. W. Lance	0	10	2

NOTTINGHAMSHIRE.

	£	s.	d.
Nottingham, George Street—			
Collection, for *W. & O.*	3	0	0

SOMERSETSHIRE.

	£	s.	d.
Bath—			
Contributions	15	0	0
Do., for *China*	22	0	0
Beckington—			
Collection	3	0	0
Contributions	3	6	0
Bourton—			
Collection	2	2	10
Contribution, for *China*	5	0	0
Do., Sunday School	1	3	3
Frome, Shepherd's Barton—			
Collections	8	12	0
Do., Badcox Lane	4	15	2
Coll., for *W. & O.*	1	15	0
Do., Naishe's Street	1	0	0
Whitbourne	3	3	3
Juvenile Service	0	19	0
Public Meetings	7	15	2
Contributions	55	12	6
	83	12	1
Less expenses, and acknowledged before	73	4	10
	10	7	3
Minehead—			
Contributions	4	17	10
Wincanton—			
Collection, Public Meeting	3	8	0
Do., Prayer Meetings	3	19	0
Contributions	1	6	6
Do., Sunday School	2	1	5
Winscombe—			
Collection for *China*	3	11	0

SURREY.

	£	s.	d.
Norwood—			
Collections	11	11	0

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Contribs., on account	100	0	0
Henley-in-Arden—			
Collection for *China*	2	5	6

WILTSHIRE.	£	s.	d.
Bradley, North—			
Collection	3	11	0
Chippenham—			
Collections	5	6	5
Do., boxes	1	16	17
Contributions	2	10	0
Do., Juvenile Association	3	0	5
Devizes—			
Collections	9	7	10
Contribs., Weekly	4	4	8
Do., Public Meeting	14	7	6
Do., Juvenile Missionary Society	8	11	3
Do.	5	1	0
Do., for *China*	10	0	0
Penknap—			
Collections	4	15	4
Contribution	0	13	0
Do., Sunday School	1	9	2
Rudge—			
Collections	0	17	6
Westbury—			
Collection	1	18	4
Contributions	3	5	0
Westbury Leigh—			
Collections	1	11	10
Contributions	4	15	3
Do., Sunday School	4	17	3
	92	18	4
Less expenses	2	9	2
	89	9	2

YORKSHIRE.	£	s.	d.
Gildersome—			
Contribs., for *China*	1	2	6
Do., for *Boys' School, Jessore*	1	9	3
Do., for *N. P. Ward Scarlett, Jessore*	10	0	0
Halifax—			
Contribs., for *N.P.*	0	13	6

NORTH WALES.

ANGLESEA.	£	s.	d.
Amlwch—			
Collections	1	1	0
Contributions	7	10	6
Llanddeusant—			
Collection	0	15	0
Llanfachreth—			
Collection	1	11	0

DENBIGHSHIRE.	£	s.	d.
Garth—			
Collection	1	9	0
Vron—			
Contributions	2	0	6
	3	9	6
Less for Home Mission and expenses	1	0	6
	2	9	0

SOUTH WALES.

CARMARTHENSHIRE.	£	s.	d.
Penybont—			
Collection	0	10	0

MONMOUTHSHIRE.	£	s.	d.
Ebbw Vale—			
Collection, for *China*	1	8	0
Contributions	0	15	8
	2	3	8
Less expenses	0	5	0
	1	18	8
Llanthewy Rytherch—			
Collection, for *China*	3	18	0

PEMBROKESHIRE.	£	s.	d.
Blaenffos—			
Collection	1	10	10
Contributions	2	12	8
Do., Sndy. School	5	1	9
Milford—			
Contribs., for *N.P.*	0	10	0

SCOTLAND.

	£	s.	d.
Burray, Orkney Isles—			
Collection, for *China*	1	13	6
Fortrose—			
Collection, for *China*	1	0	0
Scallaway, Shetland Isles—			
Collection, for *China*	0	9	0

INDIAN FAMINE RELIEF FUND.

The following Contributions have been received:—

	£.	s.	d.
Clowes, Rev. F.	1	0	0
Hewitt, Rev. J. H.	0	5	0
Westmancote—			
Powell, Rev. A.	0	10	0
Barnett, Mr. W.	0	2	6
Neale, Mr.	0	1	0
Rouse, Mr. George	0	10	0
Leonard, Sol., Esq., Clifton	2	0	0
Page, Miss, Malvern	2	0	0
Batten, Dr., and Friends	2	10	0
Hengoed, by Mr. Wm. Jones	1	9	0
Maze Pond, by Mr. Meredith	9	10	0
Bow, by Rev. W. P. Balfern	7	5	0
Bridgwater, by Sully, J. W., Esq.	1	0	0
Birkenhead, Grange Lane Chapel—			
Collection	15	8	10
By Mr. Houghton	0	10	6
Nantyglo, by Mr. Lewis	2	7	0
Friend, Beverley	5	0	0
Cwmavon	1	3	0
Kenninghall, Friends at, by Rev. J. Sage	2	16	0
Wraysbury, Collection	3	0	0
Camden Road Chapel—			
Ball, Mr. A. M.	10	0	0
Bastow, Mr.	0	5	0
Butcher, Mr.	0	2	0
Calkin, Mr.	1	0	0
Cartwright, Mr.	5	0	0
Hansler, Mrs.	0	10	0
Hasell, Mr.	0	10	0
Powell, Mr. J.	2	2	0
Pritchard, Miss	0	10	0
Radford, Mr.	1	0	0
Wise, Mrs.	0	7	6
St. Andrew's, by Rev. R. Johnston	0	15	0
Alcester, by Rev. M. Philpin	5	6	8
Nicholson, Mrs.	1	0	0
Clifton, Buckingham Chapel, by G. H. Leonard, Esq.—			
Collecting Boxes	2	16	5
Bible Class, Mrs. Penny's	0	7	6
Ashmead, Mr. G. C.	0	5	0
Cole, Miss	0	3	6
Friend, A	0	10	0
Do.	0	10	0
Friends	0	17	0
Leonard, Mr. G. H.	5	0	0
Leonard, Mr. J. H.	1	0	0
May, Mrs. R. S.	1	0	0
Phillips, Mr S. M.	1	0	0
Pomeroy, Mr. Joshua	0	10	0
Rees, Miss Dinah	0	2	6
Slade, Mrs.	0	5	0
Trapnell, Mr. Henry	1	0	0
Williams, Mr. S. S., &c.	0	12	6
Stiff, Mr. Wm.	3	0	0
Lambert, Mr. and Miss	1	0	0
Liverpool, Pembroke Chapel	59	10	0
Welford, Two Friends, by Mr. Geo. Garlick	4	0	0
Bourton, by Rev. J. Toll	0	8	3
Devonport, A Friend, by Rev. T. Horton	5	0	0
Holyhead, by Rev. Dr. Morgan	3	10	0
John Street Chapel, by M. Martin, Esq.	40	4	9
Edinburgh, "Amiel"	0	12	0
Tiverton, by Rev. E. Webb	12	0	0
Stowe, Mr. G. S., Cardiff	1	0	0
Burt, Rev. J. B., Beaulieu	1	0	0
Bridgnorth, by Rev. D. Jennings	5	12	0
Watford, by Rev. C. Bailhache	4	11	6
Wellington, South Street	6	2	0
Do., Millway Chapel	3	6	0
Merthyr Tydfil, by Rev. G. W. Humphreys	3	0	0
Anstie Paul, Esq., Devizes	5	0	0
Hanley, by Mr. L. J. Abington	6	13	6
Manchester, York Street Chapel, by Mr. John Hull	5	0	0
Wellow, I. W., by the Rev. J. C. Green	0	5	0
Amlwch, by Mr. J. Palmer	1	15	0
Bristol, Broadmead	40	2	0
C. S. T.	5	5	0
Frome, by W. Thompson, Esq.	20	10	0
Reynolds, Mr. Jno., Fifield	1	0	0
Smith, W. L., Esq.	5	0	0
Barrass, Rev. Thomas, Peterborough	0	2	6
Ystalyfera, Zoar, by Mr. D. Davies	1	0	0
Perth, J. Pullar, Esq.	10	0	0

IRISH CHRONICLE.

JUNE, 1861.

THE ANNUAL MEETINGS.

On Friday Evening, April 19th, Public Meetings were held at Camberwell, Hackney, Regent's Park, and Westbourne Grove.

On Monday, April 22nd, the Annual Meeting of Members was held in the Library of the Mission House, when the Officers and Committee were appointed for the ensuing year, and Resolutions passed expressive of approval of proposed operations in Ireland.

The Annual Public Meeting was held on Tuesday evening, April 22nd, in the Metropolitan Tabernacle.

The Rev. William Barker, of Church Street, offered prayer.

Richard Harris, Esq., of Leicester, occupied the chair. A brief statement of the Society's operations during the year was given by the Secretary. The Meeting was then addressed by the Rev. J. H. Millard, B.A., of Maze Pond; the Rev. F. Edwards, B.A., of Leeds; the Rev. Arthur Mursell, of Manchester; the Rev. C. H. Spurgeon, and Sir S. Morton Peto, Bart., M.P.

The engagements of the evening were closed with prayer.

The meetings were marked by unusual interest, and collections were made considerably beyond the amount commonly received.

EXTRACTS FROM THE ANNUAL REPORT.

The Committee have felt that it was incumbent upon them, not only to render temporary aid to meet the exigency of the present day, but also to improve the present favourable juncture, so as to provide for enlarged permanent good. They have endeavoured to carry out the principle recognized for several years, and clearly stated in Resolutions given in the last Report, viz., "That the object of the Society will be advanced best by assisting to set up and support Baptist Churches in the cities and large towns; which churches may, ere long, become self-supporting; and also means of extending the cause of Christ in the districts around them."

The need of *suitable places of worship* was also increasingly felt, as the natural result of the increase of churches already established, and of the origination of others recently gathered.

The cases of Rathmines and Ballymena, where new Chapels are now in course of erection; of Belfast, where one is about to be commenced; of Coleraine, where considerable enlargement is required; of Banbridge, where increased accommodation has been already provided; and of Londonderry, where a suitable place of worship would greatly aid the thorough settlement of the Church that has been recently formed—*these* cases have caused the Committee to feel that something more than ordinary needs to be done to meet the demand of the times.

Ireland *itself cannot supply the means.* For pastors to leave their flocks, in order to obtain these means from England and Scotland, must seriously interfere with their ministerial work, and would also necessitate a number of separate applications to the Christian public that would be undesirable, both on account of the friends who kindly contribute to such objects, and on account of the probable effect on the Society's Funds.

Another reason for some more adequate provision to meet the present claims of the Mission, is supplied by the fact, that a number of young men have been called by the grace of God who are *well-fitted,* by natural endowments, *for useful Evangelistic labour in Ireland,* but who still need some training for

such a work. Those persons have not themselves the means, or the opportunities, of securing the needful instruction. To introduce them to the Colleges in England would involve greater expense than could be undertaken; and, probably, would divert them from the kind of labour which is so much required. The Committee have therefore been anxious to devise a plan by which to provide for some of these such instruction, in their own country, as would qualify them for useful Evangelistic service among their own people. In order to meet this demand for increased and varied operations they held a *Special Meeting* for prayer and consultation. RESOLUTIONS bearing on the subject were submitted to them, and ultimately adopted as follows:—

1. That among the manifestations of Divine mercy in the revival of religion in the different sections of the Church of Christ in Ireland, the Committee regard with devout thankfulness the inquiry which has arisen, chiefly in the province of Ulster, respecting the personal obligation of Christian baptism, and the hold which correct views on that subject are taking on the mind and heart of many of the converts, as manifest in the springing up of promising Baptist Churches, and in the increase of those Churches which were previously existing in that province.

2. That, since the aid of the Baptist Irish Society is sought by some of these Churches, till, by God's mercy, they may become self-supporting; and since, if such Churches increase and become strong, they are likely to furnish the best instrumentality for "promoting the Gospel in Ireland," it behoves the Committee, in prosecution of the great object of the Society, to direct special attention to all legitimate means of aiding these Churches.

3. That in the opinion of this Committee, these legitimate means, in addition to promoting the general objects of the Society, comprise chiefly three things, viz.:—

I. Encouraging the efforts of the Churches to support their own pastors, and only supplementing their contributions by such grants as may from time to time appear needful.

II. Helping the Churches to provide suitable places of worship.

III. Instructing and preparing, in Ireland, devoted and talented members of the Churches, who may, through Divine mercy, be inclined to devote themselves to the Gospel ministry in that country.

These resolutions having been passed, a Sub-committee was appointed to consider and recommend the mode of action to be adopted, by whom the following Resolutions were submitted, viz.:—

1. ON PASTORAL SUPPORT.

That the Resolutions 2, 3, and 4, agreed to March 6, 1860, and embodied in the Report presented last year, be made the basis of action in this case, viz.:—

II. That the Society's contributions being auxiliary only, in case Churches and congregations do not, proportionately to their means, sustain their own ministers, the Committee will be compelled, from time to time, to consider whether the Society's help must not be discontinued and transferred elsewhere.

III. That the congregational resources be applied not to the general purposes of the Society, but to the maintenance of the ministers in the places respectively from whence they arise. And that, so long as the Society's aid is continued to any Church, statements of such resources be submitted, at least once a year, to the Committee.

IV. That copies of these Resolutions be sent to the Churches and congregations receiving, or applying for, the Society's pecuniary aid, the acceptance of such aid being mutually understood as expressive of concurrence in the conditions indicated by these Resolutions.

That, in order to secure the full observance of the rules thus laid down, the whole of the Society's expenditure in Ireland be revised by the Committee at their meeting in the month of [June], in each year, previously to which meeting the statement of accounts from each Church, required by Rule III., shall be obtained.

2. ON CHAPEL BUILDING.

That inasmuch as personal application has been, and is still being made, to most of the friends of the Baptist Irish Society, it is not desirable to institute any special organization for this purpose.

That, in order to avoid repeated applications, and especially to prevent the necessity

for pastors to leave their Churches to collect funds, contributions through the Society be earnestly solicited, to be appropriated as the donors may direct, or at the discretion of the Committee.

That the Churches in Ireland be advised to avail themselves, as far as practicable, of the great advantages afforded by the Baptist Building Fund, and that this Fund be commended to the liberal support of all the friends of the Baptist Irish Society.

3. ON THE EDUCATION OF YOUNG MEN FOR THE MINISTRY.

That the education provided by the Society be restricted, unless the Committee are satisfied with reasons that may be urged to the contrary, to the study of the English language, of History, Geography, Natural Philosophy, and Theology.

That for study in Theology the students be placed under the care of some approved Baptist minister in Ireland.

That other branches of study may be most advantageously pursued at one of the Queen's Colleges.

That the pastor who gives instruction in Divinity shall have the general oversight of the students, and that his approval of lodgings taken by them shall, in every case, be required.

That each candidate shall be recommended by his pastor; be examined by one or two other ministers; and be received for three months on probation.

That the term of instruction be limited to two years.

That each student, or his friends, be expected to contribute not less than one-third of the charge of maintenance and education.

That the amount allowed by the Committee towards college fees in any case, and for the board and lodging of the students, as also for the instruction which they shall receive from any minister or ministers under whom they may be placed, be fixed by the Committee.

That the importance of this effort be strongly urged on the friends of the Society, and especially on the Churches in Ireland; and that pecuniary assistance be earnestly requested to carry it into efficient execution.

The plan thus described was, by order of Committee, laid before the members of the Society at their Annual Meeting, when it was resolved,—

1. That the Resolutions now submitted are, in their general purpose, approved by this Meeting; and that it be recommended to the Committee to carry them into effect *so far* and in *such mode* as they may judge advisable.

2. That, in the opinion of this Meeting, it is of great importance that the efforts of brethren in Ireland to erect suitable places of worship in populous towns should be thoroughly sustained, and that the proposed arrangement of the Committee, given in page 9 of the Report, be earnestly commended to the liberal support of the British Churches.

ANNUAL STATEMENTS FROM CHURCHES IN IRELAND.

[EXTRACTS.]

BALLYMENA.

BALLYMENA was occupied as a Station by the Society in May, 1860. It is a thriving town, in the centre of co. Antrim, containing over 7000 inhabitants, surrounded by a dense village and rural population. Toward the close of the year 1859, a Baptist Church had been formed there by the labours of the Rev. J. G. MCVICKER, formerly a Reformed Presbyterian Minister in the neighbourhood, who had been separated from his congregation on account of his adoption of Baptist principles. The attention of the Committee was directed, by persons of influence and character thoroughly acquainted with that part of Ireland, to the importance of the place, the promising beginning already made, and the suitableness of the labourer to the place and the work. They appointed Mr. MCVICKER their agent in Ballymena. The results have proved the wisdom of the course adopted: the Gospel has been assiduously preached throughout a wide and populous district. A Church has been gathered, numbering over one hundred members. A Chapel is being erected, to which 500*l.*

has been contributed by the members and their friends in Ireland. The blessing of God has very evidently attended the Society's operations in this place.

The attention of the friends of the Society is particularly directed to the present position of this interesting Church. The want of a suitable place of meeting has thrown upon the Members the necessity of obtaining a Chapel. "Out of their deep poverty" they have done what they could for this object. They have received from friends in Ireland, and from brethren in England, nearly 150*l*. More than 400*l*. is still required to meet the necessary expenditure. In their situation a debt of this amount would be ruinous. The Baptist Churches in Ireland are yet too feeble to give material help beyond what they have already rendered. Besides the approval of the Committee of the Irish Society, the case has the strong recommendation of the foremost men of the denomination, including such names as Angus, Brock, Noel, and Spurgeon.

RATHMINES, DUBLIN.

DURING the past year the cause at RATHMINES, DUBLIN, has steadily progressed. It is matter of devout thankfulness to Almighty God that the people have now a settled Pastor.

In October last the Rev. J. E. GILES (formerly of Sheffield) commenced his ministry amongst them, and later in the same month, a Church was formally constituted (which now consists of more than thirty members), of which Mr. Giles was unanimously chosen the Pastor. The attendance, formerly fluctuating and uncertain, is now fixed and regular, and is generally beyond the sitting accommodation furnished in the temporary Hall, so that a removal to the new building is now anxiously looked forward to.

The new Chapel is nearly completed, the Committee having possession of it from the contractor; and unless unforeseen difficulties arise, it will be opened in the second week in May,* which will be the third anniversary connected with the Rathmines effort.

In a review of the past circumstances of this cause we feel that our Heavenly Father has mercifully guided us. We have been few in number, and the difficulties have been great, but now, looking at the unity of feeling existing among us, and the kindly sympathy and co-operation shown towards us by the Christian public around us in this district, we are able with devout feelings of gratitude, to thank God for the past, and take courage for the future.

* The Service has been appointed for Thursday, June 6th.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from April 21st, to May 20th, 1861.

	£	s.	d.
London, by Mr. C. Gordelier, collector—			
Bousfield, Mrs.	1	1	0
Eames, Miss	0	10	6
Gurney, J., Esq.	2	2	0
Gurney, T., Esq.	1	1	0
Hadden, Mr. J.	1	1	0
Heaton, W., Esq.	1	1	0
Moore, G., Esq.	0	10	6
Rawlings, D., Esq.	1	1	0
Anonymous, by Rev. C. H. Spurgeon	5	0	0
Bowser, W., Esq.	2	2	0
Burnett, Rev. A.	0	10	6
Davis, Rev. E.	0	10	6
Hassall, Mrs.	1	1	0
Hunter, Mrs. M. W.	0	10	6
Postle, Mrs.	1	0	0
Young Friends to the Cause	0	18	0
Mase Pond—Hepburn, T., Esq.	1	1	0
Norwood—Mason, Miss	2	0	0
Poplar—Collection, part of	3	0	6
Spencer Place—Collection	1	7	
Tabernacle, Metropolitan, by Mr. Olney, Collection, part of	20	0	
Annual Meeting at Metropolitan Tabernacle	35	1	
Suburban Meetings—			
Camberwell	5	0	
Westbourne Grove	5	15	
Abergavenny, by Rev. J. C. Butterworth	2	0	
Ballina, by Rev. W. Hamilton	0	10	
Biggleswade—Foster, B., Esq.	1	1	
Beaulieu—Burt, Rev. J. B.	1	1	
Cambridge, by W. E. Lilley, Esq., St. Andrew's Street, Collection	12	15	
Crewkerne, by Mr. Howe	0	15	
Dunstable, by Mr. M. Gutteridge	2	1	
King Stanley, by Miss E. King	0	15	
Oswestry, Roberts, Miss E. A., box	0	2	
Reading, by Mrs. Gostage	6	0	
Rochdale, by H. Kelsall, Esq.	25	12	

THE

BAPTIST MAGAZINE.

JULY, 1861.

TIMOTHY.

In a life like that of the apostle Paul, spent for the most part in extraordinary labours, travels, and afflictions, battling manfully with all sorts of opposition, there must have been, we may imagine, some quiet episodes —some scenes of temporary rest in which he tasted real enjoyment and gathered up his energies afresh for future service. Such a time of refreshing we may suppose was his visit to a godly household consisting of a mother and grandmother, and a promising youth who had, from a child, known the Holy Scriptures, which are able to make wise unto salvation. For this youth the apostle appears to have conceived an extraordinary affection, as many passages in his writings will suffice to prove. Perceiving him to be fit for the work of the Lord, he in a manner adopts him for his own son, and calls him by that endearing name in "the common faith." It is surely no stretch of the imagination to conclude that while he tarried with this family the apostle experienced an unusual pleasure and repose, and that to this we may trace that tenderness towards the young disciple to which he gives such frequent and warm-hearted expression.

Timothy was by birth partly Jew and partly Gentile. His mother was evidently of the former nation, and his father was a Greek; but it does not appear whether he was a proselyte or whether he still continued to be a pagan. It has been suggested that his father was dead, or at least had not joined himself to the Church. Eunice is placed before us as a woman eminent for piety, devotion, and love for the Holy Scriptures. How she came to depart from the customs of her nation and to marry a Gentile we are not informed, but some have seen in it the wise and secret overruling of Providence, as if in the person of Timothy the law began to be dissolved, and the distinctions between Jew and Gentile removed, since he was to be a great and successful instrument in joining all nations together in the one faith of Christ. However that may be, if the mother of Timothy acted incautiously in uniting herself with a Gentile, yet she has the praise of having proved most faithful and constant in her piety,

free from all taint of superstition, much more from all idolatry, a most devout observer of the Divine law to the end of her days.

It is recorded that Timothy passed his childhood under the holy instruction and example of his mother and grandmother (2 Tim. i. 5, iii. 15). Indeed these were so conspicuous and eminent as to call forth most warm and affectionate commendation from the apostle Paul himself. We know not which to admire most here, the careful training of the parent, or the gracious proficiency of the child. So useful it appears to sow the precious seeds of saving knowledge in the minds and hearts of the young. The happy effect of it Solomon copiously predicts, and even promises, to parents, this reward of their labours and prayers. It is true that all these things refer only to the elements of the Jewish religion, for the Christian religion was not yet preached at Lystra, where they resided, for Paul, with Barnabas, first preached the Gospel at Lystra when they fled from Iconium, a way of entrance being prepared by the astonishing cure of a cripple, lame from his birth. But these persons were walking according to the light they possessed: and hence, when the glad tidings of salvation reached them they were found prepared for the Lord, were among the first to receive Paul and his companion, and proved such teachable scholars in the doctrine of Christ, that not only they, but even Timothy, became deeply imbued with the principles and grace of Christianity. From this time, it appears, they committed the young man to the care of the apostle, who had begotten him in Christ's Gospel, and it is one of the sweetest features in the apostolic epistles to notice how he ever afterwards speaks of him and addresses him as a beloved son. This must indeed have been a refreshing episode in his toilsome and arduous life. Driven out from Iconium by persecuting fury, and flying to Lystra, there he finds a holy rest and the unspeakable joy of bringing to the faith of Christ one who could not only be a faithful fellow-labourer with him while he lived, but an eminent successor when he died (2 Tim. iv. 5, 6).

From this it is evident that Timothy is an example of early piety, and it is equally evident that he is an instance of early piety growing into eminent piety. The beginnings of it would have been lost in the darkness of his Jewish training if they had not been rescued from oblivion by the occasional notices of the apostle, but we see plainly that his progress in knowledge and in grace was not interrupted or checked by want of teachableness. He grew up into eminent Christian fruitfulness, like a plant or tree, that advances silently and imperceptibly to its full beauty and stature—and we mention this feature because it is one of the most important advantages of youthful piety. When a youthful heart yields itself up to Divine influence, it escapes many severe conflicts and temptations, many struggles and distresses of mind, that must come afterwards, if decision be deferred. We call the attention of the reader to the gentleness, to the gradual character, and to the ripe maturity of Timothy's conversion, because such conversion can only take place in early life, and therefore religion must not be deferred till later life, if any would be able to say, "He drew me with the cords of love as with the bands of a man."

It is observable how often Paul calls Timothy his own son, his beloved son. Now this not only rose out of the peculiar circumstances, but implies also a strong likeness in a spiritual point of view. We mean by this to call attention to the great resemblance between the two characters, notwithstanding the difference in their age. We say nothing here of resemblance in doctrine, for there *must* be that resemblance in all the ministers of the word. A man who preached any other doctrine would not have been acknowledged by the apostle at all, far less as a son in the faith. Now mark the testimony which Paul renders on this subject in two places:—"But thou hast fully known"—that is, hast followed—"my doctrine, my manner of life, my purpose, faith, long-suffering, charity, patience." This word, "fully known," is of much significance. It is the same word used in another passage, "Nourished up in the words of faith and sound doctrine, *whereunto thou hast attained.*" It signifies then such a knowledge as that you approve, follow, and express by imitation. Here, therefore, is the testimony of the apostle Paul, that he had found in this young man one likeminded with himself, a fellow-labourer, who, though likely to be despised for his youth, yet reproduced his mode of teaching, his manner of life, his faith, patience, and charity—a second Paul. Now what we wish to observe here is that all this was equally honourable to both parties. It was honourable to the apostle Paul to have set before the eyes of a young man a model that he could imitate with so much advantage; such a model, that even the most intimate acquaintance and companionship could not detect any flaw or inconsistency to vitiate it and destroy its effect; and honourable to Timothy, who, though set to run the Christian race with such a distinguished character, yet was enabled through grace to keep pace with him, and all but rival him in the zeal, fidelity, rapidity, and success of his apostolic career.

Let us detain the reader here for one moment more, to observe the great and powerful effect of holy associations. Under God all this proficiency in Timothy was due to his being constantly in the friendship and company of the apostle. The element in which we move, the conversation that daily meets our ears, the examples that are continually moving before our eyes, have a vast influence in forming the character, and in strengthening it when formed. One of two things is sure to follow: either we become assimilated, or else we become wearied and disgusted. It operates either for the better or for the worse. Hence the importance of holy friendships and associations, and hence, also, the danger of evil communications that corrupt good manners. Do any wish for profit and sanctification? then let them look to their company. They cannot long remain pure in an atmosphere of impurity; they must be worldly and vain if surrounded with worldliness and vanity. Conversation of whatever character will, like the perpetual dropping of water, produce at last a certain impression. In our own day the dangers from this one cause are incomparably greater than ever they were. Look to what portion of society we may, we find an unprecedented mixture of characters. What then must be done? There are three things which seem to be among the most pressing wants of our times:

1. The bonds of Christian fellowship, so far from being relaxed, ought to be drawn closer than ever, 2. Let the laws of Christ against conformity with the world, instead of being treacherously given up bit by bit, be more rigorously observed than ever; and, 3. If we must more or less mix with all sorts of persons, let us at least show in what direction lies the bent and choice of our own minds. Let no enemy of Christ occupy the place nearest to our hearts, let us labour to shed a sanctifying element around us wherever we move; but let our home be among the saints of God and the disciples of Christ. "I am a companion of all those that fear Thy name," is at once an evidence of piety and the sure way to improve it. He that would preach to the times must insist upon this particular, and call back to the minds of loose professors those holy precepts and restraints which, though they may seem severe in their eyes, yet can never be despised without a decline of individual Christian character, and ultimately sinking the spiritual honours of the Church in the meretricious mockery of worldly splendours or intellectual pretension.

Prepared and qualified as we have seen, Timothy was solemnly advanced to the eminent office of a Christian evangelist. This appears to have been an extraordinary office, distinct from that of apostles, pastors, and teachers. Evangelists seem to have been the assistants of the first mentioned, in preaching, in writing Scripture, in organising and ruling churches, and for this purpose were endued with extraordinary gifts, particularly with so much power and abundance of the Holy Spirit as to see the truth without danger of error; in this respect they went beyond pastors and deacons. To this office Timothy was ordained by the laying on of hands, a ceremony in connection with which Divine gifts were imparted. Thus it is said, "Neglect not the gift that is in thee by the laying on of my hands." Whether this ceremony ought to be continued, now that the gifts have disappeared, is a controverted question—controverted not without good reason—but what is most worthy to be noted is, that such was Timothy's repute in the Church, and such his gravity, that this honour came upon him when he was yet young. Many years had passed away from the beginning of this sacred function when Paul said to him, "Let no man despise thy youth," and exhorted him thus, "Flee also youthful lusts." So that in his example we may see that there may be youthful years conjoined with maturity in grace. Christian character does not depend upon age, but upon attainments, and upon attainments not only in learning, but in holiness, devotion, and activity.

The rest of Timothy's life is involved in obscurity. Whether he was ever pastor or bishop of Ephesus cannot be determined. That he suffered martyrdom under Domitian is probable; but his holy character remains to us. As to the rest, he was of a weak and sickly constitution of body. "Use a little wine for thy stomach's sake and for thine often infirmities." Latin writers, with a very obvious purpose, ascribe this to his very abstemious habits, as if, forsooth, Timothy had ruined his constitution by unscriptural ascetism. At all events, it might have been said to him as it was to another, "Beloved, I wish that thy body may prosper and

be in health, even as thy soul prospereth." When we consider how many journeys he went with the apostle Paul, and what labours he shared with him, we need not wonder that a weak body should suffer from so much exertion. He is said to have been of acute understanding, solid judgment, unrivalled prudence, candid and generous disposition, fervent zeal and affection, most tender to the churches—which last is evident, indeed, from those important undertakings which, entrusted to him by Paul, he happily completed. For these endowments and similitude of manners we find him so dear that he is never mentioned without praise, so that we cannot doubt that, among the ministers of the Gospel, the chief place must be assigned to him after the apostles.

Finally, we have in this brief sketch a vivid and impressive commentary on family religion. To those whom God has placed at the head of families he has given a most interesting field to cultivate, in a peculiar sense their own, and from which they may expect to reap a thousand precious and delightful fruits; but if neglected, and suffered to be grown over with thorns, it will pierce and wound them on all sides, and strike most deeply into the heart. It is at home, in a man's own house, where he finds his greatest earthly bliss, or his worst earthly sorrow; according as piety grows under his cultivation, or impiety strikes root and flourishes by neglect. There is to us a deep, unfathomable, and insatiable delight in looking upon these devout and holy women (Lois and Eunice) watching over their young charge—this plant, that as it opened to view exhibited some of the finest characteristics of mind and heart. Till the Gospel came to them how little could they suspect for what great services they were rearing him, or that he was destined to flourish in the Church of Christ, towering above others like the cedar for strength, like the palm tree for beauty, like the olive for fruitfulness, and that the Church in all ages would look back to their quiet home at Lystra or Derbe, where the seeds of all this good were sown? No man knows out of what domestic circle the great lights of a coming generation will be kindled, what mother or father shall be proved to have had the honour of training up those who shall be then conspicuous for piety and usefulness. Such there *shall* be—for the work of God dies not, though we are perishable—but who they shall be none can tell; yet, without thinking too much of these problematical results, it will be happiness and honour enough if such have been found faithful to God and their own families, and if, as the result, they leave behind them those who wear the image of their own piety, and of whom they can take leave on their death-beds, not only with the cheerful hope of speedily meeting them again in glory, but that while they live they shall fulfil such a course of honour and usefulness as shall glorify God, benefit men, and win for themselves that approving word, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Q.

THE CHRISTIAN *VERSUS* THE CITIZEN.

WHAT then? are the two characters antagonistic, that you thus place them in forensic array? Glorying in the name and vocation of a soldier of the Cross, am I to renounce the lesser claims which attach me to my brother man? May I not fight my country's battles as well as my Saviour's? In carrying out my every-day duties in one of these two capacities, must I necessarily do violence to my conscience in the other? In short, may I not, at one and the same time, be a good Christian and a good citizen?

This is a question which, at some time or other during his life, is sure to press on the conscience of every enlightened man. True it is that many excellent persons around us appear to have reached a solution without much effort of mind, and, regarding the two positions as interchangeable, have a knack of tempering the one by the other, till each loses its distinctive attributes. It may be that the apparent inconsistency in such cases is oftentimes the fault of the beholder rather than of the actor. It may be, we say; still, the example of one man is no rule for another; and what we are therefore in search of, is some clearly defined law, to extricate us out of any difficulty which may arise, and enable us to decide at once, when called upon to play a part in any new popular adventure which may happen to bear upon its front the fair legend of patriotism and good neighbourhood.

Neither is the problem solved by the evasive declaration that a good Christian will necessarily make a good citizen. Undoubtedly he will; and in the court of Heaven he will stand approved even when his maxims of citizenship may chance to have offended his fellow-men, for, as Vinet says, "Christianity is at war not only with the vices of the world, she is at war also with its virtues." Nevertheless as it cannot but happen that, in the history of society around him, the good man will rejoice to recognise a God of providence as well as a God of revelation, he naturally becomes anxious to identify himself with whatsoever things are honest, true, and of good report, and is not unwilling therefore to lend a hand in the maintenance of principles which the silent roll of the centuries seems to have ratified. A tide of human sympathies rushes along, carrying him in spite of misgivings, into a crusade, of which possibly he has never yet sounded the bottom, nor measured the issues. Happy is he that condemneth not himself in the thing that he alloweth.

Full many must have been the mental throes and perplexing alternations through which individual Christians passed when debating with themselves what course to pursue in the several wars of religion which have desolated Europe. We know, for instance, how divers members of churches in the west of England were harassed with doubts when the call of honour seemed to summon them to take up arms for the Duke of Monmouth in 1685. On the one hand, the great but forgotten truth was again beginning to leaven Christian discipleship, that the weapons of our warfare are not carnal; but on the other hand, how could they presume (poor men) to judge in a case of such sudden emergency, or hold back their hand when the cause of true liberty seemed to waver in the scale? Were not the heroes of the Commonwealth still held forth as examples of primitive sanctity? and was not Tyburn, like another Moloch, still reeking with the blood of the regicides? Was not the memory of Gustavus Adolphus, "the Lion of the North," still fragrant as that of the model Christian soldier? and had not English Puritanism, even from her very cradle in the Reformation, enlisted the aid of the civil power? True, she did not, like modern churchmanship, crouch at the foot of a swordsman, saying, "Give me a morsel of bread," but she was not prepared, even in the seventeenth cen-

tury, to abandon the vantage-ground of earthly sovereignty in which the circumstances of the hour had for awhile enthroned her.

And this brings us up face to face with the difficulty which the men of the Puritan age have bequeathed to us as an open question—In what cause is force legitimate? And unless we hit upon the right solution, we shall always be liable to entangle ourselves in a compound principle of action, such as is embodied and expressed in "the Union of Church and State."

Both the State and the Church, viewed as separate machines, are of Divine appointment, and both are calculated to work well in their respective functions. But, seeing that the one, which is representative of the judicial sovereignty of God, is legitimately maintained by the law of force, and seeing that the other, which is representative of the mercy of a Redeemer, owns no other law than that of love, is it possible that the two can ever be so amalgamated as to act in a homogeneous capacity? Perhaps not; and yet I am called upon, it may be, to represent the governmental law of force, in a variety of actions, either as a magistrate, a Member of Parliament, a judicial functionary, a diplomatist, or a soldier; and circumstances may render it a most unrighteous thing for me to hesitate thus to act, or to refuse compliance with the exigencies of the hour. Do I, therefore, when accepting such office, leave my Christianity behind me? No, in nowise. It behoves me merely to ascertain, according to the light which may be given from on high, how I may best preserve the one province of action from encroaching on the other. To which end, let us clearly understand what is involved in the service of Cæsar as contrasted with the service of Christ.

Cæsar's kingdom reposes centrally, systematically, and ultimately, on the law of force and fraud. And all human government, whatever it may call itself, trusts to this basis alone. The "most Christian king" that ever yet ruled over a Christian people never expected to keep the peace by the law of love; though few, if any, monarchs have had the honesty to imitate the conduct of Louis the Great when he inscribed on his cannon the words, "*Ultima ratio Regum.*" Nothing else but concentrated force and fraud can avail to keep in subjection disunited force and fraud.*

This may sound strange and harsh to those gentle spirits who see only the decorative side of government, whose wealth parries off the pressure of the force-element, or whose indolent amiability gives ready credence to the assumption that government, at least in Protestant England, is the patron and support of Christianity. Yet no proposition is capable of more simple proof; nothing is better known to the practical statesman; nor, if calmly contemplated, even from the Christian platform, is the doctrine at all calculated to dislocate our ideas of the rectitude of that Supreme Comptroller of events by whom "the powers that be are undoubtedly ordained." While man remains what he is, society without government would become anarchy. Since any form of government is better than none, Providence has, in all ages adopted this machinery to keep the world in order, and permitted the reign of many a barbarous monarchy as a preferable alternative to that of the people cutting one another's throats. In presence of these facts, it is our part to sit in silence and adore; and without impugning the wisdom which has so often allowed tyranny to triumph, reverently to anticipate the day when kings and queens shall, in a sense never yet understood, become nursing fathers and nursing mothers to the Church.

"But surely," says one, "I see in the functions of government something

* For the sake of simplicity, it will be perhaps better during the remainder of this essay to leave out the word "fraud," and speak only of the law of force; for fraud is but a subtler form of force, an underground mode of getting our own way.

more than military despotism and legalised espionage. Do not the magistrates, for whom the apostle directs us to pray, become in reality a terror to evil doers and a praise to them that do well? Do they not offer incentives to virtuous action, and in a thousand ways appeal to motives more respectable and operative than abject fear? In short, is it not the office of a father of his people not only to curb the outward expression of vice, but to foster those loftiest of all aspirations which find their culmination only in a future state?"

Undoubtedly the true ruler, if fashioned only on the Platonic model, to say nothing of the Christian model, will never aim too high, nor shrink from making his code of social ethics emphatically the law of righteousness. But when this millennial dispensation comes about, it will not be because Cæsar desires it, but in spite of him: for Cæsar's vocation is simply dominion in the abstract and money as the viaticum: he is the passive and unconscious agent of the Divine being who placed in his hand the rod of iron, and constituted him the administrator of the righteous vengeance of heaven: and woe be to the man who, in such capacity, fails either to recognise or to honour him.

And as Cæsar is, so are his servants; they wield his weapons and take his pay. Even when Cæsar's parental yearnings lead him to thrust sacred duties upon me, or, if you will, sacred privileges, and when he plies the suasive agency of pains and penalties, to induce me to go to church and take the sacrament, still it is the law of force. His threefold armament, consisting of a brigade of soldiers, a brigade of secret police, and a brigade of priests, though they are generally on pretty good terms with their fellow-subjects, whom they are thus leagued to coerce, yet of course they accept Cæsar alone as their irresponsible head; and in so far as they depend on his rewards, they renounce the rewards of love, or at least assign to love the place of a secondary law. Is any blame to be cast on government for the adoption of these agencies? If such imputation be due, it will not be attempted in this place; our object being rather to exhibit that class of facts in presence of which the conscientious citizen may best adjust his own standpoint.

Now we turn to the opposing principle, the law of love. A Christian man freely forgives, for he is freely forgiven. He will practice any amount of passive obedience and non-resistance rather than cause his brother to offend; for he is the denizen of a city which is out of sight, and his native country and his father's house he has left far behind. The life which he leads is a hidden life: his fellowship is with the saints and with the household of God.

"Content and pleas'd to live unknown,
Till Christ his life appear."

But while his life as a Christian is a hidden life, there is at the same time an outward life from which he cannot divorce himself. He has instincts which, without the study of Hooker's "Ecclesiastical Polity," remind him that his earthly citizenship is also a true vocation, that the Divine volition manifests itself in human law, and that the modification of that law may fall to his share as well as to that of the unprincipled and violent man. Moreover, as a servant of the Most High God, he may chance to find himself hailed and recognised by his fellow-man as the champion of abstract right, in a form and manner bearing the unmistakable impress of the finger of God. Thus commissioned, he enters the strife of tongues, the controversies of the hour. As a citizen he may most lawfully exercise the rights of citizenship, and wield the powers of law which society admits to be common property. "Ever as under the great Taskmaster's eye," he fights for truth and not for empire; and when he uses force, it is because he knows that the Lord has laid that burden upon him.

Thus Cromwell felt, and the devoted men who fought by his side. Call the contest what you will. Say it began as a struggle for the integrity of Parliaments. The men who carved out our liberties in the seventeenth century knew full well that they were the agents of heaven. "If I had not had a hope fixed in me," said Oliver, "that this cause and this business was of God, I would many years ago have run from it. If it be of God, he will bear it up. . . . . He is very able to bear us up. Let the difficulties be whatsoever they will, we shall in his strength be able to encounter with them. And I bless God I have been inured to difficulties, and I never found God failing when I trusted in him. I can laugh and sing in my heart when I speak of these things to you or elsewhere."*

Truly these men were able to read their own position a vast deal better than we can read it for them. Threading their way through untried paths, they not unfrequently stumbled; for they were mortal. But we shall do well if we closely follow their example in the important respect of continually asking counsel of God. We believe it was a dictum of Oliver's (though we have mislaid the reference), that no man rises so high as he who knows not where his next footstep shall be planted. Oliver would no doubt apply this both in a spiritual and in a national sense: and Oliver was generally right. And though we should seem chargeable with running away from the opening thesis of this paper, which propounded the distinctive character of the claims of New Testament Christianity from those of patriotism and nationality, yet it is a result to which the discussion seems inevitably to point when we assert that positions of difficulty will and must arise, from which the only possible extrication is attainable by "running aside," as did that honoured saint in all his hours of darkness, and prostrating the soul before the throne of the Eternal.

While seeking, then, by all and every means, to bless the age in which we live, let us not unnecessarily magnify the danger of thereby obliterating the everlasting distinction between the Church and the world. If, as Baptists, we are less disposed than Oliver was to fight for the nominal Christianity of England as a nation, it is not that we think the less of his personal Christianity, but because we believe that the specific vocation of one generation of men is not always that of another. With the best men of his day, he drew the sword for the Solemn League and Covenant, for it was a league against Rome and the Spaniard, and their English adherents; but none knew better than Oliver the preciousness of that *other* Covenant on which he so lovingly dilates in the letters to his children. Perhaps he anticipated too precipitately the hour when the Christianity of these realms would leaven the entire mass of society, and in the form of human law re-appear on the Statute-book; but it was his knowledge of the resistless force of that leaven's upheaving power which gave wings to his hopes, and nerved his right royal heart. Oliver, we bless thy memory: and we would devoutly record our thanks to that Providence which did once on awhile vouchsafe to send such a herald amongst us, to prepare the way of Him on whose head are many crowns. With a few apposite remarks from the writings of Dr. Alexander Vinet, we will, for the present, close this subject.

"The Church has not yet struck her roots into the soil of this world's interests. To them, it is true, she is most useful. She serves them while they know it not; but the proceeds from the Spirit, not from the flesh; from heaven, not from the earth; from God, not from man. She does not present herself as the ally and accomplice, but as the enemy of human passions; and the first design which she announces is, not to clothe but to unclothe us. There is enmity between her and the vices of the world, between her and the virtues of the world. The wise, who are not wise with

* Speech to his first Parliament, 22nd Jan., 1655.

her wisdom, hate her no less than the foolish; they hate her as if she were foolish. Ev a stranger in this world, notwithstanding her presence (for it is not to herself but to phantom that the homage of the multitude is paid), she is incessantly obliged to fight f the place which she occupies. She lives, if we dare say so, not on a certain income, but the booty which she seizes from day to day. She is not established in the world, b encamped: her existence is always a question; and while every man coming into t world belongs to society, no man belongs beforehand to the Church. She has no citize but those whom she snatches from the world. Scarcely can it be said that she lives. Her li is a perpetual resurrection. She is incessantly coming forth from the tomb. By means truth, and consequent congruity with the nature of things and the nature of man, she h compelled modern nations to adopt several of her maxims, a new civilization, and even h name. In a certain sense perhaps the whole world will ere long be Christian; but ev then, it will not be the fundamental principles, but the secondary ideas, the application Christianity, which the world will have adopted. It is not the world which will ever g a firm hold to the roots of the tree whose fruits the world is very well pleased to gath . . . . . and so long as the natural man, of whom the Christian ever feels the remn within himself, shall form a majority in the world, it is clear that the Church will beho to combat, to struggle for her life, and consequently suffer as her Captain hath suffered."— *Gospel Studies, page 77.*

PIERRE DU BOSC.

THIS brilliant luminary of the Reformed Church of France, and eminent servant of God, was born at Bayeux, February 21, 1623. His father was a advocate in the Parliament of Rouen. At the age of twenty-three he becam pastor at Caen, a charge which no solicitations could induce him to surrender. Three times did the church at Paris send its office-bearers to induce him to repair to the metropolis, and several times did the church at Charenton make similar efforts, but all were in vain. At length that which could not be accomplished by persuasion was effected by persecution. The Jesuits, moved by hatred of his principles and jealousy of his popularity, procured from Louis XIV. an edict for his expulsion in 1664. After a temporary residence at Chalons, he obtained permission to return to his labours, until the perpetration of that notorious act of royal treachery, the Revocation of the Edict of Nantes, in 1685. The pastors of the church at Caen were banished, and their temple was demolished; the dead were torn from their graves, human skulls were used as foot-balls; these diabolical orgies being attended by the beating of drums and sounding of trumpets. England, Holland, and Denmark all coveted the person and services of Du Bosc. The queen of Denmark offered him a retreat in her dominions, and promised to form one of his congregation; but he preferred a residence in Holland, where he was kindly received by the Prince of Orange (afterwards our own William III.) and his amiable consort. After seven years' ministry in the French church at Rotterdam, he died in 1692, weighed down by a grief over the sufferings of the faithful in France, so severe that the greatest popularity and the tenderest sympathy of friends could not alleviate it. When he was told that his hour was come, he said to the bearer of the intelligence, "Good news! Oh sir, you tell me good news." Louis XIV. was so charmed by his oratory, that he pronounced him the most eloquent man in his kingdom. "When I was at Caen," says Menage, "I heard the minister Du Bosc preach; I never heard a minister preach but then."

As a preacher, Du Bosc was distinguished for his bold and uncompromising declaration of evangelical doctrine. Decidedly Calvinistic in sentiment, it was his constant aim to enforce the inseparable connection between faith and holiness. Lucid in style, felicitous in illustration, forcible in argument

fertile in imagination, fluent in utterance, he can be scarcely deemed second to the better-known Saurin.

His works, in seven volumes, are very scarce, Professor Vinet says, even in France. As, however my book-shelves are honoured to contain them, I propose to furnish the readers of the magazine with a specimen of the ministrations of this illustrious man.

G.

THE DOCTRINE OF GRACE.

"For by grace ye are saved."—*Eph.* ii. 8.

The conduct of God towards ancient Israel is, doubtless, admirable in all respects; and when we consider it attentively, it glitters with divine and incomparable wisdom. But that which is specially apparent in the deliverances, the victories, and the benefits enjoyed by that people is, that they proceeded not from themselves or their own exertions, but from God and his goodness. For if the tyrant who oppressed them in Egypt was constrained to set them at liberty, it was not that Israel took arms to throw off his yoke, not that they levied troops, gave battle, laid sieges, blockaded Pharaoh in his capital, or stormed him in his palace, but that it was God alone who fought for their emancipation; and arming his angels with a revengeful sword, smote with an unseen hand all the first-born of that great kingdom, to compel them to let his people go.

If, afterwards, we see them pass the Red Sea, it is not that they equip a fleet, build vessels, summon pilots and expert mariners, or set to work either sails or oars, but that God with admirable favour divides the waters before them, and makes them a dry pathway through the deep.

If, in the desert, they are nourished at their ease, it is not that they till the earth, sow seeds, plant trees, or labour for either harvests of corn or gatherings of fruit, which might serve for food, but it is God himself who gives them bread, and sends it every morning to the doors of their tents, by a miraculous rain from heaven.

If they are cured of the venomous bitings of living serpents, it is not that they resort to remedies, that they take medicine, that they try the virtues of plants, or the efficacy of minerals for an antidote, but that God himself becomes their physician, and by miracle heals them, by the sight of a brazen serpent which he caused to be lifted up before their eyes.

If they safely traverse the Jordan, it is not because they bridge this river, or seek out its fords, or undertake its passage by swimming, and gain the opposite bank by virtue of their arms or their oars, but that God was present in his ark, the symbol of his majesty, to arrest the river in its course, to compel it to flow backward to its springs, and give them a free passage.

If, at length, they become masters of Jericho, which opposed itself to their settlement and their conquests, it is not that they reduce it by assault, make trenches, bring up machines, and use the battering-ram, or sap its foundations. It is not the prowess of the tribes, but the God of battles with his potent arm, who overturns the walls of the defiant city, and makes his children victorious, not by the sword of the soldier, nor the valour of the captain, but solely by means of the shouting of priests. What saith this significant and mysterious conduct of God? If not indeed that it is not at all to Israel, to its strength or its exploits, we must attribute success, not at all to its arms did it owe its victories, not at all to its industry or labour was it indebted for subsistence, not at all to its battles must be the honour of its triumphs, but only to the grace of God belongs all the glory, and that the great Deliverer who saved them by such illustrious operations of his infinite power, deserves all the praise. And as the deliverance of Israel was an express type of the salvation of the Church, God wished thereby to direct us to a still loftier and grander mystery,—that the salvation of men proceeds not from themselves, is not acquired by their own

strength, depends not at all on their works, is not procured by the merit of their labours and their virtues; but that it must be attributed entirely to the grace of our Lord, who bestows it upon us by a pure operation of his merciful goodness. This is the important truth which the apostle of the Gentiles teaches us in our text, where you see he lays down this fundamental maxim, that *we are saved by grace*, to teach us that man is not saved by works, as he plainly declares in the connection, when after having pronounced this excellent sentence, "*By grace are ye saved*," he adds, more clearly to explain it, "through faith; and that not of yourselves, it is the gift of God." Dear brethren, it is necessary often to present to you this salutary doctrine, for it is certain that man is by nature equally miserable and proud. In his misery he is always proud and arrogant, he presumes insolently on his own resources, it is distasteful to him to trace his happiness to another, he does all in his power to attribute it to himself. And not only have the blind philosophers of Paganism regarded themselves as the architects of their virtue and their fortune; but, even under Christianity, where the voice of grace should have better taught men, not a few in all ages have considered themselves to be the authors of their own salvation. Nevertheless, an error on this point is of extreme and fatal consequence. For it robs God of the glory which belongs to him; and this is, without contradiction, the most atrocious of all robbery. If to spoil temples, to pillage altars, to steal sacred vessels, is an enormity of sacrilege and impiety, what must it be to wish to take from God himself the glory of our salvation, that we may unjustly glory in it ourselves to his dishonour? If, then, you love the glory of the Lord, and if you are jealous of it, if you wish to render to God that which is God's, if you would avoid offending him by a presumption and an ignorance which dishonour him, you must hold fast this apostolic doctrine, that *we are saved by grace*. I know well that it is impossible to defend this sacred proposition without combating the opinions of many who do not submit to grace as they ought. However, I come not here in the spirit of strife and controversy. The only end I have in view is the truth. I set that solely before me, without any design of grieving or opposing others. My intention is to adhere to St. Paul; if, in following him, I forsake others, let them attack this apostle, and not me, for I see his steps, and follow in his track. Finally, remembering that I discourse to-day of grace, I will act as in the bosom of grace. Far from bringing sourness to a subject which is altogether full of sweetness, and pouring forth milk and honey, I will speak in language becoming the benignity of grace; I will maintain its rights without offending its adversaries; for, indeed, so far from hating and wishing to offend them, we earnestly pray God that he may be pleased to fill them with all the blessings of that grace which we preach, and that he may one day save them in his heavenly kingdom by that same grace which St. Paul proclaimed, and we after him. Let us, then, in all that love which becomes the spirit of Christians, and the genius of the doctrine we are about to expound, consider—

I. What is this grace of which the apostle speaks?

II. How it is true that by it we are saved?

1. What is this grace? St. Augustine, speaking of peace, found it so great, so excellent, that even its name is lovely, and nothing more delightful could be heard in all the world. Truly one may well say so of grace; it is so charming, so ravishing; its name is so unspeakably delicious that we cannot listen to it without delight. I am convinced that on hearing this word grace, you immediately imagine a wonderful sweetness, an unparalleled goodness, an infinite mercy, and an exhaustless liberality; for, indeed, grace includes in it all that is most sweet in goodness, most tender in mercy, most indulgent in love, most kind and communicative in liberality. To tell you then exactly what grace is, this term signifies, literally, favour; that is why in Scripture *to find grace* in one's sight is often used to signify obtaining favour. But it must be borne in mind that grace signifies a favour, free and not merited; not founded on the excellency and dignity of the person who receives it, but only on the benevolence of him who bestows it. It is here that grace differs from love. Love may be deserved; and we are often so absolutely obliged to love,

that it cannot be refused without injustice and crime. Thus, children love their parents, servants their masters, subjects their king, and men, God, by obligation and duty. But grace is always free, and acts without compulsion. Hence the affection of subjects toward their sovereign, and of creatures to their Creator, is properly love, but not grace, because they are strictly and indispensably obliged to show it. On the other hand, the love of a monarch to his subjects, and that of God to man, are not so much love as grace; because kings are not *obliged* to honour with special benevolence those whom they select for favourites, and especially God, the Sovereign King of kings, can be under obligation of no kind to his creatures.

It is necessary, therefore, to observe that there are two sorts of grace: one which is simply gratuitous, the other which is, in addition, merciful. That which is simply gratuitous is the favour with which God regards the innocent being. That which is merciful is the favour which he displays to the sinful and miserable being. For the good that God confers even upon the purest, justest, and most accomplished beings, is always grace; because he owes *them* nothing, and, on the contrary, *they* owe all to him. That he places the angels in heaven, that he admits them to the contemplation of his face, that he has preserved them in the integrity of their first estate, that he has honoured them with his confidence and his secrets, is grace, because nothing obliged him to raise their spirits to the high condition of glory and excellence which renders them the first and most noble intelligences in the universe. That he placed Adam in Paradise, gave him dominion and empire over the works of his hands, that he constituted him his lieutenant, and made him, as it were, the visible God of the earth—this was grace, because he need not have communicated these great favours; and, on taking him from nothing, might have been content to place him among bulls and elephants, or even caterpillars and snails. And, although Adam had always maintained his original righteousness, all that he possessed of happiness and honour would have been always grace, because, belonging always to God, he could have taken nothing from his hands but as a gift and a contribution of his liberality. This, however, would not have been mercy; because, not having offended God, he could not have shown that bounty which pardons criminals. That is why grace has been distinguished into creating grace and saving grace. Creating grace is that by which God has given existence to angels, with the unrivalled privileges of their celestial nature, and life to men, with the marvellous prerogatives with which he ennobled them in the beginning. Saving grace is that by which he has raised us from our fall, has given us his Son, has bestowed on us his Spirit, pardoned our transgressions, and admitted us to his Paradise. It is this merciful grace which divines call sometimes *free* grace, because it liberates us from the service of Satan, from sin, and from death; at other times they call it *healing* grace, because it heals our ills; and the sacred writers describe it by a word which signifies, properly, *bowels*, as representing to us in God an affection like that emotion which is caused within us by the sight of the miserable, and especially that vehement yearning of maternal love, when a mother sees calamity lighting upon her children. It is of this grace the apostle speaks in this place, "*Ye are saved by grace:*" that is to say, by gratuitous and merciful goodness. Grace, which is the sanctuary of the guilty, the refuge of the miserable, the true treasury of indulgences, the source of all benefits, of all the talents and advantages that we possess in this life; whence it comes to pass that all the gifts of God to us are called by the name of grace. Grace, which we may describe as a heavenly virtue, whose liberal hands are always open to bless, whose sacred lips pronounce only pardon and remission, whose bowels always yearn with compassion, whose soft and tender eyes give only looks of pity and of tenderness, a propitious and inviting virtue, which is seated on a throne of grace, whither we may come boldly "to obtain mercy, and find grace to help in time of need." A helpful virtue, only occupied in healing the sick, comforting the afflicted, rescuing captives, enlightening the blind, restoring the wandering, soothing the wretched, and saving souls lost and cast down into the abyss of sin. A pure and disinterested virtue, which has no other motives

for its blessings than itself; for as an ancient says, "God is just on our s but he is good on his own; because he may well find in us the cause of judgments and his wrath, but he finds only in himself the ground of his m and grace." In a word, my brethren, to understand grace thoroughly we n specially remember this rule:—In Scripture, grace is opposed to works as which is directly and diametrically opposite. For it is this which is taugh by that precise axiom of our divine apostle, "If it be of grace, it is no mor works, otherwise grace is no more grace;" which evidently shows us that g excludes the righteousness of works, and that to lay down the one is neces to destroy the other, which also expressly appears from our text, in wh St. Paul having said, "Ye are saved by grace," also adds, "not of wor (French version *Non point par œuvres*), opposing these two things as infall repugnant the one to the other. This, then, is what he designs to say in place:—*We are saved not because, nor in virtue of, nor by the merit of works, but by grace alone; by the free favour and merciful bounty of our alone.*

Would you distinctly understand this truth, and see it in all its fulness us look at all the parts of salvation; survey it in all its degrees, examine i all periods, and you will see that we are effectively saved by grace. If may conceive of salvation as that great ladder of Jacob's, which reached f the earth to heaven, you will find that there is not a single round in the m vellous ascent upon which one must not exclaim, "Grace! grace! it is enti by the grace of God that we are saved." Salvation has four principal deg —election, vocation, justification, and glorification. Election is the spring vocation is the stream,—justification is the channel,—glorification is the fluence, and, like the ocean, where the river of delights pours itself forth rolls from one eternity to the other. Election is the foundation,—vocatio the porch,—justification is the holy place,—glorification is the most holy, the wonderful sanctuary, in which God is seen in his glory. Election is root,—vocation is the branch,—justification is the fruit,—glorification is harvest, in which we abundantly gather the marvellous fruits, and taste ther all their maturity and perfection. Consider then these four degrees of salvat and you will certainly subscribe to the sentence of St. Paul—that we are sa by grace, and not by works.

(*To be continued.*)

TRUTH'S ORIGINAL ASPECT IN JOHN xv. 1, 2.

BY MR. JOHN FREEMAN.

THE parable of the vine and branches is like an edifice that has in its ar tecture what tells its age. When the Saviour was sojourning in this lo world, and was crowned with a wreath of thorns, his being "crowned w glory and honour," in the sense of Heb. ii. 9, was a future event. The ti however, was fast advancing when, in addition to his Divine nature, Imm uel's matchless achievements would admirably fit him to take from his Div Father's hand a book recording what was to be carried into effect as ti should roll on. Thus the province of Him who had learned sympathy for by undergoing sufferings on earth, was to reign in heaven as "King of kin and Lord of lords," and thus to give each event its existence at the ti written. A glance at this dignity John had when in Patmos. For, thou Jesus did not then give the meaning of the book in words, yet, on unfold portion after portion, he expressed what he saw by appropriate symbols, t time not being come for a more definite communication.

Previous to this, however, when the Saviour was for a time made "lower than the angels," he was like a vine under the control of the vinedresser. The Father was then at the helm of the affairs of the universe, holding in his right hand the said book in which one fact written was the *everlasting* preservation of every sheep and lamb of Christ's flock. And memorably appropriate is the language of Jesus on this point. Of his Divine Father, then reigning supremely, he speaks in the present tense, and, referring to fallen angels as well as to man, says, in John x. 29, "No being IS ABLE to wrest them out of my Father's hand." But, inasmuch as the time of his *own* exaltation to the mediatorial kingdom had not then arrived, he speaks in the future with regard to himself, and thus, in the 28th verse, says "Not any being [in the universe] SHALL WREST them out of my hand."

In an official aspect, therefore, the Father was greater than the Son during the days of the Son's voluntary humiliation, and thus was "the vinedresser"; while the Son, with his professed disciples, was "the vine" with its branches. Under these circumstances, Jesus, the true Vine, in contrast with spurious vines, yea, the good Vine in contrast with deleterious ones, uttered the language under consideration, saying, as recorded in John xv. 1, 2, "I am the cultivated Vine, and my Father is the Vinedresser. Every branch in me that beareth not fruit, he loppeth off; and every branch that beareth fruit, he divesteth of superfluities, that it may bear more fruit."

In the style of John an object is said to be true in contrast with an adjunct, or in contradistinction to imitations.

In one aspect, therefore, the Saviour is called *the true light*, because he, arising as the sun, giving day to all, *was the real light*, while John the Baptist was but an *adjunct* of the light. Thus, in John i. 8, 9, the evangelist, first speaking of John the Baptist and then of Jesus, says, "He was not *the* light, but came to *testify* concerning the light. *The light itself* was he who, coming into the world, placeth every person in regions of effulgence."

Nearly allied to this aspect of what is called true is the Saviour's calling himself *the true Vine*. For he, as the cultivated Vine, was precious in contrast with the vine of Sodom and of the fields of Gomorrah, as alluded to in Deut. xxxii. 32.

Judæa so abounded with vines that a vine-leaf was regarded as appropriately representing that territory. Hence when Simon the Maccabee had supremacy there about 2,000 years ago, and struck coins for the Jewish nation, a vine-leaf was depicted on one side; and, at the British Museum and elsewhere, that vine-leaf is still beheld on some of Simon's coins. But, in the wide domain of the vegetable kingdom of ancient days, death lurked in the interior of delusive imitations of what was salutary. Thus, according to the Hebrew of 2 Kings iv. 39, we read, "One went out into the field to gather herbs, and found a *field-vine*," or what is now called *wild cucumber vine*. And, as the result, we soon find the sons of the prophets exclaiming to Elisha, "O thou man of God, there is death in the pot." In contrast, then, with vines full of deleteriousness, Jesus was "the cultivated Vine," full of salvation.

The Saviour, too, had twelve disciples as twelve branches, Judas being a barren branch, while the other eleven branches were fruitful. What branches besides these twelve had an existence at the time the parable was uttered is not for us to say. But it is as clear as the sun at noon-day that in John xv. 2 the Saviour speaks of false professors as barren branches, and of true believers as fruitful ones.

Jesus, in contemplating the branches, begins with those that are unfruitful. And possibly the reason of this was that he foresaw Judas shortly going to his

own place, while the other eleven would subsequently continue on earth "steadfast, unmoved, and always abounding in the work of the Lord."

Judas, however, appears not alone. Other fruitless branches are contemplated as encumbering the vine, and thus destined to be cut off by the vine-dresser.

In one sense, indeed, a false professor lops himself off when he goes back to the world, and bids Christ an eternal farewell. But in Holy Writ, God is said to *do* what he *permits*. Thus, while in 1 Chron. xxi. 1, Satan, the real tempter, is represented as urging David on to number Israel, we read in 2 Sam. xxiv. 1, "And again the anger of Jehovah was kindled against Israel, and he urged David on* against them to say, Go, number Israel and Judah." In this aspect a false professor, leaving Christ and walking no more with him, is thus lopped off by the Vinedresser. So that if he ceases to adhere to the Vine *before* his death, he lies on the ground and withers till he becomes a disembodied spirit, taken possession of and consigned to the flames.

In short, whether the everlasting separation from Christ begins *before* death or *at* death, it *does* begin. And, in either case, the result is awful. In John xv. 6, our English translation says of the barren branches lopped off and lying on the ground, "men gather them." But John, giving in Greek what Jesus uttered in Syro-Chaldaic, says (in what the phraseology imports), "THEY gather them, and cast them into the fire, and they are burned."

Nor is this the only place where the embassy to a wicked individual at death is spoken of as THEY. "A certain rich man," as Jesus called him; yes, a man deemed respectable by the world, was in reality a fool and worse than a fool. For, having in trust from God a large portion of this world's good, he lost sight of his being a steward, and embezzled the whole. Nor did any placards advertize him. Thus he was so prosperous as, at length, to have to say, as recorded in Luke xii. 18, "I will pull down my barns and build larger." But no sooner had he thus resolved, then God said to him, "Thou fool, this night do THEY require of thee thy soul."

May we never so sin, in acting the part of Lot's wife, as eventually to know by experience what is meant by THEY in the two passages just adverted to. In a long life a Christian, by acts of kindness to those who go to heaven before him, may give occasion for their joining a convoy of angels to meet him at death and welcome him to "their everlasting mansions" of bliss. But when the soul quits its clay tenement without a single friend coming from the heavenly world, there are not wanting other beings to convey it to the regions of woe. Alas! whither can *any* beings conduct it but *to* such regions? To a soul alienated from God and holiness, there is no spot in the universe that can be a heaven to it. Oh, the importance of being born of the Spirit, and of thus being prepared for happiness beyond the power of language to express! In fact, to any one of the perfected just, there is no spot in the universe that can be otherwise than ineffable bliss.

With the barren branches and their destiny, as specified in the former part of John xv. 2, immaculate justice ends; and, with the fruitful branches, mentioned in the subsequent part of that verse, abounding grace begins. For the Saviour, there adverting to his Father's removing superfluities with the pruning-knife, says in effect, "Every branch in me that beareth fruit the Vine-dresser pruneth, that it may bear more fruit."

Things unlawful are as dead wood in a branch; and, as we are sometimes more in danger from things lawful than from things unlawful, something more

* In both passages the Hebrew expressing the urgency influencing David is precisely the same.

than dead wood must be cut off from the fruitful branches. Hence, riches sometimes have to flee with the wings of an eagle; and objects more valuable than riches may likewise have to depart. An infidel, stumbling as much at the book of Providence as at the book of Divine Revelation, lately accosted the writer in language, the sense of which may be thus expressed: "Do we not sometimes see a worthless man so favoured by prosperity as to have money coming in by shovelsfull; while a man of integrity endures a martyrdom in trying to provide things honest in the sight of all men, and yet never has a shilling to call his own?"

We should remember, however, that thoughts rather than things create the misery of a man thus deprived of this world's good. The prophet could say, as recorded in Hab. iii. 17, "Although the fig-tree shall not blossom, neither shall fruit be on the vines; the labour of the olive shall fail, and the fields shall yield no sustenance; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will exult in the God of my salvation."

Thus, true happiness likewise consists in thoughts rather than in things. When a Christian is enjoined to "rejoice evermore" he is not directed to the baseless fabric of a vision. If God asks for corn, we may always find that he has sown and brought to maturity all he asks. So that when we read in 1 Thess. v. 16, "Rejoice evermore," we learn that there is something to rejoice at, not only for an hour, or a day, or a year, but for a perpetuity, yea, till the joys of time flow, like a river, into eternity's ocean of bliss. Nor is this all. In Rom. viii. 28, Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

We should consider, too, that, for every instance of fruitfulness in *time*, there is, as a reward, not of debt but of grace, an additional jewel put into the crown that we shall wear throughout *eternity*. We ought, therefore, individually to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." For, oh, encouraging thought! his pruning process, though a trial for the time being, is happily conducive to the peaceable fruits of righteousness here, and to corresponding accumulations of glory and honour in the world to come.

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JESUS REJOICING IN THE OFFERINGS OF HIS PEOPLE.

"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."—*Cant.* v. 1.

CHRIST calls his Church a *garden*. Men use their gardens as places of solace and delight. Among the shady trees and flower-borders, retirement and meditation walk with each other. Now Jesus uses his people for the same purpose. He walks among the trees of his own right hand planting, he feedeth among the lilies of his own watering. When the Son of Man was on earth he loved a garden; Gethsemane was his place for silent contemplation and holy agony; and now that he is exalted to the throne of God, he loves a garden still, and

finds it among the green olives which are planted in the courts of the Lord. Man's paradise was a garden, and Christ's paradise is his Church. How wonderful is this! He takes no quiet solace among the principalities and powers who pay their homage at his feet; they are as it were his golden streets, where he spends his public life in the great city; but his poor, wrestling Church on earth is the favoured place where the King delights himself exceedingly. Again we say, how wonderful is this! Look with the eye of carnal sense upon the redeemed of the Lord, and there is no beauty that we should desire them; yea, ask the men themselves, and they will tell you that in their own apprehension they are utterly without form or comeliness; and yet these are honoured beings who constitute the garden of Jehovah's Son. This is indeed "excessive charity;" for what but matchless love could discover beauties in the poor sunburnt Shulamite; what but profound affection could render her the special joy of Emmanuel's heart? Is not this a most sweet and ravishing picture of Christ's communion with us, when he calls us a garden, and cries, "I am come into my garden, my sister, my spouse"?

But the wonder grows when we see our Jesus stooping to gather the myrrh, and condescending to eat the honeycomb. This is pre-eminent fellowship; he doth not only walk, but feed. Why, this is the very act by which we come into the closest union with him, when we eat his flesh and drink his blood; and now he, by the self-same act, must signify the very same closeness of fellowship. He finds refreshment in our graces, and sweetness in our works, so as to eat and drink thereof; this is a great mystery, and as consoling as it is mysterious.

The expressions used in the text are varied and full of meaning; let us hold up the jewels to the light that they may sparkle before us. He calls our graces "myrrh" and "spice." We have often confessed them to be tasteless and unsavoury; but he declares that they are a perfume in his nostrils, giving forth a fragrance such as of old was smelled in the holy place of the tabernacles of the Most High. O how this thought hath filled my spirit and carried it upward to the third heaven of delight. The feeble prayers of a poor, imperfect sinner are a rich incense, with potency of fragrance to make glad the heart of Jesus. "Lord, have mercy upon me, a sinner," is a handful of sweet-smelling spice. "Lord, save, or I perish," is as "calamus and cinnamon" to our Beloved. As for praise, it is as the smell of Lebanon, and as the mountains of myrrh. The struggling faith, the quiet patience, and the aspiring love of true believers, are "trees of frankincense;" holy boldness and access with confidence are "myrrh and aloes, with all the chief spices;" while love hath for its distinguishing encomium the rapturous expression, "How much better is thy love than wine! and the smell of thine ointments than all sweet spices!" Can it be that the blushing virtues which our anxious spirits have feared were rather sins than graces should yet be so agreeable to Him who is our Well-beloved? Is it not transcendentally joyful to see how he discerns our graces afar off? They are as myrrh to him; he smells their fragrance though leagues of space divide us; and even when we cannot come to his feet to present our offerings in the arms of faith, the breezes of our desires are sufficient to waft their perfume to the throne of our Emmanuel. Who would not love so kind a Lord who thinks so much of so little, and finds spice and frankincense where we only see thorns and briars?

Nor is it merely a rich scent which Jesus finds in the flowers of his garden; our labours and sufferings for his cause have a sweet taste as well as an acceptable odour. Smell seems to be but an external perception of a thing which may be far removed, but taste receives it into the secret parts of the belly;

hence, in figurative speech, taste is in advance of smell, since it implies a more true and complete participation. In the Holy Communion, the acts of eating and drinking are the appropriating signs of a true and inward fellowship. "Except ye eat my flesh and drink my blood, there is no life in you." We must have a spiritual feast upon the Lord Jesus, or there can be no true communion with him. It is not a little remarkable to find the same figure used in this place, especially when coupled with viands of the richest kind, as the loving symbols of the virtues in which the Lord taketh pleasure. The bridegroom cries, "I have eaten my honeycomb with my honey." "Notice that double division—the *honeycomb* and the *honey*. The honey, that deep, true, inward love which he seeks, which must be the foundation and living principle of every good work; the honeycomb, the outward manifestation, dear to him because *done* for his sake, dear to him because the effects and proofs of love."* Jesus finds the sweetest of all sweets in our grateful services and trustful confidence. Strange was it that Samson's lion should be a storehouse of honey; but how much more wonderful that our souls should be fountains of honey for our blest Redeemer. It is easy to understand how his words should be to us as honey and the honeycomb; but that a like excellence should be found by our adorable Lord in our poor words and deeds of love is wonderful indeed; but it is even so, and let not unbelief mistrust it. Who does not behold in this fact an eminent proof of the thoroughness of our Lord's communion with us?

The next sentence is even more striking: "I have drunk my wine with my milk." We have felt the truth of the language of the spouse when she says, "Thy love is better than wine;" but when Jesus uses the same figure to express his estimation of our graces, we are filled with amazement. And yet we must believe our Lord, for he is no flattering lover, using hyperboles for lack of solid love. Assuredly he means all that he says. There is no need for caution when we hear his words, but there is high encouragement for believing. Beyond a doubt he is never to be found less than his word would make him. Must we not, then, believe that the holiness of his saints is exhilarating to his mind and refreshing to his Spirit? What else can he mean by wine? The gracious acts of his disciples are the fruits of his vineyard, from which his wine is pressed. What means he when he declares that he drinks thereof? Doth he not mean that as wine cheereth God and man, even so these things do cheer and gladden his heart? O marvellous truth! Is it not as much as faith can compass? How can a greater marvel be conceived, much less expressed?

But let us note that "milk" is associated with wine. Now milk is a nourishing and satisfying drink, and contains within itself all the support that man requires. Milk is mentioned with wine in the great Gospel invitation, "Come, buy," &c., to set forth the all-sufficiency of Gospel supplies. What, then, does it signify when employed in our text? Does it not picture the complete satisfaction which Jesus takes in the purity and perfection which he already sees in his glorified people, and which he foresees shall be the attainment of every believer? Without the slightest straining of the figure, it seems clear enough that Jesus finds in his believing people an abundant source of delight. They are the recompense of his agonies, the reward of his conflicts, the memorials of his victories. The love of his Father is his highest delight, but next to this he has no greater joy than to see his children walking in the truth; for in them he sees of the travail of his soul, and is satisfied.

We must not omit to remark the universal acceptance which Jesus gives to the fruits of his garden. "There is myrrh and spice, milk and honey, and

* Sermons on Canticles, by a Clergyman.

wine, which is not only to show that there are diversities of graces, but that Christ casts out nothing of grace that is found in his people; he takes the milk as well as the wine; he makes much of the weaker grace as well of the most lively."* Wine may represent the laborious services of the believer requiring a vintage of thought, a fermentation of action, and a long keeping of perseverance; while milk may picture the little every-day acts of piety, simple as milk from the cow, requiring no process of preparation, and no skill in production. Both of these the Redeemer counts most dear and precious. Herein is love made manifest to all the seed of Israel; for their graces are various, and if the Master were only pleased with one peculiar virtue, many of his followers could obtain no acceptance of their offerings. Some of our number are mighty in faith, but if faith were the only precious fruit, what comfort could the loving but trembling one obtain? Or if, on the other hand, the meek humility of the retiring Christian were the only flower in Christ's garden which he called lovely, what would be the lot of the courageous and zealous? Beyond a doubt, the same Master who was gratified with the affection of John was also pleased with the boldness of Peter and the energy of Paul. No garden would be planted throughout all its length and breadth with one sort of flower alone; or, if it were, its uniformity would soon weary us. Christ's Church is no plantation in which there are rows of trees all of one kind and stature; it is a garden wherein grow all manner of delightful trees, and flowers, and herbs; and as he has planted it with a vast variety of fruits, so he takes comfort in all, and rejects none. The cedar of Lebanon and the hyssop on the wall are both fair in his est em. The fidelity of perseverance, the ardour of love, the simplicity of faith, the timidity of humility, the quietness of patience, and the sorrow of repentance, are all, in their measure, esteemed by the great Husbandman of the Church. This is sweet, indeed, to all the lovers of Emmanuel, for who among us may not hope to share in the high honour of solacing the heart of Jesus? If we cannot rise to the faith of Abraham, perhaps we can emulate the love of Magdalene; and if the prevailing prayer of Elijah be too high for us, we may be able to imitate the woman who touched the hem of the Master's garment; and this may be our consolation, that each of these received his smile, and we also shall be blessed in like manner.

Ours may be the weakest of all faith, and the most feeble of all hope; but if they come from him, he will not despise the work of his own hands. He suffered the little children to come unto him, and who shall forbid our little virtues to approach him? The text hath in it not one solitary word of fault-finding or censure. He takes no note of any noxious weed which may grow side by side with the spice; doubtless he sees the evil thing, and it is hateful unto him; but he had rather silently remove the intruder than openly reprove his well-beloved bride in his hour of fellowship. At another time he will prove that he is not altered since the day when he said, "As many as I love, I rebuke and chasten," but on "the day of the gladness of his heart" he will sing of love alone. To-morrow he may walk his garden with his sharp pruning knife, but when he comes forth to talk with his beloved he puts away every wounding weapon. When the bridegroom meets his bride in the garden of spices, he does not come to upbraid, but to console; he visits her, not for correction, but for communion. Here there is no painful remembrance of sin, for the soul is filled with a sweet sense of acceptance. The endearing voice of our Beloved causes us to forget the harsh threatenings of the law, and the soft embrace of his love removes far from us the terror of his rod. Another day he will bid us "take the foxes, the little foxes which spoil the vines;" but on this

* Durham.

hallowed day of fellowship he drives away the foxes and gives us our fill of loves; unmolested by our enemies, and unrebuked by our friends, we rest in him.

Reader, what knowest thou of this? This is an antepast of bliss: hast thou ever tasted it? It has been my unspeakable privilege so to know my personal union with Christ, and to be so assured of his approval of my unworthy services, that I could have been content to serve him for ever in the lowest drudgery of his house, if he would even give me such bounteous wages. A thousand lives and as many deaths would be a cheap price for such ecstatic bliss, for his smile is a little heaven, and the whisper of his approbation is as the music of the skies. In that happy hour of fellowship sin is recognised sufficiently to cause humility and excite gratitude; but the painful effects of sin are removed, and a calm feeling of the manifested complacency of Christ completely fills the man, until his cup runs over with transporting joy. This does not elevate us with the imaginary greatness of self-righteousness, but it strengthens us for future labour with a consciousness of real though undeserved acceptance with God. A frequent enjoyment of this experience is very necessary for a toiling labourer who is called to endure the reproach of the people while endeavouring to serve his Lord. This is the secret oil which feeds the fire of zeal and prevents its being quenched by the floods of opposition poured upon it by the ungodly. Many of the saints have known this Divine mystery and have profited thereby. May we also live in the enjoyment of it.

By referring to the last verse of the fourth chapter of the Song, we find that the spouse had invited her bridegroom to the feast. She cries: "Let my beloved come into his garden, and eat his pleasant fruits;" and the words at the head of the chapter are his gracious reply to her invitation. She had heard his commendation of her fruitfulness, and, charmed therewith, she invokes the heavenly wind to blow upon the garden, and entreats her Lord to come and commune with her. Let us imitate this goodly example. Our graces are not given us for our own delectation and comfort, but for the pleasure of Jesus they are and were created. We are to find all our joy in him, and whatever good thing he hath put in us is for his joy and not for us. Boaz may see beauty in Ruth, but she is not to admire herself, but her husband. She may rejoice that her husband esteems her, but she must not boast of herself, but glory only in him. If we begin to take our comfort from our own virtues, it will not be long before they will become as the ships of Tarshish, broken by the east wind; but if we value them simply because these are dear in Jesus' eyes, and we keep them for him alone, they will be as trees planted by the rivers of water. As the bridegroom loves to bedeck his bride with jewels and ornaments, so doth Jesus array his people in heavenly graces. Let us like the bride adorn ourselves with these jewels, not for our own glory, but for his honour and praise. Let us come before him with thanksgiving, and show ourselves glad in him with psalms, evermore crying, "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea the work of our hands establish thou it."

It is however to be observed, that the bridegroom *was* in the garden at the very time of her invitation, and therefore he does not say "I am coming," but "*I am come.*" From this sentence we may learn one of two truths; either we have here a fulfilment of the promise, "Before they call, I will answer; and while they are yet speaking, I will hear;" or else we are to understand that the bridegroom was in his garden before the prayer was offered, but unseen by his spouse. The last seems to me to be intended. He corrects her mistake, and seems to say: "Dost thou invite me to come into my garden, as

if I were absent from it! Thou art mistaken: I am always in it, and never out of it." Christ may be in his Church, or with an individual, and yet he may not be known. "God was in the place where Jacob was, and he knew it not; and thus it was with Mary at the sepulchre; Christ was at her elbow, and she knew him not; he speaks to her, and yet she is ignorant, and takes him for the gardener, until he called her by name, Mary, and then she knew him well enough." * Surely Christ may walk in our garden, and we may not know it. He often takes pleasure in us when we have no lively sense of his presence. We are the objects of his regard when our eyes are holden, that we cannot see him. In answer to the cry of the spouse, he manifested himself, and then it was that she felt the joy of his company. Christ, unrevealed, can afford us no delight; but when he is mercifully pleased to remove the vail from our hearts and the scales from our eyes, we gratefully behold him, and receive an assurance of his complacency in our works. Let this be our prayer: "O Lord, manifest thyself to me;" and if it be not granted, still let us draw solace from the reflection that he is near us, and even now is looking upon the myrrh and spices of our garden.

There is a hint given in our text of the partial unpreparedness of the Church for the company of her Lord. It was her duty when she prayed for his presence to have made ready a feast for him; but we see that he himself gathers the myrrh with the spice, and he has been drinking the wine and the milk before she had invited him to the wine-press or conducted him to the pasture. We often seek mercies which we are not prepared to receive. Blessed be the name of Jesus, he does not easily take offence. "Though things be not prepared for him, yet sometimes he will not suspend his coming on that account, nor will it mar his cheerfulness in his carriage; when he comes, and is made welcome, he dresseth and eateth." † In this also we discover the condescending love of Jesus, for he thinketh no evil, and is not easily provoked. It seems, indeed, that turn this verse which way we will, it is like a lustre in the sunshine—it will reflect one or another of the rays of brightness. But we must not steal from his kindness a license to neglect him; that were a crime indeed; let us rather gather another reason for the most diligent preparation to receive the King in a royal fashion.

And now before we close the chapter it behoves us to reveal a secret. It hath been told us in the closet, let us proclaim it upon the housetops. Do you inquire, O daughters of Jerusalem, concerning this matter? Do ye say, "Why doth the King delight in his garden? Why calleth he our imperfect virtues by such goodly names as myrrh and spice? What is there in our graces that he should liken them to wine and milk?" Ah, ye children of Zion, the secret is soon told, and readily understood by the men of understanding! Hear how the bridegroom speaks, and note what emphasis he puts upon that little word MY. Here is the heart's-blood of the mystery. These things grow in his own garden, and are all his own, and therefore are they precious. See how he repeats that syllable which marks his consciousness that all these things are his rightful property. "I am come into MY garden." He inclosed it, he built a wall around it, and digged a wine-press in it; he planted it with the choicest vines, he trained the plants, watered them, and gave them fruitfulness; and, therefore, it is all his own, and emphatically he may call it "MY garden." It is well to observe the Church acceded to his right, and calls it "HIS garden." Before the blessed Spirit had breathed upon the spice-groves of the garden the bride saith, "Awake, O north wind, and come thou south, and blow upon *my* garden, that the spices thereof may flow out." But when the Spirit had cast

* Gill. † Durham.

abroad its genial breath she changes her note, and cries, "Let my beloved come into *his* garden. *Mine* when it was neglected, deserted, barren; *his* when the soft breezes and dews have aroused it to life. *Mine* in its unprofitableness and sterility; *his* in its fertility and plenty." The soil, then, it is mutually agreed is all his own.

Again, he loves our devotion to his cause because he loves us, and we are all his own. He says, "*My* sister, *my* spouse." He values our offerings, because of our near relationship to himself. The double title displays the twofold bond of union—sister by blood, and spouse by sacred marriage. And these twain are the causes of his intense delight in our works of piety and devotion. The like show of goodness in strangers attracts not his notice; for well he understands that, save in his sister, his spouse, all virtue is but a pretence, and all religion but a name to live while they are dead: but in his wellbeloved bride he sees true love, and therefore he prizes all her fruits, and puts a price upon them far above their intrinsic worth.

Nor is he content with claiming the garden, and the Shulamite who dwells therein; he puts his name upon every several product of the place. He saith, "MY myrrh, MY spice, MY honeycomb, MY honey, MY wine, MY milk." Every prayer we offer is *his* myrrh; his because inspired by his good Spirit; his because it is accepted through his intercession. Every holy deed is his wine, because he gives us strength to perform it, and he alone can claim the glory of it. What is there of virtue or praise which we have ever produced apart from him? Whatsoever things are lovely or of good repute are of him. Who among us would venture to claim the merit of one holy thought? Hath he not wrought all our works in us? Doth he not work in us to will and to do of his own good pleasure? All our fruit is found in him; without him we can do nothing. Here, then, is the reason of the Redeemer's complacency in our performances; he rejoices in the work of his own hands, and reaps a harvest which he has himself sown upon his own land.

Having thus tarried for a little time in this mount, arise, let us be going; but let us carry away with us one longing desire, inspired by the blessed Spirit, and let us breathe it out in the language of the bride:—"Let my beloved come into his garden and eat his pleasant fruits."

ARE WRITTEN OR EXTEMPORE SERMONS BEST?*

THE question has been generally discussed in the abstract, whether written or extempore sermons are the best. As if the only alternative was a comprehensive *yea*, or a comprehensive *nay*. So, at least, we have seen it too often stated by the adherents of either system. "Written sermons are the best; none of your extempore preachers for me;" while the antiphonal cry is equally loud and positive,—"Nothing like extempore sermons." Yet in all cases where there are strong adherents to either side of the question, where, consequently, we may expect to find much truth in the arguments which support either extreme, is it not probable that the answer may lie somewhere between the two extremes; or may at one time lie in one extreme and then in the other; in a word, that the answer must be guided by circumstances, and not given too positively in the affirmative or negative? For, as we humbly conceive, neither *yes* or *no* will stand the test of "semper, ubique, ab omnibus." *Sometimes* each will be true, according as a man is in nerve or not; or, with *some preachers*

* From Papers on Preaching and Public Speaking, by a Wykehamist. Bell and Daldy, London: 1863.

according as a man has sufficient clearness to keep his subject from confusion; or with *some subjects*, as whether a man is preaching on doctrine or a hortatory appeal; whether he is preaching upon a text which admits of little scope, or one parable or history where, if his memory should not be retentive, there will still be plenty of matter to suggest topics; or to *some congregations*, to a university audience, or a village church. Perhaps, also, there may be a style of sermon between the two, which unites some of the excellencies of each, as, for instance, an extempore sermon having been written first, inasmuch as "*writing makes an exact man*," and then delivered from notes in conversation at the family prayer, or the sick bedside, or the cottage and school-room lecture, inasmuch as "*conversation makes a ready man*"—always the subject having been previously studied and read up for, inasmuch as "*reading makes a full man*."

When we put the written sermon and the extempore sermon into the scales against each other, we would be understood by the extempore sermon to mean not that unpremeditated and crude effusion which men use to save the labour of committing their thoughts to paper, but a discourse, the matter of which has been well digested, and of which the divisions and skeleton outline are accurately graven on the memory; which, in a word, differs from a written sermon only in the fact that the mind has been the paper which has been covered with thoughts instead of the pages of the sermon-case. This is a style which no one would adopt from laziness, for it is far more laborious than the mere writing of a sermon, the wear of which is over as soon as the ink is dry, whereas in the other, the mind is strung up until the sermon is delivered.

If we go to antiquity for our argument we shall find it in favour of extempore delivery. The teachers of the early Church spoke from the inspiration of the moment. (See MOULE'S *Christian Oratory of the Three First Centuries*, and RIDDLE, p. 415). It was the same in the next ages of the Church. (See NEALE'S *Mediæval Preaching*, Introduction, p. 20-25). At the time Erasmus wrote, we find Dean Colet, who died 1519, advocating the extempore course, and blaming his bishop, Richard Fitzjames, for preaching from a book. Erasmus (*Epistles*, lib. xv. p. 708), enumerating the charges which Dean Colet brought against his bishop, says—"Quod cum in concione dixerit quosdam de chartâ concionari (id quod multi frigidè faciunt in Angliâ) oblique taxasset Episcopum, qui ob senium id solitus sit facere." To speak of a time a little after this, 1542, Bishop Short (*History of the Church of England*, sec. 223) says:—"The evil which might have arisen from a want of preachers was obviated, as far as possible, by a set of homilies now published. During these troublous times, such of the clergy as were licensed to preach were so frequently attacked on account of their expressions, that many adopted the custom of writing their sermons, which has since generally prevailed." In the time of Charles the Second, book-preaching was forbidden by statute to the University of Cambridge, which says, "the lazy way of reading sermons began in the time of the civil wars."

There is something strangely unreal in men reading their discourses (though it has so long been the custom that it has become second nature to us), especially when their eyes cling so tenaciously to the manuscript as to convey the notion that they have never seen it before. Dissenters, who are used to extempore delivery, notice the unreality more than we do, who always expect to see a book under the preacher's eyes; one of them had come to the conclusion, "that Church ministers' sermons never had been written by anybody, but had been always copied." Archbishop Leighton "disliked the practice of reading sermons, a practice scarcely known across the seas, being of opinion that it detracted much from the weight and authority of preaching." So his great friend Bishop Burnet, in his *Pastoral Care*, says:—"The reading of sermons would be endured in no nation but ours." And Sir W. Scott says:—"It is conclusive against the frigid custom of reading, that in any other mode of public speaking it would be held childish and absurd." A friend said to us the other day, "I had a brother clergyman staying here over Sunday, and I asked him to preach for me; his answer was, 'If I had brought my book with me I should have been most happy.'" And this was an answer which nine out

often men would have made under the circumstances. Yet surely, said our friend, he might in a strange church have had one subject, at least, on which he would have been sufficiently at home to have spoken for half an hour. It was not a very apostolic answer to the request, "If you have any word of exhortation for the people, say on!" to reply, "I have left my sermon-case at home." We must be very little exercised in the use of pulpit weapons for a man of real learning and ability to shelter himself behind such an excuse.

This leads me to *one* answer to the question we have proposed for solution, which is,—that many a man who may not be able to keep up extempore preaching twice a week in his own parish, may have one or two topics which he has well pondered and digested, some favourite parable or history, which, supposing him to forget half what he meant to say, will still remind him of sufficient matter for a good sermon. "I know," says Leighton, "that weakness of memory is pleaded in excuse for this custom; but better minds would make better memories. Such an excuse is unworthy of a father addressing his children. Like Elihu, he should be refreshed by speaking." When any one becomes an itinerant preacher, staying with a friend, he should, at least, do as all itinerant preachers have always done,—have a cycle of sermons which he can produce from his heart, where they have been "laid up and pondered," like Mary's remembrances of the child Jesus.

Then, again, so much depends upon the subject, the style of treating it, and the congregation to whom it is addressed. Here, a man of tact will use variety; the alternation of a written sermon on a doctrine, with an extempore hortatory appeal from a parable, may be very grateful to an audience. Some subjects require to be treated differently from others. One of our bishops, who inherits the eloquence of his family name, has published more than one volume of sermons which read well, having been composed in polished words for educated audiences; at the same time, no one is more happy in his occasional extempore sermons to country parishes, or to the "working classes in London," adapting himself to their faculties by his conversational style, and the great art of borrowing his similes and illustrations from the handicrafts at which his hearers have been toiling all the week. In a small country church, where the size of the building admits of your being heard in a conversational tone, there you can converse; but if you are preaching in a vast building, you will do well to know exactly what words you are going to use, in order that you fill out the sound at the ends of your sentences.

In university sermons, where the sentences are a page long, and where, in consequence of the argumentative nature of the style, everything depends upon the exactness of the language, a written sermon is a necessary thing. Yet, surely, the case is widely different when we come to short hortatory appeals and familiar expositions, suited to the capacity of a rural population. The heart is to be influenced, and not the head; and language coming direct from the preacher's heart, without the medium of paper, will flow easiest into the listener's heart. "Dip and season your words heart deep," says George Herbert, "Verse voces ex imo pectore," and if there be sympathy—as how can there help being—it will be "deep answering to deep." On paper you may be more elegant and more exact; but what do the men in the smock-frocks care about elegance, or know about exactness? Let them feel the edge of your words before they lose their sharpness by contact with paper. Let them feel the salt of your words before it evaporates in the ink. Verily that sermon-case, which is so great a help to you, is often a great partition-wall between you and your hearers. It adds a stiffness to what you say, which, though you may call it polish, is still stiffness, and nothing else to them. Every bit of art you threw into your composition, every grace that you bestow upon your rhetoric, removes you a step further from the comprehension of nature's children on the deal bench. What does your audience know of polish? Then why sit in your study and polish away at your sentences until you have rubbed all the rough, biting edge off them? Eloquence is "vehement simplicity;" and, according to another, "a certain wonderful power of making oneself believed." Let this be the eloquence you strive after. Live so as to be

beloved—speak so as to be understood—so shall you "get within your hearers," and "screw truth into their minds." There is something in real passion, when one warms to the occasion, and the words flow out of the heart, which all the art in the world can but feebly imitate.

There is one great *advantage* and one great *danger* in extempore preaching, with which we will conclude.

The *advantage* is this, which, in a late article of the *Quarterly Review*, on "The Parish Priest," is described in some such words as these, but we quote only from memory: "To those who do not repeat *memoriter*, but are masters of their subject, there is the advantage that they can watch the effect of their words upon their audience, and, consequently, contract or expand their arguments, and vary the illustrations according to the pulse of their audience and the impression which they see to be produced; and this, in St. Augustine's opinion, was the essential element of pulpit success. The happiest flights are those which are born of the occasion, the warmth of which will atone for many defects of style." If we made up our conversation before we went to a party, how flat it would fall compared with that which arises out of the occasion. Now something analagous to this occurs in preaching—at least, sufficiently analagous to bear comparison. True, the audience at sermons cannot enter into a conversation with their tongues, but they can make the response to the preacher with the intelligence of their eyes and features. The preacher, gazing into their countenances, can see how far they appreciate, approve, or understand. In lecturing on science, Arago picked out a dull type of humanity among his hearers with a low forehead. On him he kept his eye fixed; he addressed himself to him as if there were no other present, and by the effect of his explanations, as reflected in this man's countenance, he judged of their influence upon the rest of his audience. When this pupil remained unconvinced, the orator tried new arguments and illustrations till light beamed on his countenance. "We often see," says a modern preacher, "as we go on in our discourse, from the straining attention of some in the crowd, that we have not yet succeeded in what we have spoken. Are we, then, to go forward, without making another attempt with some change of address or variation of imagery?" The extempore preacher will then, in this point, stand at a manifest advantage, because he has more freedom; he can strike as he sees his blows tell; if he sees his argument is beyond his audience, he can refrain. We will suppose his notes to be certain algebraic symbols, or natural contractions and signs, leaving the subordinate fillings up to the impressiveness and excitations of the moment. Around these algebraic symbols the extemporist can swing at leisure, anchoring the head of his ship to them to avoid losing his course, while he has sufficient elasticity to swing gracefully, expanding or contracting at will. What would look like repetition upon paper, does not sound like repetition when spoken; and repetition with slight variations is necessary for the full understanding of many things. To the preacher from notes, we may say what Dr. Johnson said to Boswell, when he handed him notes for a speech to an election committee in the House of Commons:—"This, sir, you must enlarge on; you must not argue there as if you were arguing to the schools. You must say the same thing over and over again in different words. If you say it but once, they miss it in a moment of inattention." Fox advised Sir Samuel Romilly, when about to sum up the evidence on Lord Melville's trial, "not to be afraid of repeating observations which were material." Pitt urged a similar defence for that amplification which was thought a defect in his style. "Every person," he said, "who addressed a public assembly, and was anxious to make an impression on particular points, must either be copious upon some points or else repeat them, and copiousness is to be preferred to repetition." Lord Brougham gives his testimony on the same side:—"The orator often feels that he could add strength to his composition by *compression*, but his hearers would then be unable to keep pace with him, and he is compelled to sacrifice *conciseness* to *clearness*. The expansion which is a merit at the moment of *delivery*, is turned into a defect when a speech is *printed*. What before was impressive seems now to be verbose, and the effect is diminished in much the

same proportion as originally it was increased. It was for some such reason that Fox asserted, that if a speech read well it was a bad speech. No Athenian audience could have followed Demosthenes in the condensed form in which his speeches are printed." Fuller* reminds us that to the *uneducated* listener, the intellectual food should not be presented in too *solid* a form, saying, in his inimitable way, "without a fair proportion of chaff a horse is apt to bolt his oats."

The *danger* is that the text, instead of being adhered to, becomes only a starting-point in the preacher's mind, from which he rushes off to his favourite and hackneyed themes. We may have remarked in some of the worst specimens of extempore speakers that they always give you the same sermon, more or less, whatever their text may be. The danger is described by Isaac Taylor as "the glib run of the mental associations upon worn tracks—this way or that—as the mind may chance to take its start from a given point." To take an extreme case to illustrate what we mean, we have somewhere read an anecdote—we think in *Moore's Life of Wesley*—to this effect:—A curate, who preached extempore, always introduced into his sermon a dissertation on the duty of paying debts, whatever the subject might be. The congregation considered this an insult, and appealed to the rector to give the curate some text from which he could not branch off to this old topic. The rector fixed "The Conversion of St. Paul," thinking no pathway out of this could lead to the curate's favourite grievance. However, after a few minutes' description of St. Paul's conversion, amongst the marks of a regenerate man, the curate enumerated a paying of outstanding accounts as one of the most obvious. Strange that even so he was not to be restrained from throwing himself off the rails and getting on his old tramroad. It must be confessed that sameness is the great evil of bad extempore preachers; but then this is no reason against extempore delivery, because a reading man, a full man, will be always replenishing himself with fresh matter, and "bringing out of his treasure things new as well as old." He will also have before his mind's eye a distant outline and skeleton of what his subject consists, and the filling in of the nerves and sinews will be all that he trusts to the occasion to suggest.

In drawing a comparison, and in forming a judgment of the relative merits of written and extempore discourses, let us bear in mind that the effect produced *at the time* is the great point to be kept in view. Extempore addresses taken down in shorthand, and read over by the fireside, may appear very poor; but they were never meant to be so criticised. Whitfield's sermons, in their printed state, are poor specimens, however great the effect produced was by their delivery. The story which Lord Macaulay quotes from Plutarch is to the purpose:—"Lycias wrote a defence for a man who was to be tried before one of the Athenian tribunals. Long before the defendant had learnt the speech by heart, he became so dissatisfied with it that he went in great distress to the author. 'I was delighted with your speech the first time I read it; but I liked it less the second, and still less the third time, and now it seems to me to be no defence at all.' 'My good friend,' said Lycias, 'you quite forget that the judges are to hear it only once.'" So it is with the extempore sermon, which may not be able to bear criticism as a work of art; if it produces its effect at the time, it has answered its purpose. Bishop Horne relates the difference between the eloquence of Demosthenes and Cicero, quoting it from Fenelon:—When Demosthenes had done speaking, the Athenians said, "Let us fight Philip." When Cicero ceased, the Romans said, "What a fine orator." After hearing Massilon, at Versailles, Louis XIV. said to him, "I have heard many great orators in this chapel, and have been highly *pleased with them*; but for you, whenever I hear you, I go away *displeased with myself*, for I see more of my own character." The object of all preaching being to make men better, let us have whatever will be most effective; but we believe that while over a written sermon men would exclaim, "How beautiful the language, and how polished!" by an earnest, rough, extempore address they would

* Thomas, not Andrew.

be most pricked to the heart, and led to cry out, "God be merciful to the children of men!"

Let us have extempore sermons where they may be had; for the substance of the argument in their favour lies in these words of Cotton Mather:—"How can you expect your hearers to remember what, but for your book, you are afraid you should yourself forget?"

A HANDFUL OF HOMELY ILLUSTRATIONS.

BY REV. C. H. SPURGEON.

A FEW years ago a house was built at Newcastle-upon-Tyne, and the earth which was dug out of the foundations was thrown on a piece of ground in the front intended for a garden. The following spring a number of caperplants came up; they were not common in that part of the country, and their appearance therefore caused great surprise. Upon inquiry, it was found that, some years before, that ground had been a public garden; it therefore appeared certain that these seeds had remained dormant while buried deep in the earth, and had sprung to life as soon as they were brought within the influence of heat and light.

How like our heart! What seeds of evil may lie dormant in it! Why need we wonder how our children learn to sin? O Lord, let no temptation dig up the depth of our corruption, and let no spring of prosperity cause the seeds of evil to become plants of sin.

Wilson in his "American Ornithology" says, that crows have been employed to catch crows by the following stratagem:—A live crow is pinned by the wings down to the ground on his back, by means of two sharp forked sticks. Thus situated, his cries are loud and incessant, particularly if any other crows are in view. These sweeping down about him are instantly grappled and held fast by the prostrate prisoner with the same irresistible impulse that urges a drowning man to grasp at everything within his reach. The game being disengaged from his clutches the trap is again ready; and by pinning down each captive successively, in a short time there will probably be a large flock screaming in the air in concert with the prisoners below.

Does not that cunning fowler, the devil, use this artifice full well? See yonder brawling drunkard or blaspheming infidel, fast bound himself; he is clamouring to others, whom he will soon hold fast in his evil power, and these again shall ensnare others, till the streets shall be black with sinners. What a grip does one sinner give another, and how ready is the tempted one to become a tempter.

A certain gardener entreated his master to let him change his room; for, said he, "there are nightingales near the window which do nothing but guggle and make a horrid noise all night."

Many hearers are so little qualified to judge of the ministry, that though the word should be as melodious as the voice of an angel, they would complain of it. Of how little importance is the judgment of man to the truly anointed servant of God. Many murmurings against God's ministers arise from the

dislike of the slothful hearers to that which arouses them. Let them sleep on, and we may do as we will; but they will surely quarrel with us if we grow too noisy.

Draining the land, by carrying off superfluous water, enriches the soil; would not a few drain-pipes laid from rich men's pockets answer the same purpose?

An old woman who died at Cradley, in Herefordshire, at the age of ninety-six, lost her son a few months before her own decease. The son's age was more than seventy; but the aged mother, in the bitterness of her grief, exclaimed, "I always said, from his delicate constitution, that *I should never rear that child!*" Was the mother so very ridiculously wrong? Have we not men at seventy who are babes still, and we fear never will be reared? Ministers, have you no aged "babes" in grace, whose full growth is very slow in coming?

It was said of Sir George Beaumont, whose taste in the fine arts was very peculiar, that he was so afraid of nature that he wanted to mix scent with the May dew. The same may be said of some theologians; they are afraid of Gospel simplicities, and would pour the sickly odours of their metaphysics upon the cross itself.

There is an advertisement in the papers of a book upon FISHING WITH DEAD BAIT. We would advise Gospel fishermen never to try it; for living souls need living words and living truths to allure them to a living Saviour.

CHINA.

BY THE REV. J. H. TAYLOR, OF NINGPO.

(Continued from p. 348.)

Language.—Tradition informs us, that in the earliest ages the Chinese made use of knotted cords to record events. But at a very early period—it is now probably impossible to determine the exact date—they commenced to use symbols, or rude representations of natural objects, as a mode of writing. Thus, a circle with a dot in it was used for the sun, and a crescent for the moon. The character for the sun was also used for day, a day; and that for moon to denote a month. Other ideas were represented by slight modifications of existing characters, or by combinations of them. Thus, the character for sun placed above a horizontal line was used for dawn, morning; a modification of the character used for moon was made to denote evening; and the two characters, sun-moon, were combined to represent bright, brightness, clear, clearness, clearly. The figurative use of characters soon led to their being used with other significations. Thus, the character for bright was used for intelligent, as we might say, "a bright boy," meaning an intelligent one. From this use it came to denote intelligence, intellect. The same character also meaning *clear*, it was used for that which is clear, easy to be understood, and also for to comprehend, understand clearly. By these various methods more than 2,000 characters were

formed; but these, though they provided a much more useful mode of recording events than the older method had done, were still insufficient to supply all the wants of writers. Other characters were, therefore, formed phonetically. Thus the Chinese word *chong*, meaning middle, has the same sound as *chong*, faithful; the character for middle was taken, therefore, and combined with the character for heart, to indicate faithful. The character *di*, younger brother, was combined with *woman*, to represent sister-in-law—combined with *heart*, to denote the conduct due from a younger to an older brother—combined with *knife*, to denote shaving—with *water*, to denote tears, to weep, &c. &c. The newly-formed characters all *had* the same sound as the *di* from which they were derived, but *now*, in some districts the sound of these characters is no longer uniform. In addition to phonetic characters, some appear to have been made arbitrarily, and the *mass* of the characters seem to have been formed in one or other of these two ways.

The phonetic characters have, in course of time, lost their regularity; and many of the characters which were formerly known by the same sounds as the objects they represent are not now so designated, as the colloquial has changed, while the characters still retain their former sounds. In other cases the sounds of the characters have changed with the dialect. Knowing the meaning of any particular character gives you no certain clue to its sound; the latter must be learned in every instance from the lips of a teacher, or the pages of a dictionary. And merely hearing the sound of any one character would not direct the hearer to either its form or meaning, as there are very many characters of precisely the same sound and tone. Moreover, the same character has often several sounds in the same dialect; and two characters having the same sound in one dialect often have different sounds in another. There are, therefore, three things to be learned in the character—the form, the meaning, and the sound.

We have mentioned that the earliest forms of many of the characters were rude representations of the things they were intended to denote. These characters have, however, been so altered and abridged, that now a stranger would probably in no instance gather the signification of one of them from its mode of writing. It is very interesting to the student of the written Chinese language to trace the changes the character has gradually undergone from time to time. There are six forms of writing it now in use, much as we have our Black letter, German text, Roman, Italic, and Running-hands. The oldest form—commonly known by the name of the Seal character, because now principally used for seals—differs very much from the modern character, and requires separate study. The next form, the Li-shu, is not very unlike the common form, but is more stiff, and may be considered a kind of engrossing. It is principally used, like the one before mentioned, for seals, titles, and prefaces of books, ornamental inscriptions, &c. A third form is the character ordinarily printed in books—square, stiff, and distinct. This form may be compared to our Roman letters. A fourth form is much like this, but less stiff, and more rounded, being used for writing and not for printing. It corresponds to our copper-plate Italian hand, in which every letter is perfectly formed. These last three forms are so similar as not to require separate study. A fifth is a running hand, contracted and altered, and the sixth is still more contracted, and may be considered a short hand; indeed it is so entirely dissimilar in appearance from the printed form, that a person well acquainted with the latter, would not, without special study, recognise a single character. As may well be supposed, the various modes of printing and writing add not a little to the labour of becoming familiar with the Chinese written language.

It will have been gathered from the remarks on the way in which the Chinese character originated, that one symbol has often many meanings, and

ne meanings are often very dissimilar. The particular meaning a r bears in any connection must be decided by a reference to the con- his feature renders a thorough acquaintance with the written language f much labour. Owing to this fact, it is often the case that persons e had seven or eight years' schooling, and know every character in a , cannot gather the slightest meaning from the whole. And occasionally erent meanings are given by different teachers of acknowledged ability me passage. This is partly due to the various meanings given to the aracter, and partly to the excessive briefness and conciseness of the tyle. In some instances the sound of the character varies with its tion; in others its tone only is altered; while other characters again ltered at all in sound or tone, however the meaning may vary.

ound of the characters varies more or less in each district. Thus the r for "man" is, in the Mandarin dialect, pronounced *jin;* in the i dialect *nin;* in the Ningpo dialect, *jing;* in the Amoy dialect, *lang;* in ow dialect, *nang;* in the Canton dialect, *yan;* while the colloquial word is in Shanghai *niun*, in Ningpo *nying*. The word for "you" in the r and in the colloquial of the before-mentioned dialects is *rr* and *ni*, *rr g; rl* and *ng; ji* and *li; ju* and *lu; i* and *ni*. But a more important n the different dialects is that of tone. Thus if a word be of the tone iangping in the Mandarin dialect, it will in Pekin be pronounced in a w even tone, like the way words are intoned in a cathedral service; but hai it will be pronounced in a quick falling tone, as we should pronounce mperatively. The number of tones in the different dialects varies from ight, if not more. They may be divided into an upper and lower series, be easily illustrated to an English ear. Thus the intoned cathedral furnish us with an upper and lower even tone. A word pronounced vely, as "Come!" "Go!" in a higher or lower tone of voice, supplies ration of an upper and lower falling tone. The word "Yes!" pro- as with astonishment or interrogatively, will supply us with an illus- f a rising tone. The short tones, upper and lower, are not properly t chiefly consist in shortening the vowels, as from a in "father," to á ' The tones are much more clear and distinct in some districts than s, but in every district they may be easily observed. A Chinese would otice that a rising tone had been used for a falling one, than that "t" ı used for "d," or "f" for "v."

umber of different syllables that occur in Chinese is greater in some than in others. In the Mandarin dialect there are 533 different in Ningpo, 756 are found; in Amoy, 840; and in Canton, 646. Of sounds found in the Ningpo dialect, some occur only in the colloquial ; in the character, and a few are found in the character, that used in the colloquial. The number of tones in Ningpo is eight, more than three of them can be applied to one syllable. The total of sounds, varied by tone, might be, therefore, in this dialect 2,250, nany of the syllables are not found in all the tones, a much smaller are in actual use. Now the total number of characters found in erial Dictionary exceeds 40,000. Were the syllables equally divided them, there would be an average of more than sixty characters syllable, or more than twenty to each intonation of each syllable. s has not been done. Some syllables have very few characters, thers have very many. In one book, which only contains a few d characters (a small part of the language, though probably the whole syllables are to be found in it, we refer to the Delegates' version of the published in the character by the British and Foreign Bible Society), I

find there are fifty-two different characters having the sound *li*. Of these there are more than twenty in one tone, and less than that number in the others. And seventy-five syllables have an aggregate of 1,319 different characters, giving an average of more than seventeen and a half characters to each syllable. Were the whole number of syllables used in this Bible examined, the average number of characters for syllables would no doubt be somewhat less, those I have examined being commonly occurring ones.

It will easily be deduced from these facts, that the Chinese written language is not addressed to the ear; and such is indeed the case. A portion of Scripture *read aloud* from the Bible in the character to a number of well-educated Chinese, would be nearly as unintelligible as if read in Hebrew. But place the book in the *hands* of such auditors, and all will be clear. To the eye the character addresses itself, and therefore it is equally intelligible to Chinese of every district, to Japanese, and to Coreans; however much their spoken languages may differ, if they have learned the written character, they can easily communicate by it. Just as a picture of a horse is understood by every one who sees it, no matter what language he speaks, so is the abbreviated and altered picture used by the Chinese understood by every one who has learned it as a representation of a horse. And as the sign × is understood in every part of Europe, though each nation may call it by its own name, so the character for *fear* is understood *by the educated* in every part of China. The great advantage found in this feature of the system must be evident to every one who examines it. This has been much written on, and it is no doubt this feature that has led the Chinese so long to adhere to their very beautiful and interesting, but also very difficult and unwieldy, system. Advantages may be purchased at too high a price, and we too might easily have in Europe a common written language, which one nation could use as well as another, if we were prepared to adopt the Latin tongue as our only medium for writing and printing. This language would be free from many of the disadvantages of a system like the Chinese, which cannot be understood when read aloud, and it might be acquired in half the time that a Chinese must take to learn the character. Nevertheless, with all their disadvantages, we prefer to use our own native tongues—to read and to write in the same language in which we think and speak. And so we believe will every Chinese who is able to do so with fluency and ease, through the use of his own written colloquial, as now taught by missionaries.

We have already alluded to the Imperial dictionary as containing more than 40,000 characters. Wells Williams informs us that the number is 44,449. Of these he estimates nearly 15,000 as either duplicate or obsolete forms, and states that two-thirds of the remainder are names of persons or places, or but rarely occurring words. He therefore believes that "a good knowledge of 10,000 characters will enable one to read any work in Chinese." Primare says that "a good knowledge of 4,000 or 5,000 characters is sufficient for all common purposes." Though no small amount of labour would be required to become familiar even with the number of characters mentioned in the lowest of these estimates, were they studied in the most advantageous manner, the time and labour required are much increased by the mode in which the Chinese teach in their schools. After learning the *form* and *sound* of a considerable number of characters, written for them on squares of red paper, in a large bold hand, in some districts, or printed in bold type in books prepared for the purpose in other districts, the pupil is required to commit to memory the nine canonical works of the sages. Thus he learns the *form* and *sound* of 4,601 different characters, but of their *meaning* he is as yet quite ignorant. Having been thus employed from three to five years, according to his ability, his teacher will probably (if he be able to do so,) begin to explain

to him the meaning of the characters, and of the treatises he has committed to memory. And if the pupil have an intelligent teacher, and is able to remain at school as long *after* he commences to learn the meaning as he had been there *before*, he will probably acquire a respectable acquaintance with the character. During the seven or ten years he is thus studying, he does not learn anything else, not even the elementary rules of arithmetic. All his time, from seven or eight in the morning to near sunset, excepting only time for dinner, is occupied in learning to read and write, and repeat by rote the classical writings.

But if the pupil wishes to become a literary man, his career is much more laborious. Medhurst says, "The first five or six years at school are spent in committing the canonical books to memory; another six years are required to supply them with phrases for a good style; and an additional number of years spent in incessant toil are needed to ensure success." And after all this study and labour, so difficult is the structure of the Chinese written language, that very few of the candidates are able to pass even the first of the three examinations for the degree of Sew-tsai. In 1832, of 4,000 persons who competed in the districts of Nan-hai and Pwan-yü, only twenty-seven persons passed the first examination—one in composition, an essay having to be written on a given theme. The population of the districts above referred to is not much under a million and a half.

It has been correctly stated, that a very large proportion of the boys of China are sent to school. Some, indeed, have told us that *all* were sent, but this is by no means the case—especially in poor and agricultural districts. From the fact that so many are sent to school, it has been *presumed* that most of the adult males were able to read,—nay, more, we continually see in print the statement that all the men in China can read, as if it were an acknowledged fact. It is deeply to be regretted that such loose, such incorrect, such misleading statements, should be made. It was not to be wondered at, that writing in 1838, before China was opened, and when foreigners had had little intercourse with the people, Dr. Medhurst should conclude that "one-half of the male population are able to read." At that time, Canton was the only place where the foreigner could come in contact with the Chinese in their own land; and there the well-known exclusiveness and animosity to foreigners of the Cantonese, prevented anything like free intercourse. To the state of feeling among the Cantonese towards foreigners, and to the fact that Canton is a provincial capital,—where the proportion of educated persons to the population in general would naturally be larger than anywhere else in the province,—we ascribe the fact that Wells Williams supposes that "in the district of Nan-hai," (which forms part of the city of Canton) "*nearly* all the men are able to read, *except gardeners, fishermen, agriculturists, coolies, boat-people, and fuelers*,"—though the last clause, which we have italicised, excludes not a *small* proportion of the adult males. Perhaps this conclusion is to be considered modified by the remarks: "owing to the manner in which education is commenced,—learning the form and names of characters before their meaning and connection are understood,—it comes to pass that many persons can run over the names of the characters on a page, while they do not comprehend the meaning of what they read." "Probably, throughout the Empire, the ability to understand books is not commensurate with the ability to read the sounds of their characters, and both have been somewhat exaggerated." With regard to the same city, Canton, the Rev. W. Lobschoid, Inspector of the Government schools, Hong-kong, who has paid much attention to the subject of education in China, says, "If we estimate the population of Canton before it was taken by the Allies at one million, then we have within a very narrow compass, the best educated part of the Chinese people to be met with in the eighteen pro-

vinces. But an investigation will not show great results, as might be expected at first sight. Because there are—

Uneducated, 500,000 females.
" 50,000 soldiers—Tartars, Kisha, and natives.
" 250,000 boat population.
" 100,000 coolies, barbers, and other people of the lower classes, generally deficient in education, or unable to understand what they read.

Total, 900,000.

this rough calculation shews that in Canton only one person in ten is able to read, what then shall we say of the country people?" And he goes on to state, that "of the inhabitants of Hong-kong, not more than the twelfth person is able to read and understand; whilst among the Hakkas, in the country, not more than four to six per cent. are able to understand the simple tract offered to them by the missionaries. A close examination into the state of education of the people in the northern parts gives a similar result to that here, the number of readers varying from four to ten per cent."

The statements above made, are just what a calm consideration of the nature of the case would lead us to expect. Among a people, crowded as the Chinese are,—a people where competition is so strong, and the difficulty of procuring the bare necessaries of life is so great, we could not reasonably expect that any large proportion of the people could or would give their children from seven to ten years' schooling. Wells Williams very truly tells us that "the number of years spent at school depends upon the position and prospects of the parents. Tradesmen, mechanics, and country gentlemen, endeavour to give their sons a competent knowledge of the usual series of books, so that they can creditably manage the common affairs of life. No other branches of study are pursued than the classics and histories, and practice in composing; no arithmetic, or any other department of mathematics, nothing of the geography of their own or other countries, of natural philosophy, natural history, or scientific arts, nor study of other languages, are attended to. Consequently, persons in those classes of society are obliged to put their sons into shops or counting-houses to obtain the routine of business, with a knowledge of figures, and the style of letter-writing; they are not kept at school more than three or four years, nor as long as that, if the family be poor. Working-men, desirous of giving their sons at least a smattering, try to keep them at their books at least a year or two, but myriads of the poor grow up in utter ignorance." (Middle Kingdom.) And on this point the testimony of the Rev. W. Dean, author of an excellent introduction to the Tu-chin dialect, is apposite. Speaking of the sons of tradesmen, and mechanics, he says, they "seldom study long enough to master the classics, but gain a smattering of books, and *learn to write the language sufficiently to keep accounts*, and gain a little knowledge of mathematics when their education is ended. Such boys, and they constitute no small portion of schoolboys in China, as they grow up, retain the sound of many characters, but are unable to explain the meaning of a page in any common book. Three or four years of schooling forms the sum of their education, and that is insufficient to give any one a practical knowledge of their written language" (China Mission). Did the limits of this paper permit it, quotations from other authors might easily be added to confirm the testimony that multitudes of Chinese boys never go to school at all; that of those who do go, very many never learn to read at all,—leaving in a year or two; that of those who learn to read the names of the characters, the majority never learn the meaning of what they read; and that, therefore, the proportion of persons able to read and understand, is very much smaller than it is generally supposed to be.

THE BURIAL OF MOSES.*

By Nebo's lovely mountain,
On this side Jordan's wave,
In a vale of the land of Moab,
There lies a lonely grave.
But no man dug that sepulchre,
And no one saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

This was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
Or the crimson streak on ocean's cheek
Fades in the setting sun.—

Noiselessly as the spring time
Her crest of verdure waves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down the mountain's crown
That grand procession swept.

Perchance some bald old eagle,
On grey Beth Peor's height,
Out of his rocky eyrie
Looked on the wondrous sight;
Perchance some lion, stalking,
Still shuns the hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drums,
Follow the funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his matchless steed,
While peals the minute gun.

Amid the noblest of the land
They lay the sage to rest,
And give the bard an honour'd place,
With costly marble drest,
In the great minster's transept high,
Where lights like glories fall,
While the sweet choir sings and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, words half so sage
As he wrote down for men.

And had he not high honour?
The hill side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
The dark rock pines, like tossing plumes
Over his bier to wave,
And God's own hand, in that lovely land,
To lay him in the grave?

In that deep grave without a name,
Whence his uncoffined clay
Shall break again—most wondrous thought!—
Before the judgment day,
And stand with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life,
Through Christ the Incarnate God.

O silent tomb in Moab's land,
O dark Beth Peor's hill,
Speak to these curious hearts of ours,
And teach them to be still!
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep like the sacred sleep
Of him he loved so well.

* Extracted from "Lyra Sacra"—author unknown.

Reviews.

The Life of the Right Reverend Daniel Wilson, D.D., late Lord Bishop of Calcutta, and Metropolitan in India. By Rev. Josiah Bateman, M.A., Rector of North Cray, Kent,

This is a Second Edition, with some emendations, of the life of one of the most excellent men in his day. In his early piety, his call to the Christian ministry, his collegiate studies, and the commencement of his career as a preacher of the Gospel, there is a genuine simplicity which cannot fail to win the admiration of all who rejoice in the exhibition of evangelical truth. His connections and associations from the first were all with the evangelical party, which at that time was small and despised in the Established Church. He did much by his talents, by his courteous address, by the popularity of his preaching, and by his incessant activity, to increase the influence of that party, and especially by his energetic promotion and defence of those societies founded upon evangelical principles, which at that time were beginning to excite universal attention. His most successful ministrations were at Bedford Row Chapel, and in the parish church of Islington. Here he preached a pure Gospel with great earnestness, and with a sincere desire for the salvation of souls, and he had his reward.

The best of men often lose much of their devotional purity and their Gospel simplicity in the official obligations of high ecclesiastical preferments. Mr. Wilson was often accused of High Church principles, and not we think without reason. The charge itself proves how little it had been expected of him. The high sounding titles of Right Reverend, and Lord Bishop of Calcutta, and Metropolitan in India, had its influence upon him, and had we think undue influence upon his biographer, the least interesting part of whose work to general readers is that which relates to the Episcope, and which unfortunately is also the most voluminous. The maintenance of the Episcopal authority, the erection of a cathedral in Calcutta, the creation of subordinate bishoprics in India, and long and expensive visitations for ordinations and confirmations, are the subjects of lengthened detail and commendation. Even in India no religious service must be performed that is not according to the strict ritual of the Church of England. "No lay gentleman can lawfully perform divine service of any sort in any church consecrated by the diocesan without his permission." This is one rule of the Metropolitan in India. No religious service whatever must be held in a building once consecrated by the bishop, unless some duly ordained minister be at hand. Of the Bishop's faith in consecration we may judge by the following extract from his diary:—"On Friday I confirmed nineteen young persons. On Saturday I consecrated the colours of the Second European Regiment." In his seventy-third year, at the request of the Bishop of London, he undertook a journey of 4,000 miles, or a voyage of fourteen weeks, from Calcutta to Borneo, to consecrate a church which, for the accommodation of a few individuals, had been built in that island. The simple-minded and devout minister at Bedford Row would not have believed that he could even do this thing; but he could not then foresee that he would be Bishop of Calcutta.

It must not be supposed that Daniel Wilson, as Lord Bishop, had substantially become another man. He still lived near to God, still kept the faith, still sought conscientiously the welfare of the souls of men; he was liberal,

disinterested, and thoroughly laborious; and doubtless considered, that by thus sumptuously upholding the dignity of his office, he was doing the greatest possible service to Christ and his church; but he, evidently, had not such personal enjoyment in his work as in his earlier career. External stimulus had detracted, in some measure, from the spontaneous promptings of a devout soul. On the whole, he was a great and good man. His whole simplicity of spirit returned in his last hours. "If I can creep into heaven," he said, "as the poorest and vilest of sinners, I shall then be prepared to sing with an angel's voice, 'Blessing and glory and honour and power to Him that sitteth upon the throne, and unto the Lamb for ever.' I have a hope, but it is a faint one, in Jesus. But I am quite clear I have no other. I pray God that I may die with two Scripture sentences in my heart—'God be merciful to me a sinner,' and 'Lord Jesus, receive my spirit.'"

The biographer naturally evinces his own predilections, but is clear and faithful in his delineations. We regret that no reference to the labours of other denominations in India occur; and especially as they were first in the field, and were more abundantly crowned with success.

Hints and Suggestions on the Proposed Revision of our English Bible. By Henry Craik.

Every one among us who has devoted any degree of attention to the Holy Scriptures in their original tongues, knows himself to possess, in relation to the interpretation of the sacred volume, many advantages over the mere English reader. And he plainly sees that, while some of these are quite incommunicable, others — the great majority—might be shared by every English Christian, were the Authorised Version of the Scriptures to undergo a complete revision. For a long period, therefore, many biblical scholars, of almost every section of the Christian church, have been desirous that such a revision should be made. It is true that in our English Bible we possess a truly noble monument of the learning and piety of our forefathers; that, as regards the beauty, vigour, and exactness, for the most part, of the translation, it is probably unequalled by any English translation of any ancient author. Yet all who are qualified to form an opinion, acknowledge with one voice that this general excellence is marred, not only by occasional obscurity, but by very numerous inaccuracies which might easily —in most cases easily—be amended by the joint labour of men of competent learning. Our readers are aware that many efforts have been made in this direction, chiefly by individuals, though such attempts as yet have met with but little success.

Many would-be translators—we need not here cite instances—have shown themselves quite inadequate to the task from ignorance of the ancient languages; others, from ignorance of their own. A translator in truth undertakes a very difficult task, and very high qualifications are needful for him who would accomplish such a work well. He must possess a thorough acquaintance with the language *from* which he translates, and as complete a mastery of the language *into* which he translates; and these are exceedingly rare attainments.

In the little work before us, Mr. Craik makes many valuable suggestions on the general subject. But among the obsolete expressions which he is pointing out and explaining, there is one which demands a moment's notice. It occurs in Judges ix. 53—"And a certain woman cast a piece of a millstone upon Abimelech's head, and *all to break* his skull"—where Mr. Craik correctly observes that in the more carefully printed editions we have "*all to brake.*" This he proceeds to explain by affirming that "all to" is equivalent to "altogether," "entirely," "wholly." To this explanation we must demur: the *all* has of itself the force of altogether, and the *to* belongs to the verb as a

compound-verb, *to-brake*. A large number of such verbs existed in old English, though now obsolete—as to *to-drive*, to drive to destruction; to *to-freeze*, to congeal utterly; to *to-beat*, to beat violently; to *to-scatter*, to scatter in all directions; the prefix *to* being here equivalent in English to the German prefix *zer*, as in *zerbrechen*; so that *to-brake* is the German *zerbrache*, *i.e.* broke by pieces, as in Mr. Craik's other example (from the Bishop's Bible, Luke vii. 38) the *to-kissed* is the German *zerküsste*, *i.e.*, kept on kissing. The existence of *all-to* as a compound adverb, though so respectable an authority as Halliwell recognises it, we utterly deny. No satisfactory example of it can be adduced from any writer in the language.

This however is a minor point. We hope Mr. Craik's brief treatise may have many readers, and may be the means of exciting increased interest in the important subject discussed. One brief sentence we must quote. "Can we honestly pray that we may enjoy the enlightening and quickening energy of the Holy Spirit, in enabling us to understand and enjoy his word more fully, and yet remain indifferent to the measure of accuracy with which our English Bible represents the meaning of the inspired writers?"

From Death to Life: Bible Records of Remarkable Conversions, By the Rev. ADOLPH SAPHIR, of South Shields. Edinburgh: Alexander Strahan and Co. London: Hamilton, Adams, & Co.

This volume essays to tell eighteen *stories* from the sacred Scriptures, illustrative of the sinner's conversion to God. Fifteen of these are from the New Testament. No historical order is observed. Each chapter is complete in itself. It thus makes a good set of parlour tracts, thoroughly evangelical in their tone. We recommend the book, not as furniture for the literary-shelf, but as inviting repast for the sitting-room table. The author has shown a judicious discretion in omitting to obtrude a preface. The fashion of writing fulsome epistles of dedication has died out. Foot-notes of distracting bulk have fallen into disuse. Parentheses are almost exploded. And, surely, now, a preface, whenever it is not wanted as an introduction, may well be dispensed with as an embellishment. There is, however, one complaint we have to make. The style of composition does not always justify the title of "*a story*." It is true that in some parts you may imagine yourself reading a chaste little essay in a religious magazine. But in other parts you appear to be indulged with rather a florid sermon. Of the latter kind is, "*The Story of the first Five Disciples*." Sentences prolonged to an inconvenient length, loaded with a superabundance of words, intersected with numerous hyphens, and charged with laborious effort to produce a climax, altogether clash with our ideas of good taste. Let a *tale* be told with unvarnished simplicity, or it loses its power to charm. In "*The Story of the Thief on the Cross*," the conventional mode of the pulpit, with the numerical divisions and sub-divisions, is preserved, till we wonder at the incongruity of the chapter and its superscription. These are merely the flaws in a book which has already become a favourite in the family.

Brief Notices.

Brief Reply to certain Misrepresentations contained in "Essays and Reviews." By HENRY CRAIK.—A striking and peculiarly offensive feature by which the "Essays and Reviews" are characterised, is the astounding arrogance of some of the writers, as if truly they were the wise men, and wisdom would die with them. In Dr. Rowland Williams's Review of Bunsen's more recent works, this haughty and contemptuous tone is especially conspicuous. Yet arrogance is not always a certain safeguard against error; and in the little tract above-named, we find one of

our best Hebraists exposing with temperate severity a grave error into which Dr. Williams has been betrayed by his eagerness utterly to eliminate the Messianic element from the Old Testament. The question concerns the rendering of Psa. ii. 12, where for "kiss the Son," the Reviewer would substitute "worship purely." Mr Craik defends the received version with convincing arguments and an overwhelming array of authorities in its favour.

The Distinguishing Characteristics and Essential Relationships of the leading Languages of Asia and Europe. By HENRY CRAIK.—This little volume was "designed to furnish an Elementary Introduction to the Comparative Study of Languages." An effort is made in it "to present in a condensed and popular form, some of the best ascertained results of modern philological inquiry." And the object thus aimed at has been very successfully attained. Of an exceedingly wide subject, Mr. Craik here sets before his readers a truly masterly sketch. We do not, indeed, agree with every remark, and regret a little discursiveness here and there; but we cordially recommend the book to all who take an interest in linguistic study, and especially to every school library. We think it will be, though a small, yet a valuable addition.

Scenes of Life. Chiefly from Old Testament Times. By the Rev. JOHN BAILLIE. London: James Nisbet & Co., 21, Berners Street.—An admirable book, intended for "Solitary hours and the Sunday at home." Full of valuable thoughts, expressed in an original and forcible style. There are some passages of peculiar freshness and beauty. We regret that our want of space forbids our making extracts. Without endorsing every view entertained by the author, we can cordially recommend his work as sound in doctrine, rich in experience, and eminently practical in its tendency.

The Officer's Daughter. By the Rev. O. WINSLOW, D.D. James Nisbet & Co.—This small volume will be read with pleasure by the numerous admirers of the author's writings. The "instances of Divine grace in the army," appended to the narrative, add considerably to the interest of the book.

The Pastor of the Desert. Translated from the French of M. Bridel Pasteur, Lausanne. James Nisbet & Co.—A fragment from the tragic history of "The Noble Army of Martyrs," containing a brief account of some of the sufferings of the French Protestants of the Eighteenth Century, and a sketch of the character and ministry of Paul Rabaut. This remarkable man maintained his perilous course, preaching in desert places, if not "in dens and caves of the earth," during forty-four years of persecution. At length, in 1792, religious liberty having been proclaimed, he was, at the age of seventy-four, for the first time, allowed with his flock to celebrate worship publicly in the church in the parish of Nismes. We earnestly recommend this excellent little book, especially to our young friends.

PUBLICATIONS OF THE SUNDAY-SCHOOL UNION.—*The Young Men's Class*, by Mr. S. Blacket; *Illustrative Teaching*, by Mr. W. Groser; *The Art of Questioning*, by Joshua G. Fitch, M.A.; *The Pictorial Model of the Tabernacle*, by John Dilworth; *Girls and their Mission.*—The three first on the list are worthy of special attention, and well calculated to promote the efficiency of Sunday-school instruction. Few of our gratuitous teachers, however well informed they may be, have the advantage of knowing the *art* of teaching. We therefore strongly recommend to all who wish to become efficient teachers, the careful study of these intelligent and plain practical treatises.

Remarkable Conversions. By the Rev. J. FLEMING. James Nisbet & Co.—Narratives such as these are like seeds, which when cast upon the earth reproduce their own kind. May the Lord of the harvest bless this handful to many.

Lyra Sacra: a collection of Hymns, Ancient and Modern, Odes and Fragments of Sacred Poetry. By the Rev. BOURCHIER WREY SAVILE, M.A., &c., &c. Longmans, 1861.—We have rarely seen so rich a collection of holy thought and beauteous language. We shall bestow the best commendation in our power, viz., reproducing some of its treasures in our pages.

The Tongue of the Swearer. By the Rev. C. B. TAYLOR, M.A., Rector of Otley. Wertheim & Macintosh.—A short and simple Suffolk story of a solemn judgment upon a blasphemer. For a wager, he had promised to outswear another, but on a sudden the hand of the Lord smote him, and he died. In the farmer's kitchen this story will be read with trembling awe, and the little book will be a very suitable gift to swearers in our rural districts.

Lectures Delivered before the Young Men's Christian Association, in Exeter Hall, from Nov., 1860, to Feb., 1861. Nisbet & Co.—These annual lectures are an institution of London. It is perfectly marvellous how popular they still continue after sixteen years' recurrence. It is *primâ facie* evidence of the goodness of the lectures, as a whole, that the attendance this

year was as large as ever. We thought some of the lectures very dull when delivered, but they prove to be most valuable and interesting when read. The series for this year should be purchased by every young student; the essays are suggestive, exceedingly varied, and very admirable. We are sorry Mr. Brock's lecture on the Seventh Commandment is not in the volume. Was it omitted out of delicacy? Then, we must say, some delicacy is too delicate in its constitution to be at all healthy, and the sooner it gives up the ghost the better.

Memoir of the Rev. Jonathan George, late of Walworth. By GEORGE ROGERS. William Freeman, 102, Fleet Street.—Our beloved brother Jonathan has fallen asleep in Jesus, as quietly as a child upon its mother's breast. He was beloved of all the saints, and our mourning for him will not soon be ended. This memorial is written by the hand of friendship, and all who knew our brother will read with affectionate interest this spiritual record of a gracious and useful life. The work is very much an autobiography, and in some parts it is touching in the highest degree. The profits are devoted to the fund for his sorrowing widow. Earnestly would we recommend the book and press its sale.

The Church and Nonconformists of 1662. *An account of the Expulsion of the Puritans from the Church of England, and the Efforts made to restore them.* By Rev. D. MOUNTFIELD, Incumbent of Oxon, Salop. Kent & Co., 52, Paternoster Row. 6d.—A kind and Christian spirit is manifest throughout this lecture. Such publications as this, although they must fail of their immediate design, will have a happy influence upon the temper of Christians at large. Our author dreams when he proposes to attract Nonconformists to the Establishment by a revised Prayer-book, and a more liberal discipline. This attempt would come too late. *Our* dissent is based on more advanced principles than the Puritanic secession; we dissent from a State Church, as such, whether it be Episcopalian or Presbyterian, pure or impure, and we protest against a Liturgy, as a Liturgy, whatever may be its excellences or defects. As long as Episcopacy, State-churchism, Prayer-books, Church-patronage, and Infant baptism exist, the Baptists will remain most determined and stubborn Dissenters, and no compromise will be requested or received.

Lessons on the Book of Genesis. By JOHN BURBIDGE. 6d. Wertheim & Macintosh—Notes for the use of Sabbath-school Teachers, similar to those issued by the Sunday School Union. We recommend them.

Household Proverbs; or, Tracts for the People. By the Author of Woman's Work. 1s. 6d. Shaw.—*Hints on Health and Happiness.* By ALFRED SAUNDERSON. 6d. Poplar: N. Dawson.—We rejoice at the increase of books of this class. It will be no little thing to make our working population temperate, economical, and cleanly in their habits. Brushes and brooms, banks and benefit societies, are getting into the ascendant, which is a happy sign that pestilence and poverty are on the wane.

The Classified Bible. By Dr. EADIE. W. Wesley.—The publisher has sent us a sixpenny number instead of the complete volume. As we cannot judge of a house by seeing a brick, we shall postpone reviewing this work till we receive the whole of it.

The Monitor: being Selections from the Proverbs, arranged according to their appropriate subjects. Simpkin & Marshall.—Solomon does not need any recommendation. Some people may wish to have the proverbs classified in a book small enough for the pocket; here is what they want.

Church Finance. By DR. CAMPBELL. Snow. 2d.—A brief exposition of the duty of *weekly* giving, with facts proving the usefulness of the method in improving the incomes of our churches.

The Cottager in Town and Country. A Monthly Periodical for the Labouring Classes. Religious Tract Society: Price One Penny.—The beauty of the illustrations, the large size of the type, and the character of the contents, all combine to render this work a boon to those who are striving to make the homes of their humble neighbours happy.

Memoir of the Rev. David Sandeman, Missionary to China. By the Rev. A. BONAR. Nisbet & Co. 1861.—We cannot bestow higher praise upon this memoir than saying that it is worthy to stand beside the life of McCheyne, by the same biographer. Mr. Sandeman was a young gentleman of fortune, who dedicated himself to the work of the Lord as a missionary in China. His brief career was one of self-surrender, which seemed to know no pause and no abatement till he entered on his blessed rest at the early age of thirty-two, and after eighteen months labour in Amoy.

"The brightest star of morning's host
Scarce risen, in brighter beams is lost:
So sprang his soul to light."

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

LLANGOLLEN.—May 13th and 14th, services were held on the occasion of the opening of the new Baptist Chapel. The ministers who officiated were the Revs. W. Thomas, Liverpool; H. Jones, Ruthin; J. Robinson, Llansilin; and J. R. Morgan, Llanelly, Carmarthen. The chapel is one of the best in North Wales. Above £100 was collected on the opening day. We congratulate Mr. Pritchard on the success which has attended his ministry. When he settled here in 1823, the members were only twenty-five; now they number more than 200. The old chapel will belong to the English Baptist Church henceforth.

MIDHURST.—On Thursday May 23rd, the anniversary of the Baptist chapel at Midhurst was held. In the afternoon a sermon was preached by the Rev. J. Duthie, of Petersfield, after which a large company took tea together, which had been gratuitously provided by a few friends. In the evening a public meeting was held. T. Pewtress, Esq., occupied the chair, and in a clear and interesting manner pointed out the openings for Christian activity and effort in various parts of the world. The Rev. J. Eyres, the pastor; J. Eastty, Esq., of London; the Rev. J. Duthie; and T. Appleton, Esq., also took part in the meeting. Several contributions were handed in from friends unable to attend. This made the collections larger than usual. The services altogether were interesting and satisfactory.

FOOT'S CRAY.—The anniversary was held on the 7th of June, when two sermons were preached by the Rev. J. A. Spurgeon, of Southampton. Notwithstanding the unfavourable state of the weather, the attendance was large.

RECOGNITION AND ORDINATION SERVICES.

LEWISHAM ROAD, KENT.—On May 29, the Rev. E. Dennett, late of Truro, was publicly recognised as co-pastor, with Rev. Joshua Russell, of the church assembling in the Lewisham Road Chapel. The Rev. R. H. Marten, B.A., of Lee, commenced the service by reading and prayer; after which Mr. Russell, on the part of the church, explained the circumstances under which Mr. Dennett had been invited to be his associate, and Mr. Dennett stated the reasons which led to his acceptance of the invitation. The Rev. J. H. Hinton, M.A., then gave the address to the minister-elect, and the Rev. D. Katterns preached to the church. The Revs. F. Trestrail, J. Pulling, W. R. Noble, G. Bellowes, and B. Davies, took part in the service of the evening.

PANDY AND HAVELIDAN.—Services were held on the 28th and 29th May, in connection with the settlement of the Rev. John Jones, late of Conway, as minister of the Baptist churches in these places. The Revs. E. Jones, of Ruthin, R. Williams, of Hengoed, R. Roberts, of Plasybonum, J. G. Owen, of Rhyl, and R. Pritchard, of Denbigh, preached. The services were highly interesting and impressive.

BRYNMAWR.—On Monday, May 27th, the Rev. A. J. Morton, of Pontypool College, was publicly recognised a pastor of the Baptist church meeting in Zion Chapel, Brynmawr. The Revs. Frederick Evans, Llangynidr, E. Evans, Dowlais, Dr. Thomas, Pontypool, E. Edwards, Llanelly, S. Williams, Nantyglo, and W. Roberts, Blaenau, took part in the proceedings. The chapel was well filled with attentive hearers, and the sermons were excellent. Mr. Morton commences his labours with encouraging prospects of success.

LLANGYNIDR.—The settlement of Mr. Frederick Evans, of Pontypool College, as the pastor of the church, has been recently recognised. The Revs. D. B. Edwards, of Brecon, B. Watkins, of Maesyberllan, R. Johns, of Llanwenarth, Dr. Thomas, of Pontypool, and A. J. Morton, of Brynmawr, conducted the services.

HARLOW, ESSEX.—The members of the Baptist church in this place assembled on June 11th, to welcome the Rev. T. R. Stevenson (late of Burnley) as their pastor. After tea, Mr. Pink congratulated the church on the pleasing circumstances attending Mr. Stevenson's settlement, and on its behalf gave him the right hand of fellowship, expressing the church's best desires for his future happiness and success. Mr. Stevenson then warmly responded to the sentiments expressed. C. Barnard, Esq., Mr. Redington, and Mr. Whitaker, gave appropriate addresses.

MINISTERIAL CHANGES.

THE Rev. G. Hester, from Long Sutton to Loughborough.—The Rev. J. P. Barnett, of Penzance, to the Circus Chapel,

Birmingham.—The Rev. T. Rhys Evans has resigned his connection with the church at Usk, and accepted an invitation to labour at Countesthorpe, in connection with the church at Arnsby.—The Rev. J. Williams, of Haverfordwest College, has accepted the invitation of the Welsh Church, Athol Street, Liverpool.—The Rev. S. Cowdy, of Leighton Buzzard, has accepted the unanimous invitation of the church at Arthur Street, Walworth.—Mr. George Allen having resigned the charge of the Baptist church at Wootton, Beds., will be glad to supply any small church in want of a minister; address 64, St. John Street Road, London, E.C.—The Rev. L. B. Brown, of Barnsley, has accepted the unanimous invitation of the Baptist church, Walkergate, Berwick-on-Tweed.—The Rev. J. J. Owen, of Paddington, has accepted the unanimous invitation of the church at Princes Risborough.

MISCELLANEOUS.

FLAUNDEN.—On May 21st, interesting services were held to recognise the union of the church meeting in the above chapel with that of the church at Chipperfield. In the afternoon, the Rev. C. Bailhache, of Watford, preached to the church and congregation. In the evening, a public meeting was held, when Mr. Fisk, of St. Alban's (father of the pastor), took the chair. Addresses were delivered by the Revs. G. Warne, W. Emery, C. Bailhache, and C. Cole. The services were crowded.

SOUTHPORT. — An interesting service was held in the Town Hall, Southport, on June 12th, in connection with the formation of a Baptist church. The Rev. S. B. Brown, of Salford, read the Scriptures and prayed. The Rev. H. S. Brown, of Liverpool, delivered an address on "The Nature of a Christian Church." A short statement of the rise and progress of the Baptist movement in Southport was read by the Rev. W. F. Burchell, of Blackpool, who presided at the formation of the church, and gave to each of the newly-constituted members the right hand of fellowship. The Rev. A. M. Stalker was recognised as pastor, and Mr. Burchell commended him, with the people of his charge, in prayer to God. An address was then given by the Rev. Alexander M'Laren, B.A., of Manchester, on "The relative Duties of Pastor and People," and the whole service was concluded by the administration of the Lord's Supper, the pastor presiding, aided by the Rev. W. Roaf, of Wigan.

MARSYCWMWR, MON.—On May 27th, an English Baptist Church was formed in this village. The Rev. T. Thomas, D.D., Pontypool College, and the Rev. Alfred Tilly, of Cardiff, conducted the services.

PRENDERGATE, HAVERFORDWEST.—On the 3rd of May, the foundation-stone of a new place of worship was laid by Mrs. W. Rees. The Revs. T. Burditt and T. Davies delivered addresses suitable to the occasion.

SOUTHAMPTON.—On May 1, a new Baptist cause was commenced under the most favourable auspices. The major part of the members lately worshipping at Portland Chapel having, in adherence to Calvinistic doctrines, seceded with their beloved pastor, the Rev. J. A. Spurgeon, held a most enthusiastic meeting at the Carlton Rooms on the evening of May 1. A piano and other useful articles were presented to Mrs. J. A. Spurgeon, with expressions of fervent affection and intense regard. On the following morning the Rev. C. H. Spurgeon formed the seceders into a church, holding Calvinistic doctrine, Baptist membership, open communion, and the eldership. It was never our lot to witness more devotion to the truth, or heartier zeal in the cause.

RECENT DEATHS.

THE REV. J. SIMMONS, M.A.

On Saturday, the 27th of April, at Dartmouth, died the Rev. James Simmons, M.A., aged 70, late minister of the Baptist Church, at Olney. Mr. Simmons was the son of the Rev. John Simmons, who formerly resided at Braunstone, Northamptonshire, and afterwards at Wigan. He pursued his theological studies at the Baptist College, Bristol, under the presidency of Dr. Ryland; and on leaving that institution spent three sessions at the University of Edinburgh, attending the lectures of Professors Leslie, Dunbar, Christieson, Drs. Andrew and David Ritchie, and Thomas Brown. With the exception of about seven years, during which he was pastor of the Baptist Church at Charles-street, Leicester, his ministerial life was passed at Olney, a retired spot, admirably in harmony with his studious habits and meditative cast of mind, though his acquirements and abilities were such as would have found scope in a far more public and arduous position. As a preacher he took a high standing; his discourses were replete with lucid statements of Christian truth, enforced in a style of chaste and manly eloquence which never failed to gratify the most intelligent and devout portion of every audience he addressed. In private life his conduct was uniformly marked by amenity and kindness, and his ample stores of knowledge which he was ready to communicate without any effort

at display, combined with the equable cheerfulness of his disposition, rendered his society interesting and delightful. The uniform consistency of his character powerfully reinforced his public ministrations, and his memory will be long cherished with affectionate regret, not only by the people of his charge and his nearest connections, but by many others to whom he was less intimately known, and for that reason alone, less endeared.

MRS. RUTTER.

Mrs. Elizabeth Rutter, wife of the Rev. Thomas Rutter, Baptist minister at Sway, in the county of Hants, was peacefully dismissed from the present scene of trial and suffering, to enter, by the grace of her merciful Redeemer, into his eternal joy, on the 16th day of March, 1861, aged 59 years. She passed to her rest through a long season of pain and weakness, which she bore with patience and resignation to the Divine will. Until a short time previous to her departure, hopes were entertained of her being spared, but an attack of disease soon followed, and her happy spirit took its flight to join the multitude before the throne, leaving her aged and infirm partner (now in his eighty-fifth year), and numerous friends to mourn their loss, which, to her, has been eternal gain. Estimable as was her character in private life, she will be also remembered with deep feelings of gratitude and affection by her neighbours; these were chiefly of the poor and humble class, and she ministered to them as far as her own limited means would permit, and many of them can attest that to her instrumentality, under God's blessing, they owe their restoration to health, as well as their improved condition and prospects in life. As a member of the church, the Society have lost a sincere consistent exemplar, whose faith and devotedness was a model for their imitation. As a friend she was regarded with love and confidence. As a wife she made it her study to be a help-meet to her sorrowing husband in the work of the ministry; and by her holy life, and not less by her dying testimony to her Lord's faithfulness and grace, she, being dead, yet speaketh.

MR. WILLIAM CLEAR.

The subject of this brief memoir was born in 1806, at Shepreth, Cambridge, of pious ancestry, worshipping among the Pædobaptists.

In early life he settled as a farmer in the neighbourhood, and soon manifested deep concern about his eternal state. Being of a very retired and quiet turn of mind, it was a great difficulty to him to disclose the workings within of that "New Life" in Christ, to which he was called of God. Reading for "himself" the word of God, he embraced the sentiments of the Baptists; and seeing the obligation of scriptural immersion, he was baptized in Cambridge, and joined the Baptist Church at Great Shelford. Of this church, he was soon called to the diaconate; and in his character as a member, by most exemplary piety, and in the office appointed him, he served God there most diligently and effectively for many years, until, in the providence of God, he was removed to reside at Cambridge, in 1854.

Here he entered into business as a corn merchant. During the first four years, he attended the ministry, and communed with the church at St. Andrew's-street, under the pastorate of the Rev. W. Robinson.

At that time, the second Baptist church at Zion was being greatly revived, and was needing the aid of some experienced Christians; and on the representation of the Church and pastor, that his influence and labour there might prove more extensively useful, after much thought and prayer, and with the full concurrence of the Rev. W. Robinson, he united at Zion, in 1858, and accepted the office of deacon, by unanimous request of the Church. In this event was clearly to be discerned the good hand of the Lord, for his counsel, experience, sound judgment, and deep piety, rendered him a great blessing to the pastor and the Church, whilst the hearty sympathy and good will that mutually existed made his own enjoyments very abundant.

He was favoured to see great prosperity in the borders of Zion; and among the last events there, was to behold his only son brought to God, and with his wife welcomed to the church. His uniform consistent life, and high Christian principle, gave him great influence, and his kind and amiable disposition won for him the deep affection of all, especially the poor.

He was just beginning to yield to us the rich fruits of the spirit, in wisdom and love and zeal, and the eyes of many, and the hopes and reliance of his pastor, were being turned to him with much expectation, when suddenly—in the exercise of sovereign wisdom, not to be questioned, *though it may perplex us* in its manifestation—he was summoned to the awards of heaven. The Head of the Church, by a marvellously sudden stroke, has called him to himself.

Of his closing scene we can say nothing, as in little more than three short hours he was called away. But of his life past there is a precious remembrance, as in steadfast Christian principle in all things,

loved and beloved universally, seeking by genuine humility and simple trust in Jesus to glorify God in all, he has caused us all to "magnify the grace of God in him."

His daily walk of "faith and love" in Christ, secured for him general esteem and confidence as a man of business, and the large affection of the churches where he was known; and in all these his bereaved family possess a rich inheritance, and a mourning church share in a large and costly legacy, which they will long cherish and aim to extend and employ with holy gratitude to God.

His funeral obsequies were attended by a large number of spectators; and the improvement of his death by his pastor, on the first Sabbath in May, was the occasion for one of the most numerous congregations that ever assembled in the sanctuary; and thus a loving testimony of respect was as abundantly shewn as it was richly deserved.

"Be still and know that I am God:
'Blessed are the dead which die in the Lord.'"

——— J. KEED.

R. BIGGS, ESQ.

Died on the 29th of May, aged seventy-five, Richard Biggs, Esq., senior deacon of the Baptist church in Devizes, Wilts. He was son to the late Rev. James Biggs, pastor of the same church; and father to Richard W. Biggs, LL.D., also of Devizes.

As a member and servant of the Church of Christ, his best witness is in heaven, and his record on high. On earth, too, he was also known, both by the friends and the enemies of truth, as one that would never be bought or sold; for a more outspoken man rarely lived. In the year 1839, he filled the office of mayor of the borough of Devizes.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query V., pp. 44, 234, 302, 369.

Referring to a communication in your last number on the above subject, permit me to say that the statement there made respecting Marden and Staplehurst is incorrect. Being a native of this village, I can speak with some degree of confidence. There is now, and always has been, during my memory, a Baptist church here; the members are "High" Calvinists, and practise immersion. At Marden, only three miles distant, the Baptist Church has become Independent, *not* Unitarian. At Cranbrook there is still a Baptist cause; although there is a Unitarian chapel also, which did belong, I believe, to the Baptists. Respecting Headcorn, the statement of Mr. Green is correct. Both at Headcorn, Cranbrook, and Rolvenden, the number of worshippers in the Unitarian, or "General Baptists' Chapels," as they are termed, is exceedingly small. The congregations vary from three or four to twenty persons. I have not an intimate acquaintance with the other places mentioned by Mr. Green. J. J.

Staplehurst, June 19.

BAPTIST MARTYRS, A.D. 1161.

Query No. X., pp. 172, 303.

The principal authority for the visit of the so-called Waldenses to England, in the reign of Henry II., is the monkish historian known by the name of "Gulielmus Neubrigiensis." He was an inmate of the monastery at Bridlington at the time referred to. He says that the sect to which these persons belonged had spread prodigiously in France, Spain, Italy, and Germany, so that they seemed to be more in number than the sand. He remarks that Britain had been free from heresy ever since the time of Pelagius, but that now an attempt was made to re-introduce the spiritual plague. He describes the strangers as a set of ignorant, unpolished Germans, their teacher, Gerard, being the only educated man among them. He acknowledges that they were sound in the faith respecting the person of the Saviour, but charges them with speaking "perverse things" with regard to the "remedies" by which the Lord has vouchsafed "to heal human infirmity, that is, the Divine sacraments"—and with rejecting (he uses the strong word, "*detestantes*") "holy baptism, the Eucharist, and marriage." This means that they denied infant baptism, which was *the* baptism then in vogue; the mass and transubstantiation; and marriage *as a sacrament*. No mention is made of "purgatory, prayers for the dead, and the invocation of saints," which Dr. Henry says they also denied. I have no doubt that they did, but the historian has not stated it.

The narrative of the treatment they experienced agrees with Dr. Henry's account, with this addition, that Gerard was doubly branded, being burnt with a red-hot iron "on the forehead and round the chin." Other historians, however, and particularly

Diceto, Dean of St. Paul's, also a contemporary, say that they were sent out of the kingdom; which statement is accepted by Gieseler, who refers to a work by J. C. Fuesslin, published at Berne in 1761, and entitled, "*Dissertatio de fanaticis sæc.* xii. *in Anglia repertis.*" See Labbe's "Concilia," tom. x. p. 1404—1406; and Gieseler's "Ecclesiastical History," vol. iii. p. 400.

Dr. Lingard ("History of England," vol. ii. p. 114, sixth edition), having noticed that they belonged to the "Cathari," observes, that that sect was so called "because they thought that the use of marriage was incompatible with salvation." This is a calumny. Their rejection of marriage went no farther than the denial of its *sacramental* character.

That these Germans were Baptists may be inferred from the language of the narrative; but it can hardly be said to be proved, though it may be regarded as highly probable. There were two sorts of "Cathari" in the middle ages. One party rejected baptism altogether, holding sentiments resembling those of the Friends in modern times; the other rejected infant baptism, and administered the ordinance to adults only. The latter were true Baptists; the former, of course, ought not to be reckoned on our side. But some of our historians have been incautious, representing all as Baptists who denied infant baptism, which cannot be substantiated. This is a very interesting historical inquiry, and it is to be desired that some competent person would take it up, and institute minute and thorough research.

Nova Scotia. J. M. C.

Query No. XV., p. 303.

In answer to the former part of Query XV. with regard to John Wesley's refusal to sprinkle infants, and his practice of immersion, the following instances occur in his "Journal." I quote from Mason's edition, 1856.

"*Sat.* 21.—Mary Welch, aged eleven days, was baptized according to the custom of the first Church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour."—Vol. i. p. 24.

"*Wed., May* 5, 1736.—I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, 'Neither Mr. P. nor I will consent to its being dipped.' I answered, 'If you "certify" that your child is weak, it will suffice (the Rubric says) to pour water upon it.' She replied, 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute. So I went home, and the child was baptized by another person."—Vol. i. p. 29.

"*Wed., Mar.* 21, 1759.—I baptized seven adults, two of them by immersion."—Vol. ii. p. 446.

It seems, however, that in after years Mr. Wesley altered his views upon this point, although, with his usual coolness, he endeavours to prove himself unchanged. When Rowland Hill wrote his caustic "Review of all the Doctrines taught by Mr. John Wesley," he quoted a late opinion of Wesley on baptism, and set it side by side with his former practice, as a proof of Wesley's inconsistency. From this blow Wesley sought to escape, but, to my mind, he only manifested the more clearly that slippery infirmity.

For Baptism by Sprinkling.	*Against Baptism by Sprinkling.*
"As there is no clear proof of dipping in Scripture, so there is very probable proof to the contrary."	"When Mr. W. baptized Mrs. L. S., he held her so long under water that her friends screamed out, thinking she had been drowned." "'When? Where? I never heard of it before.'"
"Christ nowhere, as far as I can find, requires dipping, but only baptising; which word signifies to pour on, or sprinkle, as well as to dip."	"Why, then, did you at Savannah baptize all children by immersion, unless the parents certified they were weak?" "Not because I had any scruple, but in obedience to the Rubric. So here is no self-inconsistency."

"Wesley's Works," vol. x. p. 379.

To me there seems very much self-inconsistency, for it is plain, from the "Journal," that he then thought immersion to be the custom of the early Church.

Mr. Hill, in another tract, entitled "Farrago Double-distilled," repeats the story of the half-drowned Mrs. L. S. To this Wesley replies, not by denying the immersion, which, of course, he would have done at once had he not really immersed her; but he simply says, "As to the story of half-drowning Mrs. L. S., let her aver it to my face, and I will say no more."

I am not enough acquainted with the Wesleyan body to be able to answer the second part of the Query as to Minutes of Conference upon the subject, but I should hope some other of your readers will perform that task. PHILIP PLUNGE.

REFUSAL TO BURY THE UNBAPTIZED.

Query XVI. pp. 304, 370.

During my thirty-six years' residence at Staines, as pastor of the Baptist church in that town, we were not much troubled with clerical intolerance in relation to the burial of the dead. For the first twelve years we had a small burial-ground, belonging to the old chapel, in which many were interred, and none could interfere. When the new chapel was built I reserved a small yard behind the school-room for the burial of unbaptized children, if required for that purpose. But, Sirs, though the good vicar of Staines had too much piety and Christian kindness to refuse to any the right of sepulture, or even to inquire whether they had been baptized or not, some of the incumbents in the villages around were not quite so enlightened. We had several members residing in those villages; and it is in the

rural districts, especially, that the followers of Christ suffer from High Church bigotry.

In the village of S., two or three miles from Staines, two of our members, who were parishioners there, applied to the clergyman to bury an infant in the churchyard; but his reverence abruptly refused to allow it to be buried there, because it had not been baptized, and gave them a severe lecture on sins of omission. In their trouble they came to me, to ask what they could do with the dear child; and were much comforted by hearing that I had reserved a resting-place for those who, even after death, are the victims of persecution, because their parents would not reject the counsel of God for the traditions of men.

There is no monument to denote that the dust below had ever lived, nothing but a small hillock marks the spot; but if a stone had been placed there, the following epitaph, which I have met with somewhere (two or three words altered) would have been a suitable inscription:—

"Cruel Church bigotry, turn pale and die;
Beneath this stone an infant's ashes lie;
Say is it lost or saved?
If death's by sin, it sinned, for it lies here;
If heaven's by works, in heaven it can't appear.
Ah, reason, how depraved!
Revere the Bible's sacred page, the knot's untied;
It died, for Adam sinned; it lives, for Jesus died."

Soon after this, a new cemetery was opened at Staines, of which one part was consecrated by the Bishop for those who are made members of Christ, and children of God, and inheritors of the kingdom of heaven, by a few drops of water; and the other part left under the original curse for all other classes, whether baptized or not.

Well, Sirs, I have buried many there, whose "sure and certain hope of eternal life" was built not on rites, or ordinances, human or Divine; but on the one all-sufficient sacrifice offered by the Son of God on Calvary, and who, taught by the Holy Spirit, and constrained by love to Jesus, because he had saved them, obeyed the laws of the great Head of the Church, and not the traditions of men. One other child, denied by the same rural dean a resting-place in consecrated earth, lies there. And when the dead, small and great, shall rise from their graves, and stand before God,—Lords and Commons, Clergy and Laity, Churchmen and Dissenters, shall see the great truths confirmed, and bow to them reverentially. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. v. 4.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.)

Clifton. G. HAWSON.

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[r] Richard Jones is a deacon of the Baptist Church at Carnarvon, North Wales. In the year 1837, an infant child of his departed this life, and the afflicted parent called upon the sexton of the parish to inform him of the occurrence, in order that the grave where a former child of his had been buried might be opened for the interment. The sexton civilly told him that the grave would be opened; but added, that the new vicar (the Rev. T. Thomas, at present rector of Ruabon, Denbighshire, North Wales) had been informed that the child had died unbaptized, and had ordered accordingly that the burial could only take place at night, and without any burial service whatever. With a sorrowful heart the bereaved father wended his way homeward.

The celebrated Christmas Evans was minister of the Baptist Church at Carnarvon at the time, and to him brother Jones stated his case. Mr. Evans could hardly believe it of the new vicar, and advised Jones to see him personally, and not to trust to second-hand sayings of the sexton, or any other inferior official whatever. Thus encouraged, Jones called at the vicarage, and saw the reverend gentleman, when the following conversation took place:—

Jones.—The sexton informed me, Sir, that no service can be read at my poor child's funeral.

Vicar.—Certainly not. Your child died unbaptized, and you are much to blame for such wilful neglect of God's holy ordinance. Either I or my curate would have attended immediately, had you informed us of the case. Can you read your Bible?

Jones.—Yes, Sir, in the Welsh language.

Vicar.—Did you never read in your Bible that it is Christ's express command that all nations should be baptized?

Jones.—I have read this, Sir: "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved." My babe believed nothing, and, therefore, I did not deem it my duty to get it baptized.

Vicar (with a haughty wave of the hand).—You may go; your child must be buried without a service, and at ten o'clock in the night.

The poor child was interred on the following day, at four o'clock in the afternoon, in the presence of a vast concourse of people, but without any religious service, save what was performed at the house before starting.

A few years afterwards, the same person lost another child. Remembering his former sad experience, and being aware that the same vicar held the parish, in this instance he only requested the sexton to open the grave, making up his mind to dispense with the service altogether. But, to his great surprise, he was waited upon by the parish clerk, from the vicar, and informed that the burial could not take place in the churchyard *without* a service! Jones answered, that his child was, like the former one, unbaptized; and that he did not require their service, and begged to be allowed to bury his dead in silence, as before, on payment of the regular burial fee. But it was all in vain. When the day arrived, the church officials were punctual in their attendance, and the poor child was interred with full canonical honours!

Mark the coercive and arbitrary policy of

the Establishment! When the bereaved parent begged for a service over the grave of his unbaptised child, the idea was scouted as absurd and uncanonical; but when, with feelings seared into indifference, he resolved to dispense altogether with their semi-popish formula, and consign the infant to the bosom of its mother in peaceful and solemn silence, it was forced upon him in defiance of all his protestations!

W. HUGHES.

Carnarvon.

MATTHEW XXVII. ver. 9.

Query XVII., pp. 304, 371.

As to the passage in Zechariah which is quoted in the Gospel of Matthew as from Jeremiah, I have somewhere, but I do not remember where, read a solution of the difficulty, which may be called the orthographical hypothesis; and as the correspondents in the June Magazine do not mention it, I will do so.

It is supposed that in early MSS. Ζεχαριου was abbreviated thus, Ζριου, and that by the middle line of the Z being written too erect, and the top and bottom too short, Z got to be mistaken for I, and Ζριου was copied Ιριου, which subsequent transcribers supposed to be an abbreviation of Ιερεμιου, which they, therefore, substituted for it.

Having written to state this explanation, which Mr. Owen and your other correspondent had omitted to notice, I will take occasion to give a conjecture of my own, which I offer merely as a guess.

As it was very common amongst the Jews for one man to have two or more different names (as Gideon, *alias* Jerubbaal, Uzziah, *alias* Azariah, Judas, *alias* Thaddeus, *alias* Lebbeus, Saul, *alias* Paul, &c. &c.), Zechariah might also be called Jeremiah. If so, Matthew might speak of Zechariah as Jeremiah the Prophet, as we might speak of Mark as the Evangelist John, John being one of his names.

J. H. H

JUDAS AND THE LORD'S SUPPER.

Query XXI, pp. 304, 371.

Allow me to add a suggestion to the answer of R.K.B. to Query XXI, p. 306.

The Rev. John Parkhurst, author of the celebrated Greek and English Lexicon, expressly gives the word "moreover" as the English of the Greek word translated in our Testament by the word "but," in verse the 21st of the 22nd chapter of Luke. I therefore venture to suggest that the passage should be translated thus:—

Moreover (he said) behold the hand of him that betrayeth me, &c.

This would, I think, be less likely than the present rendering to lead to the belief that the inspired writer intended to fix the time in the order of events when the words were spoken; and I submit that the word "moreover" would in this place be suitable to the writer's purpose as showing that amongst the other events of the evening the words recorded were spoken.

The word "but" appears to me to add nothing to the facts the writer desired to communicate.

Your correspondent, "Cardiphonia," is manifestly in error if he supposes the office of deacon corresponds in any degree to that which was held by Judas. He, by arrangement, shared in whatever our Lord and his apostles had for their maintenance; our deacons are never, by virtue of their office, entitled to a share of church funds; on the contrary, they are, with very rare exceptions, the largest contributors to them, and the gratuitous servants to the church in which they exercise their office.

INVESTIGATOR.

Camberwell, June, 1861.

"There is, certainly, a difficulty in determining whether Judas was, or was not, present at the institution of the supper. It would appear to me, from the most impartial examination of the Gospels which record the relation, that he was not. We know Scripture cannot contradict itself; and when it seems to do so, that analysis must be admitted which is most conformable to the general tenor of the whole. If, then, there are innumerable passages to prove the duty of pure communion, and if the presence of Judas at the supper be contrary to this, that passage which seems to say he was must be understood so as to agree with that which positively, or even apparently, says he was not. I think also that Luke's account can more easily be explained in consistency with John's, than John's in consistency with the order of the narration of Luke. The inversion of order in the narration of facts is no singular occurrence in the Gospels; but John states the fact positively, circumstantially, and minutely (John xiii. 30): 'He then, having received *the sop* (this was in eating the Passover), went *immediately* out.' To make Luke agree with this, we have nothing to do but what must be done in many other cases, to suppose an inversion of order in the narration. But this I mention, rather to reconcile the evangelists than to support my argument in the point under debate. I do not think that, in order to prove the duty of pure communion, there is any necessity to exclude Judas from the first supper. What was Judas? He was a polished hypocrite. What is a hypocrite? Not a man who pretends to be religious, signs an orthodox creed, and leads a heterodox life; but a man, to all human appearance a real Christian, and for a time walking as one, though in heart and in the sight of God an impenitent sinner. Such was Judas. There was not a more plausible character among the apostles than this very man. None of his brethren suspected him more than themselves. Even when our Lord declared that one of them should betray him, their language was not, 'Lord, is it Judas?'

but, 'Lord, is it I?' Now, such characters might be in any church, without the smallest blame being attachable to either church rulers or church members. If the church receives them as real Christians, it is guiltless, though they are like Judas. This, however, is no apology for those who admit carnal men; who discover no evidence of conversion, nay, frequently of whom they have no hopes at all."

REV. ALEX. CARSON, A.M., LL.D.

Thanks for this department in your useful periodical. It is indeed likely to elicit much interesting and valuable information.

In reply to No. XXI., in the last Magazine, I am inclined to agree with Kitto that Judas was *not* at the Supper, for the following reasons. While partaking of the Passover Jesus intimated that one of them should betray him. And when the question was plainly put as to who that one was, Jesus personally identified Judas, by giving him the *sop* when he had dipped it. Judas, being then discovered, was enraged, and Satan hurried him to have revenge. "That thou doest do *quickly*," said the Lord. And at the 30th verse of the 13th chapter of John, the Holy Spirit informs us, that Judas acted promptly. "He then having received the sop, went *immediately* out." There is little reason to think that Judas could sit on at the table after being discovered as the ungrateful person who was to betray his Master. The discovery seems to have exasperated him to the highest degree, so that he instantly arose from the table, left the room, and went directly to the chief priests to conclude the infamous bargain about which he had already been in treaty with them (Matt. xxvi. 14, 15; Mark. xiv. 10, 11).

The foregoing is easily reconcilable with the accounts given by Matthew and Mark; but Luke seems more difficult to reconcile. However, it will plainly appear, that, while the latter Evangelist records the facts, their *order* is *transposed;* as what is recorded by Luke xxii. 21, 22, 23, as *after* the Supper, is distinctly mentioned by the other Evangelists as having taken place *before* the Supper. On the whole, I think, from John's account, it is plain that Judas did not partake of the Lord's Supper. This fact is of considerable importance, as during and since the Revival here, the abettors of worldly establishments make capital out of Judas by which to support their corrupt systems, and to quiet the consciences of inquiring believers, who feel very unhappy in partaking of the Lord's Supper in company with the ungodly. The invariable reply is, "Judas was at the Lord's Supper; and if the Lord Jesus admitted him, whom should we keep back?"

J. S.

Letterkenny.

NEW QUERIES.

XXIII. "I am become like a bottle in the smoke, yet do I not forget thy statutes."—*Ps.* cxix. 83.

Can any of the scribes of the "Baptist Magazine" tell me why the Seventy translate בְּקִיטוֹר (*Beketar*), "in the smoke," by ἐν παχνῃ (*en pachne*), "in the hoar-frost"?

The only variation I find in Kennicott is, that some copies have *Kaph* instead of *Beth*, i. e., "*as* the smoke," instead of "*in* the smoke," which makes but little difference, and not as good sense. Whether *Katar*, smoke; *Karar*, frost; or *Kaphar*, hoar-frost, are considered sufficiently alike to be mistaken by a rapid copyist, or whether it is probable that the MS. of the Septuagint had a different word, I must leave to those who are learned, and who may have a better critical apparatus at hand. I believe, however, that the action of *frost* on skin, or leather bottles, was much more injurious than *smoke*. A bottle in the hoar-frost seems to give an idea of greater misery,—of coldness, rigidity or stiffness, exposure, neglect, decay, and uselessness. What a picture, then, does the Psalmist give of himself, if the Seventy have the right reading; and what a triumph of faith for him to be able to say, "Yet do I not forget thy statutes"!

C. H. HOSKEN.

Fenny Stratford.

XXIV. What ancient writer asserts that the Donatists rejected infant baptism? The reference is to writers of the fourth and two following centuries. J. M. C.

XXV. What authority have we for pronouncing the "Benediction" after the sermon, or in concluding a religious meeting? Were not all those epistles, and not sermons, which concluded with a benediction?

C. N. I.

XXVI. Is it a fact that John Bunyan's blind daughter was baptized in the Ouse, within her father's sight, while he was confined in Bedford Gaol? It is so stated in Mrs. Ford's wonderful book titled "Mary Bunyan," but is this truth or fiction?

P. M. T.

XXVII. Could your indefatigable correspondent, J. W., gratify your readers by an account of the judgment of any preachers by Cromwell's triers? There must have been some singular scenes and strange discoveries of ignorance. Would not an account of some one or more trials both amuse and instruct?

P. M. T.

XXVIII. Can any instances be adduced in which Dissenting ministers have been permitted to preach in parish-churches? Is it true that no law exists prohibiting laymen from preaching in churches if allowed to do so by the wardens or incumbents?

C. H. S.

THE MISSIONARY HERALD.

THE REVIVAL IN JAMAICA.

SINCE our last notice of the movement which has excited so much attention both in this island and in the Christian Church of other lands, we have received a mass of correspondence, which it will be impossible to produce in the limited pages of THE MISSIONARY HERALD. The letters already given have furnished a clear view of the nature of the work, and the places through which it has passed, and of the general effects produced. We propose, therefore, now to give a brief epitome only of the information which has reached us. We commence with the western portion of the island, where the power of Divine grace was first manifested.

The Rev. John Clarke, of Savanna-la-Mar, writing in February, informs us, that the great work continued to make progress, and that the painful manifestations had ceased to be common. Once or twice there had been exhibitions of feeling, but never once had he been interrupted at any public service. Where such interruptions have taken place they have been through ignorance and the imprudence of the managers of the meeting. He further states that they have chiefly occurred among the openly wicked and careless ones of former days. Five months have tested the sincerity of the conversion professed by great numbers. "Most have stood true, and some marked and very pleasing changes appear." "By far the greater number give us joy, and others continue to come in." Meetings continue almost every night, and on Lord's-day the places of worship are so crowded as to render an enlargement at Sutcliffe Mount necessary. At Bluefields, eighteen persons have been baptized.

At Fuller's Field, some twelve miles from Savanna-la-Mar, where a young brother from Calabar, Mr. Maxwell, has recently settled, the blessing of God has been largely manifested. On the 10th March, 103 persons were baptized in the Cabaretta river. The crowd was immense. At the chapel there was a fear lest the galleries should fall. More than 250 persons were counted standing outside on the occasion. In the district the good work goes on, and many daily come in for instruction.

At the extreme west of the island, we learn from Mr. Teall, that at Green Island the people have shared largely in the gracious visitation. The Church is revived. Seventy-five inquirers have been enrolled, and the congregations have largely increased. The church, in 1860, reported fifty-nine members; now (April, 1861) it numbers ninety-seven, of whom twenty-five are newly baptized.

On the north side of the island, at Gurney's Mount, and Mount Peto, where Mr. Sibley labours, the work of God is very extensive. Upwards of 500 inquirers and backsliders have been brought in. Mr. Sibley met with a very painful accident, during one of his late mountain rides, which, for the present, has almost disabled him from labour.

Writing from Montego Bay, in April, our esteemed friend, the Rev. J. E. Henderson, says in reference to the extravagances complained of, "I fear too much has been made of them, for in this part of the island they are unknown. Never," he adds, "was our work so delightful." At the chapel of Mr. Reid, in the same town, twenty persons had just been baptized, and he was anticipating many accessions from the newly awakened. Some of the most wicked persons in the town had been brought to deep contrition for sin, and a notorious dancing house, the scene of midnight revelries, had been turned into a house of prayer by the parties whose gains were derived from sinful amusements and indulgence in vice. Even the police-station has been used as a place for prayer. The

court-house was forsaken; there was nothing for the clerk of the peace to do. More than 240 persons were added to the list of inquirers.

At Watford Hill, a station connected with Montego Bay Second Church, more than 300 persons had joined the inquirers and backsliders' classes. So powerful was the work that several confessed faults and sins unknown to their neighbours, and restored goods they had stolen.

At Hastings and Bethtephil, the stations of the Rev. G. R. Henderson, a similar good work has been going on. For several days together the people continued in the chapel at Hastings. Never was the meaning of the words, "A new creature in Christ Jesus," so strikingly manifest. Some of the members are so different; old sinners are so greatly changed, that all see them to be different men. "One got up the other night," says Mr. Henderson, "and said, 'You all know me. I am Bob Davis, of Kent Estate, a real devil's man. I never did anything good. If mischief was going on, I was the mover in it.' And he told us many wicked things that he had done; but how the Lord had met him, prostrated him, and revealed to him his wickedness, and brought him to Christ." At the two stations 520 persons had been added to the inquirers' classes, and about seventy couples had been married.

In the same district, the stations at Salter's Hill and Maldon, under the charge of the Rev. W. Dendy, have likewise enjoyed the gracious awakening. Writing in April, he says, "The extravagances were but few and easily overcome. The number of inquirers now on the books is 792, and 106 backsliders are seeking restoration to Church privileges. In December, 1859, the number of inquirers was only 202. We have recently had a baptism at John's Hall of thirty-three. Also one at Maldon of twenty-four." He was anticipating very shortly the baptism of fifty more. It is also pleasant to find that the Sunday schools were well filled. The educational labours of previous years were now showing their results in the intelligent reception of the Gospel by those seeking the fellowship of the Church.

The Editor of the *County Union*, from which paper an article that some time since appeared in the pages of "All the Year Round" professes to have been partly compiled, thus refers to that article, and to the present appearances of the Revival.

"If we who, from the 'focus of excitement,' were an authority on which '*All the Year Round*' relied some six months lapsed, the same confidence may be placed in us now that we write from the centre of the same district, surrounded by the same people, but with the 'Revival' presenting a very different aspect to the world at large. In the place of ignorant and wild enthusiasm, half mad with the intoxicating fervour of sympathetic emotion, and beyond the power of the will to subjugate or the passions to control—the howlings of fanaticism and the prostrations of folly are exchanged for devout attention and decent observance of the outward forms of religion. The smiting of the breasts in public and the tying up sinners to a wooden cross, by fellows carried away by the identical spirit that in England fastened Latimer to his stake, Cranmer to his pile, and murdered thousands for the glory of God—in lieu of these enormities we find that the Black Revival—sobered down to rational devotion—has carried with it the white, the coloured, and the Ethiopic humanity of Jamaica to the shrine of the Almighty on so powerful a tide, that all of Christianity in the island flows with one mighty stream to the altar of its Saviour and to the temples of the living God. Never in the history of this colony has religion flourished as it does at this present moment. The Established Church—shamed at its apathy when all around the Gospel was resonant from recusant lips—threw off the sloth engendered of its statutory stipend, and was compelled to open its vineyards to those who found themselves thirsting for spiritual grapes. The leaven of Black Revivalism leavened the lump around it, and the better orders of society caught its fervour without its fanaticism, its faith without the folly of their more humble pioneers, in the impassioned movement so singularly commenced and carried out. That most wonderful spell which mastered the multitude dwelling in huts and cabins, spread its insinuating progress into higher habitations, the lowly leading the exalted to worship on one platform and with one assent."

But perhaps a more satisfactory testimony to the moral results of this Revival is found in the well considered remarks of the Honble. Alan Ker, the judge of the Circuit Court of St. Elizabeth's parish, delivered in his charge to the grand

jury on the 27th February last. We shall gratify our readers by quoting the more important passages:—

"It affords me much satisfaction to meet you in the discharge of the duty which devolves upon us jointly at this period of inquiring into the offences of the last four months. Those offences, it is my agreeable task to inform you, are both in number and magnitude considerably below the usual average. At the last assizes for this district, the criminal calendar exhibited a total of 19 cases for trial. At the present there are no more than 7, and none of a very serious character.

"It would appear, further, as if in respect of offences cognizable by magistrates, a similar happy decrease of wrongdoing had taken place. From the return of summary convictions, with which I have been furnished, only 44 of such offences would seem to have been committed during the period in question. The return in October showed a total of 89, or more than double.

"Whether this satisfactory result is to be attributed in any degree to that peculiar manifestation which, under the name of a Religious Revival, has formed so conspicuous a feature in the history of the last few months, I have not the means of determining. With regard to the occurrence in question, however, there can be no doubt that, along with much that was objectionable, effects of a decidedly beneficial character have followed upon it. Of these I would instance only one—the number of marriages which, I am credibly informed, have been solemnised among persons immediately under its influence. But of this particular result it is impossible to exaggerate the importance. Than the habit of concubinage nothing can be more demoralising to the population, among whom it largely prevails. It is degrading to the woman, as subjecting her to be contemptuously cast off at the will of the man. It is morally injurious to the man, as placing him under a constant temptation to abandon the woman, as soon as fancy or appetite suggests a change. Let us hope that this improved state of things will only not be temporary but permanent, and that the feeling which led to the celebration of so many indissoluble connections will not pass away with the excitement which caused it."

Some further remarks were added on the cessation of labour which had taken place in some quarters, but which the learned judge regards as only of a temporary character. Indeed, from some statements made by the Hon. Custos of Hanover, we learn that labour was never more easily obtained, nor have the crops ever been more safely and quickly gathered in.

We now come to the parish of St. Ann's, a parish in which more of the superstitious element of Obeahism has been retained by the population than in any other, and where its influence became most apparent under the unwonted excitement of the Revival. Our esteemed brother, the Rev. John Clark, of Brown's Town, thus writes, and we prefer in this instance to give his own words. His letter was addressed to our Treasurer, on the 23rd of April. He says:—

"For the last two months we have enjoyed in this neighbourhood our usual quiet and order; but the chapels cannot contain the multitudes who crowd to hear the word of life; the deepest solemnity prevails in the congregations; the prayer-meetings around us are well attended; the anxiety for instruction is so great, that it is difficult to meet the demand for class books, spelling books, and Bibles. A wonderful improvement has taken place amongst our members, so that we have scarcely a case requiring the exercise of church discipline; and people who pay no regard to religion, for very shame have been obliged to put away or to hide the sins in which they gloried.

"On Good Friday I had the happiness of baptizing sixty persons. Only twenty-two of these were the fruits of the Revival; the others had been in the inquirers' classes before its commencement. The ordinance was administered in the sea, ten miles distant. A vast multitude assembled to witness it. The word spoken was listened to with deep attention. Many were seriously impressed by beholding their relations and friends thus publicly professing their attachment to Jesus. After the baptism we returned to Brown's Town, and assembled to commemorate his dying love. Besides the newly baptized, thirty-six penitent backsliders were received to church fellowship. I addressed them all from the words, 'Come in, ye blessed of the Lord.' It was a glorious day, reminding us of the blessed seasons with which we were favoured between twenty and thirty years ago, when hundreds were gathered into the churches.

"On the following Monday nearly 150 people came to me under concern about their souls; some seeking restoration, and others desiring to be baptized; and seldom a day

has since passed without persons coming on the same errands, sometimes five or six, and sometimes as many as fifty in a day.

"Altogether upwards of 450 persons, now for the first time awakened to concern about their eternal welfare, have visited me for conversation; of whom 22 have been baptized, and 360 received as inquirers; nearly 230 backsliders have also come, most of whom give good proof of repentance, and a goodly number of them seem to be restored to the joy of God's salvation. Thirty-six of them have been restored, and 142 taken on trial.

"The greater part of them have never been stricken down, and I do not know that any of them were carried away by the wild excesses which prevailed. There may be some whose impressions will soon pass away, but certainly I have never, during my missionary life, met with more decided and delightful proofs of the working of God's Spirit by the instrumentality of his word in 'converting the soul and making wise the simple, rejoicing the heart and enlightening the eyes.'"

We are glad to find that some of the students in the Calabar Institution have been most usefully engaged in assisting the pastors during this time of great excitement. Mr. Webb went to Brown's Town and Bethany; Mr. Burke into Vere parish; Mr. Barrett to Mount Carey and Bethel Town; and Mr. Service to Falmouth, Refuge, and Kettering. The excitement at the latter place (the late William Knibb's place of residence) has been very great, and some most interesting cases of conversion have occurred.

In the neighbourhood of St. Ann's Bay, the work has been of a very mixed character, and, indeed, as the wave rolled eastwards, there seems to have been mixed with it more of painfulness and anxiety than in the parishes where it commenced. The waves gathered foam in their progress. Nevertheless, with watchfulness and incessant admonition, the boisterous sea has calmed down. Mr. Millard reports, on the 22nd of March, that since Christmas he has received 100 backsliders into the penitent class, and 300 persons have been enrolled among the inquirers. Many more are waiting to be admitted. The Sunday schools are crowded, and the hands of the pastor, deacons, leaders, and teachers, are abundantly filled with the work—a very pleasant one—of directing souls to Christ.

The districts beyond St. Ann's parish are by far the most ignorant in the island, and here the missionaries have had the most difficulty to control the excitement. In his recent letters, Mr. Day, however, writes very hopefully of the results. He has added about 100 persons to the inquirers' classes, and might have added many more but for the caution he has deemed it necessary to exercise. One case of Obeahism had appeared among the Oracabessa people, which had given him much pain, as it misled five or six of the members of the church.

Returning to the centre of the island, to the parish of St. Thomas-in-the-Vale, we find the wave has also rolled over that district. At the beginning of the year the excitement ran very high. It was occasioned by roving bands of persons, who appear not to have been connected with any denomination, but who, under the impression that they were called to spread the Revival, went from place to place, bearing messages to the unconverted, calling meetings, assembling the people in the woods and at all hours of the day and night. In this way the movement was propagated, and involved considerable perils. Writing in March, a friend says:—"The excitement is not over yet, but is, I trust, in most cases of a more satisfactory character. The attendance on the Sabbath continues to be great, though of a less overwhelming character than at the first." He adds that marriages were frequent, much less rum was sold, and the petty courts have had but little to do. Many inquirers have joined the classes; but he feared that real conversions were, as yet, not very numerous.

Crossing to the south side of the island, we come to Spanish Town. Writing in February, Mr. Phillippo says that the Revival had then appeared amongst them with power. Meetings were being held throughout the district every evening of the week. Even in the streets and markets the people were anxiously crying unto God for the pardon of their sins. All the places of

worship were crowded to excess. Full 2,000 persons were supposed to have been present at his own chapel; and although there was much emotion evinced, there was nothing witnessed or heard throughout the service that was unbecoming the sacredness of the place, or the solemnity of the occasion. Subsequently, writing on the 20th of March, Mr. Phillippo adds, that the examination of candidates for baptism had been of a very interesting character. In Kingston, the congregation of our native brother, the Rev. E. Palmer, had largely shared in the Divine blessing. His chapel was for weeks overflowing, and great numbers appear to have been savingly converted to God.

The churches under the care of the native pastor, the Rev. R. E. Watson, have also enjoyed a season of refreshing from above. The work commenced at Mount Merrick, on the night of the 24th of December. Then the movement reached Rock River with yet greater power. Thirty-five persons have already joined this little church, and many more were seeking for fellowship. These stations are in the mountains of Clarendon. In the plain, the Rev. W. Claydon labours, from whom our earliest communications came. We have not space to give at length his interesting statements. In his last letter, dated March 21st, he says, "We, in this district, were mercifully spared those excesses which appear to have accompanied the work in some localities. All excitement has well-nigh disappeared from amongst us now, and, with few exceptions, our services are as quiet as in the days of spiritual deadness, but still characterised by an overpowering solemnity and intense earnestness." Often, he says, has his house been besieged by hundreds, waiting to converse with him on spiritual things. The clear increase of members had been 154; and of inquirers upwards of 700.

The conduct of the brethren, both ministers and leaders, throughout this time of excitement, appears to have been marked by great prudence and wisdom. They have been able to restrain their own feelings within bounds, by firmness to check irregularities, and with Christian love to direct the people to the true source of pardon and peace. Opinions will probably long continue to differ as to the origin and character of the physical effects which have been so manifest, which have naturally drawn most prominently the attention of bystanders. But there can now be no doubt that there has been a very large measure of true conviction of sin, of genuine repentance, and simple trust in Christ. After-years may show that with some the impressions made were superficial; but that cannot affect the judgment we may now form of the very beneficial and blessed results which have already appeared. These are, and can only be, the work of God.

We have received from the Rev. E. Fray a brief statement of the expenditure of the Revival Fund, from which it appears that twenty grants have been made, varying from £5 to £10 each. So that this number of additional labourers have been temporarily employed in assisting the brethren in the arduous and anxious labours this movement has imposed upon them. The brethren will be glad to receive further assistance.

FOREIGN INTELLIGENCE.

CHINA.

In the Appeal for China inserted in the April "Herald," it was stated that the Rev. H. Z. Kloekers had paid his contemplated visit to Nankin, the seat of the rebel power, in company with the Rev. Griffith John, of the London Mission, and two Chinese gentlemen. We had not then received from our esteemed brother a full report of his journey. What was known of it, came from other sources. Mr. Kloeker's journal is now before us, and we proceed to condense and extract its most interesting portions.

He left Shanghai on November 6th, having for his companions the missionary already mentioned, and Messrs. Lai-Sime and Yung Wing, two gentlemen of Chinese origin, but educated in America. The suburbs of Shanghai were in a very ruinous condition, and but few boats were visible on the river. They arrived at Kwen-wang about ten in the evening. Here there were many boats, but the people exhibited many signs of fear at their approach —the effect of war and the inroads of pirates, who a short time before had infested the river. As they lay at anchor at the entrance of the lake they were about to cross, they heard a cannonade in the distance. On the lake during the next day's voyage, they met numerous boats, some laden with the coffined dead, others bearing away their owners with their families to a place of refuge. The country lay desolate around them. Here they met their first specimen of the Revolutionists, who appeared to be wild and reckless men—formidable indeed to the Imperialists, but cruel to the people. The country continued to present a devastated and uncultivated appearance all the way to Soochow. At a village in the hands of the insurgents, where they stopped for a short time, they learned that when their power was acknowledged, neither cruelty nor injustice was permitted. The village had been partly burnt during the war, but was again pretty well inhabited, and the houses were under repair. Tribute was paid to the chiefs at Soochow, and justice done whenever asked for. "They had no civil officers among them, but the leading families were the responsible people." From which it would appear that the new system has not yet succeeded in thoroughly organising itself. No business was going on, and food was dear.

Making their way early in the morning of the 9th, through various obstructions, as junks sunk in the stream, others filled with armed men, and much rubbish, they landed at the city, and were admitted to an audience with Lien Ta-jin, a tall, well-proportioned man, dressed in red silk, and speaking the Canton dialect. Conversation was difficult, as neither of the missionaries understood that dialect, and the chief did not seem much disposed to free communication. He gradually, however, relaxed, and his questions exhibited a good deal of shrewdness on political and military subjects. He explained why the Revolutionists had left Hang-kow after taking it, and also the position of the imperialist armies. He expressed much pleasure at the success of the allies in the north, and was anxious to know whether the English and French would not help the Revolutionists against their common enemy. Much could not be learnt of his religious opinions; but the missionaries were pleased to find that the Bible was his frequent companion. It lay open on the sofa, on which he passes the greater part of the day, in the hall of audience. He said that the way to Nankin was quite open. "All was in the hands of the Gjoong-de," or brethren, as they call their soldiers. From the great pagoda, which they were permitted to ascend, they had a view of the entire city. "A sad spectacle it was. A city formerly teeming with life, renowned for its riches and beauty, was now lying far more than half of it in ruins. A few soldiers were visible; but what are 20,000 in a city that once contained 700,000 or 800,000 people. No open shops, except those from which the inhabitants had disappeared; no boats, and scarcely any sounds, but those of guns being tried, and the axe of him who had to build defences." In traversing the streets they witnessed much misery, and at one temple they met with a priest who told them that he was the only one saved out of a hundred who served in it. All the gods were destroyed, and his trade was gone.

Difficulties with their boatmen delayed them another day; but at length, with a passport from the chief and some presents of food, they set off on the morning of the 11th, for Oosih. Still there was desolation on both sides of the canal; but the remaining inhabitants seemed to feel themselves in perfect safety under the revolutionary government. In the distance farmers were employed as usual in cultivating the soil. At Oosih the Taeping guard called the missionary party brethren, and the captain invited them to supper. This they declined, but left with him Bibles and tracts for distribution. He repeated to the missionaries the old doxology, "Praise God," &c., or something

like it, and another in praise of the eastern and northern kings. But of his own accord he said that the first was the best and of far more importance than the latter. He seemed to have some genuine feelings of piety.

Resuming their journey on the 12th, they found the people quietly busy cultivating their fields, which had being lying waste during the last half year. "It seems that they all begin to have confidence in their new rulers." Women, without molestation, were frequently met with on the wayside selling cakes to passers-by. Salutations were frequent, and there was nothing of that proud behaviour so common in Shanghai. Near Chang-chau, they found that everything in the neighbourhood of the former camps of the Imperialists had been destroyed.

The next day they met with many troops of the revolutionary soldiers, and walked amongst them, "as I certainly," says Mr. Kloekers, "would not have dared to do among the imperial soldiers. Only smiles, and the words 'Gjoong-de' were heard." If any other word was spoken, the next man immediately rebuked the utterer. They reached Tan-yang in the evening.

On the 14th they were permitted to enter the city, and received an invitation to dinner with Ling Tajin and another chief called Tseng, of the same title, Froh. The conversation was very free, and chiefly on religion. Tseng exhibited a good deal of geographical knowledge about his own country, which *was*, and *still is* to be, conquered. He also seemed to have a good deal of military skill. He gave the missionaries a sketch of the history of the movement, an account of the siege of Nankin by the Imperialists, and their discomfiture. This was effected by the Taepings surrounding the Imperialists with a wide ditch, and starving them till they were obliged to yield.

The next day the missionaries were told a good deal as to the successes of the Revolutionists in various quarters. In Shensi, two very rich men, rebelling against the extortion of the Imperialists, had joined the Taepings, and sworn allegiance. Mr. Kloekers thus relates the substance of their conversation on religion.

"We tried to find out what was the meaning of their using three cups of tea in their offerings. They answered, that it was a thank-offering, originally instituted for those who were initiates, and did not as yet know the importance and full meaning of the sacrifice of Christ for sin, and wanted something tangible in the place of idolatry which had been taken from them. The number *three* was of no importance whatever; they sometimes used even more, and sometimes only one. But three and one seemed to be the most usual number. The whole thing was finally referred to the heart; if that were not sincere, the external thing was of no use, whilst if the heart were right, the offering itself was not necessary. In the beginning they had nothing of the kind. Being asked if the number three referred to God the Father, the Son, and the Teen-wang, they said they did not know, and referred us to the Teen-wang himself, who certainly ought to know, being the person who had originated it. We asked if they worshipped the Teen-wang as well as God, and in the same way. Yes. But how can we worship him in the same way as the heavenly Father? Did they worship him in the same way as they worshipped Jesus? No, Jesus is the Saviour and the Teen-wang sent by God to exterminate idolatry, root and branch, and teach the people the doctrine of the heavenly elder brother, to expel the imps, and restore peace and righteousness in the country among the people. What is the meaning of the wife of the Western king being called *the* sister of Jesus? The only meaning was that she was an excellent pious woman. I told some of them that Jesus was of the same nature as God, and opened some passages of the Scripture to that intent, but that we were only adopted as such by faith in him, referring to the 12th of Matthew; but did not understand how the Teen-wang could call himself 'the brother of the same womb as Jesus.' They understood what I meant, but said that the Teen-wang only knew all about it. Tsang Tajin seemed to be fully up in the doctrine of redemption, but not to understand much of that of the regeneration by the Holy Spirit, about which Mr. John spoke to him a few words. I gave them a couple of New Testaments, upon which one of them began at once to read with very great attention."

They subsequently expressed great pleasure at the prospect of foreign

teachers settling in their midst, to instruct them more fully in the word of God. The following additional explanations were made:—

"We asked him again about the manner in which the Teen-wang was worshipped. It was in the same way as is customary among the Imperialists, with the exception of knocking the head. They kneel, and say—'Teen-wang wan sui, wan sui, wan wan sui;' in the language of the Bible, 'O king, live for ever,' nothing more. What do you mean by the heavenly mother and sister? In regard to this he also did not know what to answer, and referred us again to the Teen-wang. This heavenly sister, however, seems to be another than the wife of the Western king, who is called the sister of Jesus, as mentioned before, because she is such a pious woman. In what sense do you speak of the Teen-wang being the brother of Jesus? In the sense of having been appointed by God to be the deliverer of the people from idolatry, &c., and make them the worshippers of the heavenly Elder Brother (meaning Jesus). There seemed to him to be an immense difference between the two, but as far as they were sent for the benefit of humanity there was similarity. Do you worship Confucius? No, we read his works, and respect him as a teacher of morality sent by God to instruct the people. Is there any difference between the Teen-wang and Confucius being sent by God? There is a difference of degree: the one is sent for this object, and the other for that; some to be teachers, and others to be rulers, for the well-being of mankind."

After some delay the journey to Nankin was commenced on the 16th. The party was furnished with three wheelbarrows, each with two coolies, and three overseers on horseback, while the missionary party had to walk. Mr. Lai-Sime obtained a ladder, which the coolies carried, he sitting on the spars. Mr. Kloekers' feet becoming sore with new shoes, he was obliged to walk barefoot. At dark they reached a village, but were sent on to the next, where, with some privations to be endured, they passed the night. They slept in a sort of barn, on straw. As they could get no rice nor tea, they supped and breakfasted on fowls and dry biscuits. Starting again, sorefooted and weary, they were refused admittance into the town of Gja-Ying, because the gates were shut from fear of the Imperialists. Here, however, they were able to engage coolies to carry them. They tied four sticks together, and a rope between was the seat; and in the train of a revolutionary chief they journeyed on to Nankin. As night approached, and there were numerous ditches to cross full of water, they were compelled again to occupy a straw bed, in an open room, in company with their Chinese escort. The chief, however, supplied them with food.

As they renewed their journey in the morning, they crossed the camps occupied by the Imperialists before Nankin. The ground was still covered with old clothes, bones, and skulls of the army that had been slain. Two miles before reaching the city wall they were obliged to dismount from their peculiar carriage and to walk into the city. They were conducted by the chief through various thoroughfares, till at length being met by some officer, he led them to the palace of the Kan-Wang. He was just leaving to pay a visit of ceremony to the Celestial King, but, recognizing them, stopped, welcomed them, and then sent them to the apartments of Mr. Roberts in the same palace.

The reception of the missionaries among the people was very gratifying. Everywhere smiling and happy faces beamed on them, and they could not help thinking that foreigners would be welcomed, and the Gospel heartily received, if only heard and understood. Then on the Sunday, on which day they arrived, some of the people came in after family prayer. Mr. John spoke to them about the heavenly Father and Jesus. One of them seemed perfectly to understand the doctrines of sin, repentance, reformation, and redemption: but on the point of the relationship between the Father and Jesus was entirely in a maze. With the explanations that were given he expressed himself highly delighted.

Mr. Kloekers thus relates the interview with the Kan-Wang:—

"Yesterday we had an interview with the Kan-wang, who was formerly connected with the London Missionaries in Hong-kong and Shanghai, and thought to be a sincere Christian. Great hopes had been cherished of him, should he, being the brother of the Teen-wang and so well informed, be able to reach Nankin; and not long

ago he made the most encouraging promises to Messrs. Edkins and John at Soochow. He received us in a free and easy manner, and invited us to dine with him. In our conversation we asked about the opening up of the country for the Gospel, with the purpose of introducing many more questions—for example, in regard to the renting or purchasing houses and land for chapels; but how great was our disappointment when we found that this time had not yet come, according to his opinion. The soldiers were fighting everywhere, and the people scattered abroad; the best thing would be to wait for quieter times! We saw, however, soon, that the difficulties in the way were of a very different character: it was the Gospel which we preach. The Kan-wang being himself so well acquainted with the Gospel, knows, of course, that we cannot and do not believe, neither are willing to preach, the doctrines and dreams of the Teen-wang and the former Eastern and Western kings; this we felt to be the reason why he now withdrew his Soo-chow promises. He seems himself at present to believe in the visions, and told us that indeed many miracles had been wrought by them at their first outset,—a deaf man had received the power of hearing, and a lame man the power to walk; but when asked what the Teen-wang meant by calling himself the Thoong-paw-di-gjoong, or 'brother of the same womb (with Jesus)', he said that he did not exactly know. What he meant by the heavenly mother and sister, &c., he also could not tell. In what sense he called himself the son of God, and his son the grandson of the heavenly Father? He said that the latter was because of dedication; but to the first we also got no direct response."

On the 21st the missionaries were furnished with horses by their host, in order to ride about this extensive city. Mr. Kloekers thus describes it:—

"We took a view of the whole city from the top of a hill inside the wall, and saw the palace in a southerly direction; the inhabited part was towards the west, but towards the east almost all seemed empty and desolate. The wall is built over hills, and through marshes, is not everywhere alike high, but in some places especially extraordinarily strong, and includes a very large extent of land. In the city are a few hills, of which one is between 400 and 500 feet high, I think. On my way towards the palace we passed the place where formerly the palace of the Eastern king stood, who called himself the Holy Spirit, and through whom the heavenly Father communicated with his second son! It was now nothing but a heap of ruins. The whole had been burned and broken down to the very foundations when he himself was brought to an end with his thousands.

"After seeing this we took our ride along the imperial palace, which we found fortified towards the east, and extended over about five or six acres of ground. Its situation is rather south-eastward from the inhabited part, and very near where the Tartars were cut off when the city was taken. It looked a beautiful building, but, according to Chinese fashion, only one story high, and not yet finished. We were told that only the external part of it is made by men, but the other by his wives and concubines, of which he has about seventy in all, and who are very clever in building and every other male and female work. The rain drove us home."

Another interview with the Kan-Wang followed, which is thus related:—

"After a few common remarks we asked about their Sabbath, and if they intended to keep it stricter in the future; and how they would act with regard to foreigners who keep another day, by reason of which the one would make the other transgress, or both be required to keep two Sundays. The answer was, that this would be taken into consideration as soon as circumstances would allow, but it seemed not yet to be the time. Again, the schools were mentioned, as had been done before, and the idea more prominently brought forward of teaching English and arts and sciences to the children of the chiefs. In this way it was looked upon with more favour than before, and was noted down on paper, as was the question about the Sabbath. Spoke also once more about preaching, &c., saying that we were very sorry about what we had heard in regard to it; that it was very possible they would soon be forced to give every kind of liberty, which it was still in their power to grant freely; and that we thought the last would certainly be the wiser and better plan. But then, if all Protestant missionaries were allowed, would they all be faithful and friendly? Would not some of a different disposition make use of this liberty against them? We thought we might answer that all Protestant missionaries were friends of liberty, truth, and progress; and that there was no danger from that side, seeing they were themselves on the way of progress and civilisation. But then the Romanists?

You may be almost certain that, whether you are willing to allow them or no, they will come somehow or other, and very probably by means of the French guns. At the same time the Tsoong-wang has already given liberty to every missionary to come and settle down wherever he pleases, according to his letter translated by Mr. Roberts in the *N. C. Herald*. He was quite struck with this, had Mr. R. called, and asked if such was the case; which he of course acknowledged. He told us that he knew nothing about it before; and as it certainly would not do for them to act in opposition with each other, he would memorialise the Teen-wang upon the subject and let us know. He asked for the newspaper, which was sent to him and translated by our two friends."

During the day a document which the Celestial King had placed in the hands of Mr. Roberts was perused by the missionaries. The following is an outline of its contents:—

"There is no doubt of Hung-sew-tseuen or the Teen-wang having been in heaven, and seen the heavenly Father and elder brother Jesus, and come down again. He that comes from heaven is above all. He was in the same way the son of God as Jesus, from the same Father, though not the same mother. To doubt this fact and all others connected with it would be the same sin as that committed by the Jews who disobeyed Moses, and would be of the same consequences. He is the word, the light, the way, the truth, the life, as Jesus was. Jesus was it in his way and for his dispensation, and the Teen-wang is it now. The quiet preaching of the Gospel has been ineffectual; he comes now to force to obedience with the sword. All have, at present, to believe in Jesus as the Saviour, and in him as such a messenger of God, to be saved; and he who believes not shall be damned. He urges Mr. R. to preach this doctrine, and to uphold him in those claims."

This is a very extraordinary statement, and exhibits a strange mixture of truth and outrageous error. But we proceed to relate the rest of the incidents of this interesting journey. The next day the missionaries were again invited to the Kan-Wang's, where they met another chief named Tsan. He told them much of the origin of the revolution. No idea was entertained at the time that it would grow to its present portentous magnitude. In their early trials they were sustained by the hope of a speedy entrance into heaven. This made them strong, and afterwards such indomitable soldiers. Tsan was himself one of the first believers in the Teen-Wang, and had clear ideas of the atonement, though not of the nature of Christ and the Teen-Wang, whose visions and dreams he believes in.

On the next day the missionaries walked about the city, and saw a great deal of buying and selling going on, the streets being at some places even full of people. A large number of houses have been repaired in the southern and western parts of the city, and many new ones built. Chinese warfare and tactics account for the deficiencies visible in many streets, but the male population looked strong and well-fed, and Mr. Kloekers says that he never saw such rosy-cheeked women in any other part of China. In the evening the missionaries enjoyed another interview with the Kan-Wang.

"We had been at the Teen-wang's, and pleaded the cause of freedom in religion; and with such a man as the Teen-wang, who lived so near to God, and the Kan-wang, who had been instructed in the Christian religion, and ourselves, — all agreeing upon the advisableness of such a thing,—he thought we might have expected beforehand what would be the consequences. 'Blessed are the meek, for they shall inherit the earth'! Where two or three agree upon earth about a certain object of faith and love, it would be given them. Thus the heavenly Father had moved the heart of the Teen-wang, and he had granted us our request. He had handed over all our questions, with his answers thereto, to the Teen-wang for perusal, and the Teen-wang had pronounced them good. Had again some conversation upon religious topics, to get more distinct ideas about what we had heard before, and if we might now go anywhere we pleased to preach the Gospel. In the first we made no progress; and in regard to the latter we would find full answers in a document the Teen-wang would send us before our departure.

Further conversation followed on the divinity and Sonship of Christ, with

hich the Teen-Wang had expressed an opinion that the doctrine
: early Christians was more correct than is the case at the present
ppeared that the Celestial King was well acquainted with many
h had been written on these subjects by the missionaries. On the
pleasant interview was enjoyed with another of the early adherents
. Wang. He has the reputation of being a very sincere and good
day of departure at length came. But, the evening before, the mis-
ceived the Edict of Toleration. So that, whatever may be the opinion
ers of this strange and momentous movement, the country is made
ccessible to the heralds of Christ. It will be useful to close this
tatement with Mr. Kloekers' opinion of the real sentiments and
f the leader.

n-wang believes Jesus to have
e the foundation of the world.
ıe would have inferred that he
ist to be God, perhaps; but
n-wang also teaches that he
ed before the foundation of the
o we are once more left in the
ears, however, that he believes
Jesus to have existed, only as
every human spirit to be with
it enters the body. If so,—
I have heard and mentioned
e not the least doubt but this
-then the blasphemy of which
e is no more blasphemy, in the
ord is generally taken. They
ıs. Christ and the Teen-wang
ıupernatural birth, having no
er. The Teen-wang's mother
nly mother, as the mother of
mother of God of the Roman-
eavenly sister may have had a
ame nature. The only differ-
ı Christ and the Teen-wang
that the one came first, and
ıer of religion,—and the other
nd to be a king of universal
, that Jesus was unmarried,
and had no children,—whilst the Teen-wang has about seventy wives and a number of little ones of half-heavenly origin, one especially being the grandson of the heavenly Father. Both, however, are quite different from every other human being. Such was the impression I received. Their whole system of divinity seems at present clear to me, together with their pretensions, visions, and dreams. I have realised my object in going to Nankin, but have very little hope of labouring with them, though I wish strongly to live among them, as there is so much hope of success among the people, who have no temples and no gods, and seem yearning for instruction; whilst, at the same time, the religious-political humbug of the leaders may give way when they shall have gained their object. Of this even there is much hope left, as there is still a door open by which they may escape contradicting themselves in the eyes of the people, no one understanding as yet what is the true meaning of the Teen-wang, who is very clever in hiding all from the view of his adherents, and is almost looked upon as a god himself."

ot but hope that when the leaders are brought more directly into
h missionary instruction, and with the thoughts of other men, from
have hitherto been debarred, they may drop the errors which they
and read God's own word with clearer eyes and an intelligent faith.

HAYTI.

interesting events have taken place in this mission since our last
it. Early in the year Mr. Webley returned from a missionary visit
Prince. In reference to the anticipated arrival of the two young
cently set apart to this sphere of labour, he says, "Had you six
wo brethren to send us, we could now advantageously place them.
never witnessed such a disposition on the part of this people to hear

Under date of May 8th, he adds, "A great and glorious work is
and almost daily instances of inquiry after truth, or conviction,
ad this is doubtless owing, under God's blessing, to the events we
detail.

ated in our February number that Mad. Diane Ramsay continued to
position, with the full consent of the President, as governess of
Public Primary School, and that one of her assistants had become

hopefully converted to God. This event naturally awakened considerable attention, but the family of the convert manifested the most bitter enmity. Her name is Adelaide Muzac, and she is about twenty-five years of age. The life of M. Ramsay was threatened by the brother, the young woman was imprisoned in the house of her parents, and almost at every service in the Romish church the school and its mistress were denounced. After several weeks' confinement, Adelaide at length was permitted to see her friend, and then to leave the roof of her parents, where she had suffered much both in body and mind. She has found a temporary home in the house of the missionary.

Under the influence of the priest, the most strenuous efforts were set on foot to displace M. Ramsay; and in this her adversaries have at length succeeded. The first intimation of their influence with the Government was a letter from the Minister of Public Worship, M. Dubois, in which, after referring to the great pain it gave him to interfere, he says, "In presence of the Concordat which has just been signed with the Holy See, and which the Government is daily endeavouring to fulfil, I am not able to tolerate the preaching in a national school by the directress of any doctrines other than those of the Catholic, Apostolic, Roman religion. I am informed that in the school you direct, one of your pupils educated in the principles of this religion has quitted it, and is become a Methodist. This reprehensible conduct she has aggravated by exciting disturbance in her family, and by the abandonment of her paternal roof. You are pointed out as the person who has conducted this affair, as having led this young person to renounce the religion of her fathers.

"I am assured that the mothers of the children have withdrawn them from the school, and positively refuse to confide to you their education.

"The only way by which you can meet this complaint is by taking your charge every Sunday to mass, and by giving your pupils the religious instruction commanded by the law; you will thus initiate them in Christian morality and in the Catholic faith.

"I make no pretensions to impose upon your belief. I tell you this in order that you may not assume a responsibility which will be very prejudicial to you."

At the same time the President of the Commission of Public Instruction in Jacmel informed M. Ramsay that he should send six crucifixes to be placed on the walls of the school, that the children might turn to them in repeating their prayers, and ever have them in view.

To the Minister M. Ramsay replied, stating that she had long been engaged in the education of the young in Jacmel without reproach, that she had not made proselytes of any of her pupils, and that the young woman who had become a Protestant had never been her pupil, was of mature age, and able to judge for herself. "I have not," says M. Ramsay, "the power to convert the soul, especially that of a person twenty-five years of age. The hand of man is too weak for this. The Father of Spirits alone possesses absolute power over the souls of men to work as he pleases. Eloquence the most brilliant, discourses the most touching and persuasive, are all too feeble to attain this end. Her parents have chased her from their dwelling under the pretext that they cannot support a Protestant, after she has for two months borne their persecution. She left them of her own will. Am I then to blame?" She then states that the cause of this hostility is not the conversion of this young person, but the hatred of parties who desire to fill her place, and to gratify their envy. "In short, M. Secretary of State, I have always and constantly observed, and caused to be observed, the laws and regulations which govern the schools, in order to justify the confidence reposed in me by the Government. I have consecrated all my time for a number of years to the instruction of the youth of this town. It has never been my object to make them Protestants, but Christians."

Subsequently M. Ramsay addressed a brief letter to the President; but as there seemed no prospect, with the present arrangements of Government under the Concordat, that she could continue to teach, as she had done, the truths of the word of God, on the 25th April she sent in to the President her resignation

of the post she has for two years so worthily filled. Writing to a private friend she says, respecting this act, "When you have read the letter of the Secretary of State, you will see that it is impossible for me to teach, or cause to be taught to my pupils, the dogmas of the Catholic religion, or to take them every Sunday to mass. This would deeply wound my conscience before my beloved Saviour, Jesus. How can I, after having for fourteen years known and professed the truth, now abandon it? and that for earthly things which are only vanity? Can I teach or lead my pupils to worship graven images? Can I see them fall down prostrate, or myself show them how to bend the knee before idols and pictures? No, my dear friend; the thought alone makes me tremble —it makes my blood curdle in my veins. The inhabitants of Sodom and Gomorrah will rise up in judgment against me. The Lord is witness of the profound grief I feel in taking the resolution to give up this school, seeing how much good may be done to the children who frequent it. What is to be done? Satan seems to wish to sift me as wheat. Why? Because a soul has been rescued from his dark prison; because 250 children enjoy the opportunity of learning the Scriptures, and the Holy Spirit can work on their minds as he has upon Adelaide's. But the orders of the Secretary of State leave me no alternative. Whatever my regret, I am obliged to give up this school. The Lord will provide for me. My hope is in him, and that he will bless me in my request to my brothers and sisters in Christ in England, that they will assist me in opening a Christian school."

In this hope we most fervently concur. Already some steps have been taken in the purchase of suitable premises for the resumption of the school so usefully carried on by Mrs. Job; and the departure of the brethren, Bouhon and Baumann, with their wives, will afford the missionary strength required. M. Diane Ramsay was formerly the chief assistant of Mrs. Job. We should rejoice to see her occupied as before, and at perfect liberty to lead others to the knowledge of the Saviour, for whose sake she has suffered persecution and loss.

HOME PROCEEDINGS.

FROM the article on Hayti, our friends will learn that the mission in that part of St. Domingo is about to be greatly strengthened. In connection with the departure of Messrs. Bouhon and Baumann, an interesting service was held at Regent's Park Chapel on the 5th ult. The Rev. J. Stock, of Devonport, read the Scriptures, and offered up prayer. E. B. Underhill, Esq., gave a description of the field, his personal knowledge of it, acquired during his recent visit to the West Indies, imparting a life-like reality to his account; the Rev. F. Trestrail asked the brethren some questions, and the replies were exceedingly interesting, as developing their religious history, and their views of mission work. He then commended them to the Divine blessing. Dr. Angus addressed some suitable counsels, and the Rev. J. Marzials, of the French Protestant Church, expressed his pleasure at being present, and referred to the labours of the late Robt. Haldane, Esq., which had been blessed to his father's conversion, and the benefits of which he too shared. Mr. and Mrs. Bouhon left in the packet which sailed on the 17th ult., and Mr. and Mrs. Baumann will soon follow.

Mr. Page has attended meetings at Norwich and Tring, and has finished his deputation engagements. The interval between the present time and his departure, will be one of rest; and this both he and Mrs. Page absolutely require. Our friends will therefore kindly abstain from making any request for his services; for he will not like to refuse, and yet he must, and the Committee have instructed the Secretaries to make the foregoing arrangement

known. He will however be thankful for any contributions towards the proposed erection of his chapels; and donations sent to the Mission House for this purpose, will be duly handed over.

Mr. Underhill has visited Greenwich and Cambridge, at the latter place taking up the work which Mr. Sale had been engaged in during the previous week, his engagements calling him to Sheffield and the district around. Mr. Hewitt and Mr. Page finished the tour through Northampton early in the month. Of most of these meetings we have heard good accounts. The Norwich meetings especially, were most animated and interesting.

We have great pleasure in announcing the safe arrival of Mr. Kalberer, from Patna, on the 17th, after a somewhat lengthened but very pleasant passage, from which he has derived great benefit. He will be able to render good service while in this country.

The accounts received from Mr. Morgan, of Howrah, awaken considerable anxiety. His old complaint has returned, and with considerable force. He has not been able to preach for sometime, and we fear that his sufferings have been severe. But most of all does he feel being laid aside again so soon after his return. The sympathy of our friends will be warmly excited on his behalf; and if some few who enjoyed personal intercourse with him, during his recent sojourn in this country, would write to him, he would feel such attentions as a perfect solace. We trust the next mail may bring better tidings.

Mr. Morgan's inability to discharge his ordinary duties, has necessarily thrown additional labour upon the brethren in Calcutta and Serampore. They have kindly come to his help; but any additional work thrown upon Mr. Lewis is a serious thing. The onerous duties of the Mission press, and those of the Financial Secretariat to the Mission, are more than enough to fill his hands. We trust that the good health with which he has been so long blessed will not suffer from these causes, the more especially as Mrs. Lewis and their children are now in England.

We regret also to state that severe affliction has again fallen on Mr. George Pearce, in the partial loss of sight, owing to cataract. His medical adviser expresses a strong hope of the successful issue of an operation, which can be as well performed in Calcutta as in London. If it should be successful, our excellent friend may yet be spared to work for some years to come.

By the Australian *Evangelist*, of April 17, we learn the safe arrival, at Melbourne, of Mr. and Mrs. Smith from Delhi. They appear to have derived great benefit from the voyage. We hope shortly to hear from themselves.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Mr. Smith, for a parcel of "Christian Cabinets," &c.;
Mr. J. Lonsdale, for volumes of Dr. Doddridge's works;
Mrs. Whitchurch, for a parcel of "Baptist Magazines;"
Mrs. Cooke, for a parcel of Magazines;
Mr. Simmons, for a parcel of "Baptist Magazines;"
Mr. J. Harvey, for a parcel of "Baptist Magazines;"
Mrs. Nicholson, for "Memoir of Rev. S. Nicholson," for *Serampore Library*;
Mrs. Horton, Devonport, for a box of garments, value £25, for *Rev. A. Saker*;
Friends at George Street Chapel, Plymouth, for a box of clothing, value £30, for *Mrs. Saker*;
Rev. G. Short, Hitchin, for two boxes of clothing, value £18, for *Rev. A. Saker*;
Mrs. Nicholls, Bristol, for a parcel of "Baptist Magazines;"
Mrs. Cozens, for a parcel of "Baptist Magazines;"
Scholars and Teachers of Grange Lane, Birkenhead, for a box of work, value £26, for *Rev. J. Parsons, Delhi*;

Mr. Jell, for a parcel of "Zion's Trumpet;"
Bloomsbury Missionary Working Party, for a box of clothing, value £51, for *Mrs. Allen, Columbo;*
Mr. A. Ashford, for a parcel of Magazines;
Miss Poole, for a parcel of Magazines.

CAMEROONS.—Captain Milbourn acknowledges with thanks the receipt of the following from Dublin:—Ten Shillings from "A Friend;" A Wrapper, for *Rev. J. Diboll;* and a Bethel Flag, from the "Sailors' Home."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from May 21, to June 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans;* and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Green, S., Esq. 1860-1	4	4	0
DONATIONS.			
A Friend	12	0	0
Ditto	31	0	0
"A Friend," by Miss H. Busbridge, for *Rev. W. Hobb's School, Churamoncottee*	0	10	0
"An Unknown Friend," by Mr. J. Cosking	10	0	0
Butterworth, W. A., Esq., for *Rev. J. C. Page's Chapels, Backergunge*	3	0	0
"Eros"	1	0	0
Foster, George, Esq., Sabden	20	0	0
Morley, Miss F., Tuxford	1	0	0
Do., for *China*	1	0	0
Peto, Miss Emily, box for *Mrs. Saker, Africa*	1	12	0
Peto, Master Arthur, box for *Mrs. Saker, Africa*	1	5	0
Risdon, Mrs.	2	0	0
Do., for *China*	2	0	0
Small, Rev. G., Brighton, collected for *Rev. H. Heinig, Benares*	12	8	0
Sums under 10s	0	3	6
LONDON AND MIDDLESEX.			
Blackfriars, Church St.—Sunday School, for *India*	1	0	0
Brompton, West Grove Chapel	0	12	6
Camberwell, Denmark Place—Contributions by Y.M.M.A. for *Orphan Girl, Colombo*	6	0	0
Do. by ditto, for *Africa*	5	0	0
Do., New Road Chapel—Collections, moiety	3	16	0
Clapham Rise, Bethesda—Collections	0	5	0
Greenwich, East Street—Collection	0	2	8
Hackney, Claremont St.—Collections	0	5	0
Hampstead, New Road—Collection	0	8	11
Hayes—Collection	1	9	4
Kensington, Hornton St.—Collection	4	2	0
Contribution	1	1	0
Mintern Street, Dorchester Hall—Collections	0	6	5
Regent's Park—Contributions	63	0	0
Rotherhithe—Collections, for *China*	0	10	0
Vernon Chapel—Collections	4	5	6
Less expenses	0	3	6
	4	2	0
BEDFORDSHIRE.			
Luton, Union Meeting—Contributions, moiety	42	4	0
BERKSHIRE.			
Abingdon—Balance of Contribs. for 1860-1	8	5	5
Windsor—Contribution	1	0	0
BUCKINGHAMSHIRE.			
Brickhill—Contributions	6	10	8
Do., Sunday School	2	14	0
Drayton Parslow—Contribs., for *China*	0	10	0
Great Marlow—Contributions	2	14	6
Sarratt—Collection, for *China*	1	1	2
DEVONSHIRE.			
Bideford—Contributions	6	0	0
Torquay—Contribution	1	1	0
DORSETSHIRE.			
Dorchester—Contributions	5	0	0
Weymouth—Contributions	31	17	0
DURHAM.			
Middlesbro-on-Tees—Collection	0	10	0
Proceeds of Lecture by Rev. B. James	1	0	0
GLOUCESTERSHIRE.			
Lydney—Collection, for *W. & O.*	2	0	0
Contributions	3	0	0
HAMPSHIRE.			
Romsey—Collection, for *China*	1	9	7
Southsea—Contribs. by Marie-la-bonne S. School, for *China*	1	1	6
HERTFORDSHIRE.			
Tring—Collections	11	12	1
Less expenses	0	10	6
	11	1	7
KENT.			
Blackheath, Dacre Park—Contribs., S. School.	1	6	4
Woolwich, Queen Street—Collections	7	14	2
Contribs., for *N.P.*	1	2	3
LEICESTERSHIRE.			
Sheepshed—Contribs., for *China*	3	15	0

	£	s.	d.
Lincolnshire.			
Carlton-le-Moorland—			
Contribs., for *China* ...	3	6	0
Northamptonshire.			
Brington—			
Collections	2	10	11
Contributions.....	3	10	7
Clipstone—			
Collections	18	3	10
Contributions.....	1	12	0
Do., Sunday School	0	19	8
Cookmore—			
Collection, for *China*...	0	11	6
Hackleton—			
Collections	8	0	6
Contributions.....	7	10	6
Do., Sunday School	0	9	0
Harpole—			
Contributions.....	3	17	0
Hartwell—			
Contributions.....	4	0	0
Do., for *China*.....	2	0	0
Kislingbury—			
Contributions.....	4	2	6
Milton—			
Collections	6	8	10
Contributions.....	10	18	3
Do., for *China*	4	14	4
Do., Sunday School	0	14	6
Ditto, Prayer Meetings	2	0	6
Northampton—			
Miss Taylor, for *Rev. J. C. Page's Chapels, Backergunge*, by Mrs. Trestrail	50	0	0
Pattishall—			
Contributions.....	8	5	0
Ravensthorpe—			
Contributions.....	12	3	0
Roade—			
Collections	2	16	6
Contributions.....	2	7	6
Do., Sunday School	1	2	0
Towcester—			
Collections	3	17	11
Contributions.....	10	5	7
	14	3	6
Less expenses.....	0	3	6
	14	0	0
West Haddon—			
Contributions.....	2	10	2
Ditto.....	1	2	0
Weston—			
Contributions.....	12	0	6
Northumberland.			
Bedlington—			
Contribution	1	1	0
Do., for *China*	0	10	0
Do., for *W. & O.* ...	0	10	0
Gateshead—			
Contribs., Garden St. Sunday School, for *China*	0	4	6
Somersetshire.			
Boroughbridge—			
Contributions.....	2	2	0
Bridgewater—			
Contributions.....	17	16	6
Burton—			
Contributions.....	4	6	1
Bristol Auxiliary—			
Contributions.....231	13	0	
Do., for *China*	1	0	6
Do., for *Africa*	1	4	4
Do., from Pithay Sunday School, for *Rev. T. Morgan's School, Howrah* ...	6	0	0
Do. for *W. & O.*, from Weston	1	0	0
Do., for *N. P.*.....	9	1	7
Do., for *N. P.* at *Delhi* (*3 Years' Subscription*)	15	0	0
Chard—			
Contributions.....	28	7	11
Creech—			
Contributions.....	3	0	0
Hatch—			
Contributions.....	3	4	0
Isle Abbotts—			
Contributions.....	0	15	0
Montacute—			
Contributions.....	19	4	0
North Curry—			
Contributions.....	1	14	0
Shepton Mallet—			
Collection	1	8	4
Somerton—			
Contributions.....	0	7	0
Stogumber—			
Contributions.....	3	3	0
Withycombe—			
Contributions.....	1	0	0
Do., for *China*	0	10	0
Do., for *Africa*	0	10	0
Yeovil—			
Collection	9	8	7
Contributions	8	16	5
	370	12	3
Less expenses.....	5	6	11
	365	5	4
Warwickshire.			
Dunchurch—			
Collection, for *China*...	1	19	0
Wiltshire.			
Chippenham—			
Collection	0	19	0
Contributions.....	3	5	2
Do., Sunday School	0	6	6
Crocherton—			
Collection			
Contributions..			
Yorks			
Keighley—			
Contribs., for C			
York—			
Contributions..			
SOUTH			
Glamorg			
Aberdare, Cwmb			
Collection			
Cardiff Tabernacl			
Collection			
Maesteg English			
Collection			
Merthyr Tydvil,			
Collection			
Neath, Bethany—			
Collection			
Contributions..			
Less expense			
Tongwynlas—			
Contributions...			
Less expense			
Monmou			
Saint Mellons—			
Contribution ...			
Pembrok			
Pembrokeshire A			
Collection for C			
SCOTL			
Aberdeen—			
Contribs., for N			
Blair Athol—			
Collection for C			
Crieff—			
Contribution			
Tyree—			
Contribution			
FOREI			
Afric			
Graham's Town—			
Contributions by Nelson, Esq. –			
Jamai			
Hayes, Vere—			
Contribs., for 4			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto., M.P., Bart., Treasurer; by the Rev. J. Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and Mr. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Lewis, Baptist Mission Press. Contributions can also be paid in at the Messrs. Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JULY, 1861.

OPENING OF THE NEW BAPTIST CHAPEL, RATHMINES, DUBLIN.

From "The Freeman."

THE services connected with the opening of this new place of worship were held on Thursday, June 6th. Many of our readers are aware that the cause in this place was established in accordance with the purpose of the Baptist Irish Society, to plant churches in cities and large towns where they will probably become self-supporting, and also supply the means by which to act on other parts of the country. We are glad that the effort at Rathmines has been so thoroughly successful, and trust it will induce the Christian public to encourage the committee to persevere in their present well-ordered arrangements.

The building, erected by the friends who have been here gathered into Christian fellowship, and who are now favoured with the services of the Rev. John Eustace Giles as their pastor, is one of remarkable convenience and simple beauty. With the entire absence of all ostentation, there is a chasteness and propriety throughout the whole which calls forth universal commendation. Its situation has also been admirably chosen, being at a convenient distance from the neighbourhoods of Rathmines, Rathgar, and Harold's Cross. In the morning, at eight o'clock, a meeting for prayer was held, under the direction of the Rev. J. E. Giles, which was well attended, and marked by great interest. Among others who led the devotions were the Rev. J. G. Manley, secretary of the Irish Congregational Home Mission, and the Rev. Dr. Kirkpatrick, of the Presbyterian Church. At half-past nine a large company sat down to breakfast, which had been prepared in the hall hitherto used as the temporary place of worship. Great taste had been exercised in the decoration of the room, which, in the course of the proceedings, was very pleasantly and gratefully acknowledged. Among other persons present were the Revs. J. E. Giles (in the chair); C. J. Middleditch; Dr. Kirkpatrick, of Dublin, — Henderson, of Armagh (Presbyterians); J. White (Wesleyan); — Silly, G. Manley, D. Harding (Independents); and W. L. Giles, of Abbey Street, Dublin.

After breakfast the chairman delivered an excellent address, in which he described the progress of the cause and its present financial position. He also stated the principles on which the church is founded, and expressed their desire to advance the great cause in which evangelical denominations are agreed.

The Rev. Dr. KIRKPATRICK very warmly reciprocated the sentiments uttered by Mr. Giles, and expressed his desire to co-operate in the common cause. He also acknowledged his own obligation to the writings of Fuller, Foster, and Carey, and spoke of the manner in which Carey's motto, "Expect great things from God, and attempt great things for God," had been acted upon in the present instance. He was hardly aware of the foundation of the new place of worship having been laid before the top stone was also laid, so suddenly had the building appeared to rise. Dr. Kirkpatrick also spoke of the principles by which the several revivals of religion had been marked. The first, by the great fact of the resurrection of the dead being enforced on the attention of men; the Reformation, by the doctrine of justification by faith; in Wesley and Whitfield's time, by the preaching of the great truth of regeneration by the Holy Spirit; and, at the present day, the union of Christians, as one in Christ, seemed likely to be the means employed for the glory of Christ and the welfare of men.

The Rev. D. HARDING also delivered an excellent speech, in which he congratulated the pastor and people on the auspicious circumstances in which they had met, and dwelt with much force on the sentiment adopted from Bushnell, that "God girds every man for some great work."

The Rev. C. J. MIDDLEDITCH, in responding to the chairman's call, spoke at considerable length, and referred to the contrast presented by the hall in which they had met on this occasion and when he first entered it. In speaking of the effort which had been made to raise this cause, Mr. Middleditch stated that on his first visit to Ireland he was convinced that, in the present state of the country, the object of the society with which he was connected must be to establish churches in populous towns, and thus to provide means by which to act on other places. He was heartily sustained by the committee in the adoption of this principle. The claims of Rathmines had often been urged. Three years since, the Rev. Mr. Todd, of Sydenham, and himself, were deputed to visit the place to see what could be done. A few friends heartily co-operated with them. The hall was taken; those friends fitted it up at their own cost; the pulpit was supplied chiefly by ministers from England for two years and a-half; and the committee had no cause to regret either the expense or the trouble that that arrangement had involved. Among others who visited the place was their much-esteemed friend and brother, Mr. Giles. The friends at Rathmines earnestly requested him to settle with them. The committee most heartily united with them in that request, and he could only congratulate them that one so admirably adapted to the important post should have been brought among them. Mr. Middleditch then referred to the principles of the church, and also to the very encouraging success of the society's operations in other parts of Ireland.

The Rev. Mr. HENDERSON also addressed the meeting in appropriate terms.

The company then adjourned to the new chapel, which, in accordance with general usage in Ireland, is called the Baptist Church. After a hymn of solemn praise had been sung, the Rev. Dr. Urwick (Independent), of Dublin, read suitable portions of Scripture, and offered the Dedicatory Prayer. A powerful and impressive sermon, which excited great interest, was preached from Acts i. 9, by the Rev. John Hall, Presbyterian minister of Mary's Abbey, Dublin. The service was closed with prayer by the Rev. Mr. Harding. In the evening the Scriptures were read and prayer offered by the Rev. Mr. Stevenson, Presbyterian minister of Rathmines; after which the Rev. J. D. Smith, of Kingston, delivered a very effective and solemn address from John iii. 16. The Rev. C. J. Middleditch offered the closing prayer. The congregation in the morning was large, every part of the commodious chapel being well filled; and in the evening every available place was occupied by a numerous congregation, many of whom were not able to obtain seats.

The opening services were continued on the following Lord's-day, when sermons appropriate to the occasion were preached by the Rev. C. J. Middleditch, and the Rev. W. L. Giles, of Abbey Street, Dublin. The congregations were very encouraging, and the collections at the various services truly liberal. There is much cause for thankfulness and encouragement in the establishment of this church, and in the settlement of the Rev. J. E. Giles as pastor. The building has been erected on the responsibility of friends in the locality. We trust they will be liberally assisted by all who desire the advancement of evangelical truth in Ireland. They have themselves very generously contributed towards the necessary outlay, and, therefore, deserve the help of others. Contributions will be received for this purpose by Orlando Beater, Esq., 19, Belgrave Square, Rathmines, Dublin; Mr. C. Eason, 2, Kenilworth Square, Rathmines, Dublin; Rev. Samuel Green, Hammersmith, London; and by Thomas Pewtress, Esq., or Rev. C. J. Middleditch, 33, Moorgate Street, London, E.C.

BALLYMENA.

INTERESTING STATEMENTS.

Mr. McVICKER says—

"On the 19th of March I baptized the son of the rector of a parish adjacent to this town. He was awakened during the Revival of 1859; received much benefit from the preaching of the Rev. F. Wills during his visit that summer to Coleraine; and traces his full reception of the Gospel for his soul's peace to the instrumentality of Mr. Medhurst. He is exceedingly active as an evangelist in his immediate neighbourhood, six miles from this; and his baptism has created no small sensation.

"This week I have baptized five dear children of God, three men and two women, all married; last week a young woman and two young men were baptized. About every one we have had satisfactory evidence of conversion. Our principles are canvassed; some, of course, have their prejudices intensified, but the earnest and humble disciple is led to the truth. In a neighbourhood where all was nearly dead a short time ago, and where independent religious inquiry was almost unknown, where people took their religion from ministers and catechisms without question, it is astonishing how widely God has aroused a spirit of investigation, and how many are engaged in searching God's word to see whether the things which they have most surely believed are taught there or not. Is it not a most encouraging and significant fact that since my return from England, in January, thirty-six persons have been received into membership with us, and two others baptized, who, from their distance, did not see it to be their duty to unite with us?"

Mr. McVICKER says of the young man mentioned above, "He acts as an evangelist in connection with our church, and is a means of doing much good." The following is an extract from a report recently supplied by him.

"I have much pleasure in letting you know that the work is on the increase here. The attendance at the meetings, which are held twice every Lord's-day, and on Friday evening, has increased; and on a recent occasion of our anniversary meeting upwards of 1,000 persons were present.

"Since the 19th of March I have addressed seventeen meetings, and conducted one prayer-meeting, in the preaching-room. I have held and addressed seven other meetings (two in the open air) in different places through the country. I have mentioned the anniversary meeting. It was held in a large field in this neighbourhood; and at night in three houses in the village, conducted by Mr. Gailey, of Derry, Mr. H. Gribbon, of Coleraine, Mr. Lewis, Mr. M'Clure, Mr. Carson, Mr. Perry, and myself. A day much to be remembered. While I was speaking, a woman was suddenly prostrated for the first time. A great number of tracts have been distributed; and in very numerous domiciliary visitations I have been enabled, from house to house, to testify 'the Gospel of the grace of God.'"

The Rev. J. DREW, of Newbury, having spent several weeks at Ballymena, writes as follows:—

"..... first of all, as to the Revival. It will be no news to you to be told that this mighty wave of spiritual influence has almost completely subsided all over the north of Ireland, so that little more than its effects is now experienced. And I am mistaken if I do not perceive amongst the people many tokens of that lassitude which perhaps always follows, as a reaction, too great a tension of the nervous system. The consequence of this is a somewhat morbid craving after spiritual stimulants, and an inability to profit as much as could be desired under the ordinary and more sober enjoyment of the means of grace. This state of things may be expected to continue for a time, but where the work has been the work of God by his Spirit, the constitution will, after a while, recover its equilibrium, and the action of healthy spiritual life will ultimately ensue.

"That the movement has been one originating in Divine influence has been proved to my satisfaction by an array of facts which it would be worse than culpable scepticism to doubt. Suffer me briefly to lay a few of those facts before you. The population generally is leavened with a tone of seriousness such as I have met with in no part of England. Enter into conversation promiscuously with almost any of the poor you may meet with, and you will find them not only acquainted with religious questions, but more or less impressed with the importance and value of personal

piety. I have never in my life enjoyed more profitable intercourse with Christian brethren than I have since my sojourn here with poor men working on the roads or labouring in their gardens or fields, or raising stones in the quarries by the road side; and I do not hesitate to avow my belief that this class of persons are both better informed and more devout than the same class in our own country. I have seen two of the great Saturday markets in this town, and mingled with great crowds of the people as they have returned to their homes in the evening, and although I have witnessed a few instances of intoxication, they have been far fewer than I have observed under similar circumstances in England. The habit of cursing and swearing is also to a very great extent abandoned; so that where persons have not come under the direct spiritual and saving influence of the Revival, their moral character has been raised, and the whole tone of society improved by it. Add to this that all places of evangelical worship are well attended, many of them crowded, and in some instances new and larger ones have to be erected. It is true that the subject has its shady side. What in this world has not? But the most dispassioned, unprejudiced examination of the whole case, so far as I have had opportunity, has convinced me that I am on the scene of a great and glorious work of God—a work for which hundreds will have to be grateful through all eternity.

"But what better proof could be demanded of the reality of the Revival than the existence and actual state of the Baptist church in this town? There are upwards of a hundred persons baptized on a confession of faith in Christ, who, with their highly esteemed pastor, gave up their former ecclesiastical connection, and exposed themselves to hatred, and scorn, and ridicule. . . . . And it is no more than a simple act of justice to bear witness to them, that they have not met slander with slander, that they have not abused their persecutors, but have sought to overcome evil with good.

"Under all the circumstances, I know of no greater work that our Irish Society could attempt than to sustain the Baptist cause in this place. Here is the nucleus of a strong church. The pastor is a thoroughly able and devoted man. All parties testify to his ability and soundness as a preacher. There is no other man in the world who would possess so many advantages for building up a strong Baptist church in Ballymena. This is a large and densely-populated district, and the influence of scriptural views on subjects respecting which we are at issue with our Pædobaptist brethren would inevitably radiate hence in all directions; so that to stand by our friends here now in the time of their weakness and trial, will be to do a great work for the future, to lay the foundation of an edifice in which thousands and tens of thousands may yet be glad to take shelter. While I see the errors of Romanism on the one hand, and those of State Churchism on the other, I do feel thankful that the banner of true consistent voluntaryism has been unfurled in this locality; and I trust that Baptists in England will see to it, that their colours shall never be struck in this town till their principles have become universally triumphant. I am deeply anxious for the success of Mr. McVicker's mission in England. If the English churches knew but a tithe of what I have seen here, they would come to his help so generously that he would be able to return in the course of a few weeks amply supplied with the means of paying for his new chapel. I am told that he has not much face for begging; but I hope the facts he has to relate will effectually do this for him.

"I am, my dear brother,

"Yours truly,

"JOSEPH DREW.

"Rev. C. J. Middleditch."

Mr. Brown, of Conlig, thankfully acknowledges parcels of clothing from Mrs. Bilbrough and Miss Lister, of Leeds.

*** *The List of Contributions is deferred in consequence of the Secretary's absence in Ireland.*

THE

BAPTIST MAGAZINE.

AUGUST, 1861.

AMERICAN TROUBLES.

Our pages are sacred to the service of religion. Political subjects, therefore, domestic or foreign, do not usually claim any share of our attention. But an event so great as the disruption of the American States, threatening as it does the most momentous consequences to themselves and to mankind, can hardly be expected to pass without some observation. Apart from the magnitude of the crisis, we cannot forget that many thousands of Baptist Churches exist in those States which are now arrayed against each other in hostile preparation, and we are constrained to fear that the hearts of our Christian brethren must inevitably be infected with the unhallowed heat of the prevailing excitement. Besides this, the main question upon which this dissension turns is one which has been and still is of the deepest interest to our Churches at home. Remonstrances and expostulations against Slavery and upon the sin of Slaveholding have been repeatedly sent across the Atlantic, in the hope of strengthening the hands of those who have been labouring for the removal of the frightful and revolting curse from American institutions. All this would justify us in a few words upon the present state of affairs, if even we did not know that many Churches of our own denomination are deeply implicated in the crime against humanity which is both the disgrace and weakness of the great republic.

It is impossible to exaggerate the importance of the event that has occurred. A people of one blood with ourselves, speaking the same language, and starting into an independent existence with all the advantages that were to be derived from us as the parent state, became in a few years the wonder of the world for commercial enterprise, and the equal of the greatest nations in maritime power. At the close of the last contest with ourselves, the American flag came off with a marked superiority. Hence, no doubt, the arrogance of tone that has distinguished their public press, and in several instances has made itself apparent in international negotiation. Possessed of a vast and magnificent territory, holding out to the civilised world extraordinary induce-

ments to immigration, they have increased with unexampled rapidity; large cities have sprung up one after another, where but a few years before was an unbroken solitude; and everything seemed to promise a long career of glory, prosperity, and power. Causes, indeed, were known to be in operation which far-seeing men predicted would soon or late overcast these brilliant prospects, and threaten the stability, if they did not bring about the dissolution of the Union. Such predictions, however, produce too little effect to prevent the actual occurrences from taking the world by surprise, and hence, what no man anticipated as imminent a year ago, is the great fact of the present moment.

It would be an unprofitable waste of words to dwell upon the shocking complexion of this melancholy quarrel. The horrors of civil war have been often powerfully described, and those of us who are eloquent will not, of course, on suitable occasions, decline the tempting opportunity. Should war be actually carried on, it may happen in this case, as in others that have gone before it, that near relations may be ranged in hostile ranks burning with rage and indignation against each other. The question is, who is responsible for this state of things? what principle is to be established? what advantages gained? Civil wars in all past time have certainly had a great definite object, personal or national. To us it appears that neither was there adequate provocation given, nor is there now adequate motive to prosecute hostilities.

The secession of the Southern States on the election of Mr. Lincoln has disclosed to the world the fact, that for several elections past the American Republic has been upon the brink of disruption, only averted by the contest terminating according to the wishes of the South. A Pro-Slavery President has been the indispensable condition of allegiance to the Federal Government. Considering the comparative paucity of numbers in the one case, and the intelligence, energy, and enterprise in the other, the claim to perpetual and exclusive rule is as wonderfully arrogant on the part of the South as the forbearance of the North has been exemplary on the side of peace and union. Even now it does not appear that the North has of set purpose departed from its usual policy. But it matters not by what unforeseen circumstances Mr. Lincoln was helped to his high position. The die was cast. An Anti-Slavery President has at length determined the course of the South. It is easy to see the main cause of their anger, and the ground of their opposition. Whatever minor points may be involved in it, Slavery is the hinge upon which the controversy turns. The Southerners regard their cherished institution as being divine in its origin, and therefore holy in its character and beneficial in its results. Besides, it is the sacred ark in which an enormous amount of their property is deposited, and therefore they are prepared to defend it against the remotest prospects of danger. The voices of the civilised world, combining with those of the Free States of the north, awaken their anger, as well as their fears. Under these circumstances they see in a President, not after their own heart, a being of terrible significance. He is an expression of public opinion that brings the war of emancipation almost to their own doors. At first we thought

their threats of secession vain; and then the act of secession, one of madness; but reflection has taken away our surprise. Three hundred millions, at least, of property in human beings is at stake—where is the race of men that would not be furious with terror?

Accident, as we have intimated, has made Mr. Lincoln a great historical personage. We know nothing to that gentleman's detriment, but he has yet to give the first proof of his fitness for the responsible office to which he is elevated. Known as a politician, hardly as a statesman, he owes his place to the chances of an election. We have a shrewd suspicion that his policy is even now crude, though not undetermined. One thing, at least, he appears to know; he knows that when rebellion exists (and he believes that secession is rebellion), it is usual to make war for its suppression. Accordingly, he announces war, and makes preparation, as usual in such cases. But it does not appear that he has mastered the position, or that he even comprehends the great problems he will be called upon to solve. Suppose that his arms are completely successful, and that the revolted States are compelled to return to their allegiance, what will he do with them? Will he place them in the same position that they held before, and so leave his Government still exposed at any moment to the same danger? Or will he treat them as conquered provinces, and punish them by a loss of future liberty for their present transgression? We cannot tell what other supposition to frame; but the question must be met. Then, again, in such a country how will he establish a base for military operations? And what will he do to prevent the contest from degenerating into a desultory warfare, in which the weaker side will take care to keep out of the way, and avoid any decisive engagement. While problems so difficult and important are before him, it may be doubted whether the President is wise in resorting to coercion, where complete success is doubtful and defeat would be disgraceful.

On other grounds we question the righteousness of the war on the part of the Federal Government. We are by no means convinced that the States have not a right to secede if they please. Far be it from us to set up our opinion, upon this point, against American authorities, if only they were unanimous. But as they differ, we are at liberty to weigh their respective judgments in the balance of common sense. We are not considering, then, the rights that may be possessed by the provinces of a kingdom, or by the colonies of an empire—but of States, each complete in itself, voluntarily joined together by an original compact, not fanciful and theoretical, but actually extant. Nothing is wanting to their self-sufficiency with regard to government, and the only question is, whether they can legally separate themselves, or whether that separation must take place by common consent? Now, we cannot see how the former of these alternatives can be denied except by partisans carried away by excitement. Americans themselves must perceive that to refuse these States the right to secure their own particular interests, is at direct variance with their own boasts of unexampled freedom. A State compelled to remain in union, whether it will or not, is no longer a free State, but a subject province.

But although the President denies in theory the right of any State to secede, he does not proceed to war upon that dubious ground. He will claim, and vindicate by arms his claim, to the property of the Federal Government. Righteous as this appears at the first blush, yet if he does not lose sight of the fact, that these seceding States have contributed their proportionate share to the creation of this property, he will confess that the Federal Government has not an exclusive and undivided right to it. Considering this, and considering also the gravity of the occasion, and the number of the seceding States, the question of property does not seem to us beyond the reach of amicable arrangement. Nor do we see that American greatness is gone if even the States should resolve themselves permanently into two distinct republics. A few years would suffice to make each of them what the United States have been until now. Oh, that our brethren could lay aside their angry passions, sheathe the sword, and adjust their differences! We are not without hopes that even now this desirable consummation may be attained. We would wish it to be speedily—before the North finds that coercion is impossible, and the South that warfare is ruinous—without another wound inflicted upon either side or further guilt incurred. We would not have arms grounded when they have been whetted with blood; and the strife given up only because both parties are exhausted. In that there would remain the seeds of future convulsion.

But when we call to mind the fact that the question of slavery, its continuance and extension, lies at the bottom of this unnatural struggle, we have some hope that the great Ruler of nations is permitting it for some wise and beneficent end; and if that end is the emancipation of the slave, humanity will rejoice in the issue, however it may deplore the intervening horror. It is not likely that such a consummation can be enforced upon unwilling oppressors without events occurring to make the cheek of Mercy grow pale. It cannot be expected that the wrongs of whole generations of men and women treated like cattle while they lived, and buried like dogs, will escape retribution at the hands of Him who judges the whole earth. Yes! they might escape such retribution, if only their authors would repent. But in this struggle we observe no signs of repentance. It is rather a struggle to perpetuate them; and all experience, from the days of Pharaoh downward, shows us that the Divine vindication of the oppressed always involves the destruction of the impenitent oppressor.

It has been said in one of our popular periodicals, that we are still responsible for the existence of American slavery. "It is a curse inflicted by England of old upon her American children; a fatal sting left behind it by our colonial government."* The measure of truth in this representation of the case is ridiculously small compared with the enormity of the falsehood which it involves. The truth is that English colonists in America and elsewhere held slaves, and the parent country did not interfere to prevent it. But between non-interference and actual infliction there is a wide difference. Governments as well as individual

* "Macmillan's Magazine," June, 1861.

men are often obliged to allow what they disapprove; and all the institutions of this country have been opposed to slavery for generations past. Who does not remember Curran's noble and eloquent testimony to the spirit of British laws? Besides, England has long ago repented of whatever share of guilt she may have once incurred, and paid the fruits of her repentance in hard cash. And let the writer in "Macmillan" observe, that this self-denying act of justice was performed by Great Britain not because bishops and universities demanded it—not because politicians made it a war-cry, but because a few Baptist missionaries had suffered all but martyrdom in the cause of the slave; and when they denounced the system, found an instantaneous response in the hearts of Englishmen. The persecutions of Knibb and Burchell were the death of British Colonial Slavery.

The attempt to make England responsible for a state of things now existing in America seventy years after the declaration of independence, might be considered as intended for a joke, but for the extremely solemn face with which the writer calls upon us to look on with awe and with searchings of heart. The parent country was never, otherwise than remotely and indirectly, implicated in the guilt of slavery. Nothing could well be more false and slanderous than to call it an evil of our infliction, as though we had been the active agents, and they the passive subjects. On the contrary, the fact is that they created the evil for themselves, and the parent state was passive in the case.

But what do the American Baptist Churches say to a state of things that must affect all their endeavours to do good in the world? War is, under any circumstances, a most expensive game, and these troubles must therefore draw largely upon the wealth of the country. Missionary and benevolent institutions of all kinds will inevitably suffer in their resources. Hitherto our Transatlantic brethren have distinguished themselves for their enterprise in *every* quarter of the globe, and can boast of names celebrated throughout the whole Christian world. We cannot but fear that their noble part in the work of God will be sadly interrupted. Already we hear that their Baptist Mission stations in France are to be abandoned. We cannot doubt that the supplies upon which our brethren in Germany largely depend will also be cut off; and also that the great work going on in Sweden and Northern Europe will, for the same cause, be thrown back upon inadequate native resources. It does not appear probable that the churches of this country will be able to supply this lack of service. Liverpool, Manchester, and other large manufacturing towns and cities are too deeply interested in American prosperity not to suffer extensively from its adversity. Thus, on both sides of the Atlantic, the means of the Christian Church will be diminished, and the work of God in the world brought into difficulty, and all this because a few millions of people are trembling for their property in the flesh and blood of their fellow men.

Nor can we overlook the sad effect which this quarrel must have upon the American Churches themselves. The flame of war, once thoroughly kindled, must be adverse to the meekness and gentleness of Christ. We

know, indeed, from the history of our own civil war, that when men are contending for great and righteous principles, they may go into the field with clear consciences and with a solemn conviction that God is on their side, because it is in the cause of God that they are engaged. The lives of the men most prominent in that great struggle show a religious devotion and courage that appear above the level of common humanity. But how different is the case here! There is at present no object in view that can be identified with religious principle, nor even with political duty. The passions that will be aroused must be unsanctified in their character, and therefore be hateful in the sight of God. If such passions burn within our churches, godliness will inevitably decline.

There is yet one more dreadful possibility which we must just touch upon in conclusion. In the event of a protracted struggle (and in all likelihood it *will* be protracted) the time may come when the slaves themselves will comprehend the question and rise up in rebellion. There are States in which they constitute a numerical majority of the population, and others in which the two classes are very nearly balanced. In such a case how will the Southerners be able at once to resist a servile war and a war with the Federal Government? Human foresight cannot even divine what events may take place. It is not probable that men, used as they have been, will march quietly out of their bonds with no thoughts of vengeance in their hearts. It may be that the massacres of Cawnpore will be outdone along the shores of the Mississippi and the coasts of the Gulf of Mexico. We shudder while we contemplate these possibilities, as looming, however remotely, in the future. We trust that God will turn the stream of events in another direction; and yet we hope that, soon or late, the issue will be Freedom for the Slave.

THE BAPTISTS OF SHETLAND.

BY THE REV. J. P. CHOWN.

If a tourist had been passing through the Shetland isles early in the present century, he would probably have gone down to the southern part of the mainland as the pleasantest and best cultivated portion of the country; and if he had spent the Sabbath in that district, it might have been in the parish of Dunrossness, and he would have found that the only place for public worship was the parish kirk. Supposing him to have gone there, he would have seen sitting immediately under the pulpit, in the precentor's desk—almost corresponding with the clerk's desk in many places of worship at home—a sober looking, though comparatively young man, whose office it was to conduct the public psalmody of the place, and who manifestly felt great pleasure in that part of the service. Suppose our imaginary tourist to have taken up his abode in that place, and he would find that the preacher could only attend every alternate Sabbath at most, because of other duties, and on the "silent Sabbaths" worship was conducted in the schoolroom, when a sermon was read, sometimes by the schoolmaster of the parish, and sometimes by our friend the precentor. This was the state of things at the period referred to, and it continued till, as time passed on, the mind of this man, the precentor, became impressed with

the truth, and one Sabbath he had finished reading the second paragraph of the sermon as usual, when apparently, without any effort, and almost without any thought of what he was doing, he began to speak with great naturalness and freedom, applying what had been read to himself and his neighbours. This appears to have been done almost as much to his own surprise as that of those who heard him, till after some minutes he found he had been speaking instead of reading; he then returned to the book which he had held closed in his hand all the time, resumed the reading, and things went on as customary to the close. Of course this occasioned considerable talk among the good people as they returned home, and at the fishing, on their farms, and round their peat fires, through the week; some complained of the innovation, "some mocked," some wondered what it would lead to, and some whose characters gave weight to their words expressed their satisfaction, and hoped that for the future the good man would have no book at all but the Bible, and begged that on the next silent Sabbath he would speak to them instead of reading. The matter was made the subject of much anxious thought and prayer, and the result was that our friend was prevailed on to speak more than once, till at length he was regarded as one whom God had evidently qualified to preach the word of life; and as attentive hearers were ever ready to flock around him when he spoke, and as he was not without souls for his hire even already, he was encouraged to persevere, and gave himself with great diffidence, but great solemnity and earnestness, to the work to which he was called.

All this could not take place of course without its coming to the ears of the minister, who never found fault with his precentor so long as he read the sermons of others; but now that he had begun to preach his own sermons it was not to be tolerated, it was too much like a rival near the throne, and he therefore sent him a note dismissing him from his office. This, however, only left the good man more at liberty to seek after his own spiritual interests, and those of his neighbours, and most heartily and thankfully did he profit by the opportunity it afforded. He heard there were some people in another part of the country who never attended the parish kirk at all, supposing they could find more spiritual good elsewhere, and who were called Dissenters. He made inquiries as to their characters and procedure; what he heard of them made him anxious to know more, and he walked a distance of from forty to fifty miles—ninety miles or so there and back—to attend one of their week-night services. Here he found spiritual life and sympathy such as he had never before met with, and it was like manna to his soul. The result of this was that in the course of time he became connected with an Independent Church that had been formed in the country, and so he walked in the ways of the Lord with great delight.

A little time passed over, during which he was constantly preaching, in many instances, where the pure Gospel had never been heard before, sometimes in cottages, sometimes in the open-air, the Word being followed with manifest tokens of the Divine power; till at length the current report was that the man had gone crazy on the subject of baptism, seeming to think, and indeed not scrupling to say, that what had been attended to in infancy was not the baptism of the New Testament at all, and expressing a desire to be publicly immersed,—a thing, the like of which had never been heard of, or even thought of in that part of the world. So it was, however: our brother had felt while reading the Scriptures, that though the ceremony of the Church had been duly observed in his case as in all others in childhood, he had never attended to baptism as he found it there; and without having the remotest idea that the same thought had occurred to anyone else in the same way, he felt it to be *his*

duty, if he would obey Christ, to be baptized by immersion. There was not one among his countrymen who sympathised with him, but we may depend upon it the man who would walk nearly fifty miles to a week-night service is not to be easily daunted in any matter in which he feels duty to Christ to be concerned, and he determined to go to Scotland to see if there were any Christian people there who held the same views, or would administer the ordinance to him. The communication with the South was by no means so regular then as it is now; passengers were sometimes a month beating about betwixt Shetland and Leith, and twice was our friend driven back, once after having been long at sea, and exposed to great peril, so that it appeared almost as though he was not to go. His friends, some of them did not scruple to say it was almost like Jonah of old, and advised him to take warning in setting himself up against God before he had gone too far. It was all for the best, however: God had appointed that he should be baptized not abroad but at home, that his friends should see it, and Christ's example and kingdom should be honoured thereby. It happened just at that time that a Baptist was brought in God's providence into the island, who heard of our friend and sought him out. They had long, anxious, and delightful intercourse together, and the end of it was that, to the inexpressible delight of his soul, our brother was baptized in a beautiful loch close by his own house, the first scene of the kind that had ever been witnessed in Shetland,—in the presence of his own wondering, but, in many instances, awe-struck neighbours, on a beautiful Lord's day morning in the year 1814. As is generally the case the ordinance was blessed to the spectators, so that very soon others were anxious to follow the example thus set, and since then some five hundred at least have been "buried with Christ" in those isles, in the same way. There are now some half-dozen Baptist churches, who, though mostly poor in this world's goods, are "rich in faith;" about the same number of godly devoted men, who are ever engaged preaching the Word, having four chapels, all of which have been erected and paid for, two of them enlarged, and two hundred pounds deposited in the bank towards a fifth: while our friend, whom under Christ they have followed, the Rev. Sinclair Thomson, the father and founder of them all, is still labouring, at the age of seventy-eight, with almost as much vigour and power as ever, and to be spared in God's goodness, we trust, till literally "the little one has become a thousand, and the small one a strong nation." The writer of these lines felt such an interest in these churches from what he knew of their origin and history, that he was induced to visit them in an interval of rest from pastoral work at home a short time since; and if the reader will accompany him it may not be without interest to both, to renew the pleasure in the one case, and seek to awaken it in the other.

We will suppose ourselves, then, at Lerwick, the metropolis of Shetland, having just arrived by the good ship the *Prince Consort*, that plies weekly between Scotland and her dependencies in this direction. We are soon waited upon at our lodgings by one of the Baptist friends, Brother Henry, from whom we gather that there is no Baptist place of worship in the town; there are, however, some few families who have felt it their duty thus to follow Christ: about two hundred pounds have been collected and stored towards the erection of a chapel, and it is hoped, as the infant church there struggles through its trials, they may yet have the happiness of meeting together in their own place, and that God's blessing will be with them. Our stay in Lerwick is only brief, as we have determined to make the little village of Scalloway our resting place, from which we can easily visit most of the stations, and glance at the work of the Lord among them.

First, as is meet, we look around the spot nearest us, Scalloway. We find its situation to be very pleasant; the village itself with hills on each side, and a fine open valley with its beautiful lochs in the rear, and in front a lovely land-locked bay, around which the dwellings are scattered, and an air of quietude and repose resting over all that is most refreshing. We ascertain that there are something less than twenty Baptists in this place, and the immediate neighbourhood. Of these there is one, our good friend and brother, Robert Scott, who has been called to minister to his brethren in holy things, and take the oversight of them in the Lord. He does this with little or no pecuniary remuneration beyond what is furnished from the Baptist Home Mission in Scotland, apart from whose kind assistance the ministry of the truth could not be sustained in these churches, and which, small as it is, is most richly deserved and gratefully received by our brethren; but our brother finds his delight in the work itself, and his reward in its prosperity and success. He is well known in the hamlets and islands around as a man of far more than ordinary gifts and attainments, whose simplicity of life and kindness of heart must win esteem and respect from all who know him. We find him taking great delight in whatever tells of the welfare of God's work, especially in our own Zion, supplied with most of our denominational literature, treasuring most sacredly such portraits of our honoured brethren as have come in his way, delighted to meet with those who have seen any of them in the flesh, and can speak of their character and work; in a word, evidently thankful to receive a visit from afar, and shewing kindness such as is but seldom to be met with. One thing may be mentioned too, as showing a way in which friends at home might frequently confer a boon upon their less privileged brethren in other parts: he tells with great thankfulness of the lasting kindness of a friend in Liverpool, who for a long time has regularly supplied him with *The Freeman* a week or so after date. There is another dissenting minister in the village, a worthy devoted man, whose name, Mr. Nicholson,—as well as that of his honoured brother in Christ and fellow labourer in Lerwick, Mr. MacInvin,—deserves most grateful mention in these lines, and it is pleasant to notice on what terms of fraternal fellowship our brother Scott and he live and labour together. As to the people, those who are Baptists meet with their Independent friends in *their* chapel, Brother Scott preaching to them all when Mr. Nicholson is away at other stations; except on special occasions, when they meet by themselves under the presidency of their own appointed leader in a room they rent for the purpose, capable of accommodating some sixty persons. We attend both week-night and Lord's-day service with the friends unitedly here, where we see and feel what prompts the resolve of the Psalmist, "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The next station we are to visit is one some five miles from here, called Burra. The hour of worship, week-day though it is, is fixed at one p.m., as the most convenient for the friends, the greater part of whom will be "away to the fishing" in the evening. A neat little boat lies down beside the pier, opposite our lodgings, with smiling, kind-hearted friends to man her. About eleven o'clock we take our seats, and pulled by willing hands and strong arms at the oars, we are soon bounding over the billows that are glistening and sparkling around. Cheering the moments with kindly Christian intercourse, and occasionally a snatch from one of the songs of Zion flung out upon the breeze, the little bark glides on among the islands, whose beauties are all intensified and doubled by reflection in the bright blue waters in which they rest, till at length we pass under a bridge connecting two islands together; and just

upon the other side, standing on a hill within 100 yards of the sea, its white walls gleaming in the sunlight, is the Baptist chapel. It is not a very spacious place certainly, and has nothing remarkable in its architectural arrangements, but we look on it with great interest, nevertheless, on many accounts. One reason is that it is one of the places that has sprung from the labours of our brother first referred to; another because we know the angels have rejoiced over it, for it is the birth-place of immortal souls; and another because every stone in the walls was built up by the hands of the man who now most worthily preaches the glorious Gospel within them. All honour to the man, John Inkster, and may God bless him in building up the spiritual as he has done in rearing the material temple, that they may both together be a monument to his glory, and a temple for his praise. We stand outside the dwelling of the good pastor, from which we see the people gathering from all parts to the service; and as we go down to the chapel, after having cast our eye over the island on which it stands, as we see the sunlight streaming through the open window in the roof, and hear the surge of the Atlantic breaking on the distant rocks—we are instinctively reminded of Patmos, with its "door opened in heaven," and "voice of many waters;" and we all enter upon the worship and pour out our adoration and joy from hearts that seem to have caught something of the inspiration of the scene. It is a sweet and precious hour, but it is soon gone. The friends accompany us down to the water's edge, where our boat lies waiting for us; and as we step into it, feeling that it is our first, and may be our last, meeting on earth, the farewell is not spoken on either side without emotion, and then, as we glide from the shore and again pass under the bridge, we look back, and there they stand still, the good pastor, with his fair locks waving in the breeze, and friends around him; and so, as we pass round the point that shuts them out from the view, we wave our last adieus, with a prayer for God's blessing upon the pastor and people of the church of the Burra Isles.

Our next trip must be to the station where Brother Thomson first began his work, and where he still resides and labours—Dunrossness. It is rather more than twenty miles south from where we are supposed to be stopping. Horses are provided for us, and we start on the Saturday morning, intending to spend the Sabbath with our old and honoured friend. As we draw near the end of our journey he sees us riding down the hill-side, and we see him coming over the fields to meet and welcome us to his dwelling. We are soon seated at his tea-table, talking over all that has past since we first met in England; and as we do so, we cannot help thinking of what God has done there, for before us sits the fine old man, nearly fourscore, and his eye is not dim nor his natural force abated. Through the window, shimmering in the setting sunlight, is the loch in which he was baptized, and believer's baptism was first witnessed in that corner of the earth. On the hill, a little beyond, is the parish kirk in which he was precentor, and from which he was dismissed when he began to preach; and to the right of that, above the loch, and still to be seen from the window, is the Baptist chapel where he preaches constantly when at home, in connection with which some 300 at least have been baptized, and where, after all losses by death, emigration, exclusion, and other causes, there is now a church of about 180 members. We find the chapel on the Lord's-day morning, standing on an eminence, to which there are no roads, but the worshippers may be seen coming in groups from all quarters, making a sight very pleasant to behold, and soon filling the place, which seats about 300, having been recently enlarged, to its utmost capability. There are two principal services in the day, in both of which we take part with our aged brother; and as we leave the place

at night, and watch the groups separating, as we saw them in the morning coming together, we feel it is a scene we shall never forget; and, after many a hearty shake of the hand and farewell, we find ourselves once more under the hospitable roof of the beloved and honoured pastor at Spiggie. The next morning we take our departure, accompanied part of the way by Brother Mowatt, Mr. Thomson's son-in-law, who is also one of the half dozen preachers who preaches elsewhere through the country when not wanted at home, and at home when his father is away, and whose praise is in all the churches. Brother Thomson himself accompanies us still further, and we part at last, ever to remember the kindness we have received, the work of grace we have witnessed, and the encouragement, we trust, we have gathered into our own souls, never to be weary in the work of the Lord, resting assured that in due time we shall reap, if we faint not.

The fifth place where a church has been formed and a chapel erected, and that we must not leave without visiting, is Lunnesting, about twenty-five miles from our resting-place, in a northerly direction. Reaching here by the same means as on our last journey, we find that the little chapel is so arranged that a part of it is screened off from the rest and provided with a bed and other necessary appliances, so that it is used as the prophet's chamber, and the preacher for the time being makes it his residence; the screen being removed at the time for service, all signs of the habitation cleared away, the space filled with seats, and the entire building thrown open for worship, without any impropriety or inconvenience whatever. We notice that there has been no money wasted in needless ornamentation, for the whole building cost but £80 in the first instance, with about £30 after for a new slate roof and some other things; while the entire internal fittings of chapel and chamber combined have been provided at an outlay of £11; and yet that place is filled with a congregation of some 200, mostly grown-up people, gathered together from miles around, notwithstanding a heavy rain, and about forty of the warmest-hearted Christians it has ever been our happiness to meet with form the church that we see assembled round the Lord's table. Perhaps there is no place in Shetland that shows more the indefatigable labours of our Brother Thomson, and the faithfulness of God in having granted this blessing, than this. It was in 1816 he went first to preach there, when he stood up in the open air and preached to an assembly of eight persons, seven women and one man; and since that time he has gone at least fifty miles as it is from his own dwelling, and with no conveyance upon the road, and indeed no road at all till the last few years; but he has gone about four times every year, and preached in the course of that time many hundreds of sermons, without fee or reward beyond the blessing that has crowned his labours. When he first began to preach there, it was in much opposition and discouragement; ignorance and superstition abounded in the district. He stood on a spot that was said to have been the abode of fairies; and an old man, who was sitting at his cottage door, about half a mile from the place, declared to his dying day that while our brother was preaching he saw the fairies gather together and fly away as in a cloud. Now, how changed the scene; as we stand outside the chapel we look down to the place of the first sermon, and a Wesleyan chapel is built upon the spot, and the worshippers from all the cottages around are flocking as a cloud, and "as the doves to their windows." Nor must we judge of the work done in all these years simply by what we see; multitudes have been gathered together, some of whom have died in faith, many of the most promising have been smitten down in the perils of their calling on the deep from time to time—112 men having perished in one day in one storm on the east coast of Shetland

alone; many have emigrated; and still there is what we are permitted to look upon, as a testimony to the Divine faithfulness, a reward to our honoured brother, and a blessing to the whole country around.

There is yet one other station at which we must glance, namely, Sandsting, and then our visit is at an end. We have to take a boat, and, with six stalwart Christian men at the oars, we feel that every stroke takes us nearer the house of God; we are soon there, despite a rather heavy sea and strong head-wind. There are two brethren stationed here, one of whom (Brother Young, who studied for a time under Dr. Paterson, of Glasgow) is now absent in Orkney, taking part in some Revival services that are being conducted there with great success. We find his colleague, however, Brother Moody, in the pulpit, and the little chapel crammed with a congregation, to whom we speak of Divine things. The ordinance of the Lord's Supper is administered after the service, which we regret that we cannot attend with them, as our time has expired. We see quite enough, nevertheless, to assure us that here our brethren are full of self-denying labour and zeal, and are not left without the tokens of the Divine favour. May they be increased a thousandfold!

And thus our trip is over. There is one object very anxiously desired by our Brother Thomson, namely, to see a Baptist chapel in Lerwick, the metropolis of the islands. The friends would wish, too, that it should be in some sort worthy of the denomination, and to compare with other chapels in the town. No doubt if it were so, and a good man were stationed there, it would be a kind of fountain-head from which instrumentality and influence might be poured out through the land. And why should it not be? The friends have already £200 in the bank towards it. Are there not wealthy Christian friends at home who will voluntarily minister to their necessity in the work of the Lord to at least an equal amount, which would almost be deemed enough to authorize them to build? If this brief sketch shall have been the means of eliciting any such sympathy, it will make many hearts rejoice, and the donors may rest assured it will be most acceptably and worthily bestowed.

THE LIFE THAT IS CONSISTENT WITH AND WORTHY OF OUR FAITH.

BY THE REV. R. H. ROBERTS, OF BOOTLE, LIVERPOOL.*

SUPPOSE one man to come to another and announce anything to him which bore some relation to himself, or to any one in whom he was interested: if he believed it, there would be an influence produced by his faith which would give rise to action of some kind; action varying in character and intensity according to the character of the thing announced and the nearness and importance of the relation. Wherever there is a belief in an object of this kind thus presented to us (whether as a matter of fact or of abstract truth), there will be corresponding action resulting from it. The character of this action will be regulated by the character of the facts or truths to which we give credence; the activity or energy of this action by the energy, *i. e.* the reality, of our faith. All this is simple enough, and continually acknowledged among us. Our life is but the outgrowth of faith. The wicked man lives in sin, because he believes in his heart that, somehow or other, he may escape from the con-

* This paper was read by Mr. Roberts at the close of the last session at Bristol College, and makes its appearance in our pages in compliance with the request of several of the brethren who were present.—EDS.

sequences thereof; and, in proportion to the strength of his belief, will he encourage himself in his sinful course. The Christian man, on the other hand, builds his life upon the foundation of his faith in God, and Christ, and heaven, and hell. Now, since these and corresponding objects of our faith hold a very near and most important relation to ourselves—if our faith in them be real and not pretended, energetic and not powerless, living and not dead—what must be the earnestness, the intensity of the life flowing from it as its natural and necessary result? We propose this morning to illustrate this with regard to our belief in salvation.

I. In its relation to God as its author.
II. In its relation to ourselves as its actual recipients.
III. In its relation to the unconverted around us as its possible recipient.

I. In its relation to God as its author.

We believe that God so loved the world as to send his son Jesus Christ into the world to win redemption for those in it who would trust in his name; we believe that that Son—being in the bosom of the Father, enjoying all honour, receiving angelic homage and worship—laid aside his kingly glory, renounced the adoration of seraphim and cherubim; that, in addition to this, he came to our earth, went through a life of toil and suffering, and at last became obedient unto death—in short, was made a curse for us to redeem us from under the curse of the law; and that having completed his work here, he ascended up on high in order that the Spirit might descend, which Spirit now dwells in the Church, and his power is to be manifested in answer to prayer. Here are important and sublime relations. And if we believe in them, will not the upspringing life of this faith be necessarily earnest and sublime also? God, the Holy One, so loving a sinful world! God, the Almighty King, thus compassionating a rebellious people! Jesus, the *Son* of *God*, thus procuring man's redemption by this wonderful sacrifice of himself! The Holy Spirit descending into such a world of moral corruption, and moral darkness, and moral weakness, as ours is, that he might abide for ever in the Church! Now, let the seeds of faith in such truths be implanted in the soul, and what would necessarily be the outgrowth of this faith? Surely (and it looks a small thing to say it) there would be a reverent, almost trembling, and yet intense, all-absorbing return of love; a kind of dread of putting our love in comparison with, or as a full recompense for, God's, and yet a feeling that we must love him because he has first loved us; that our souls must go forth unto him in grateful, adoring affection; and seeking to know what tribute of affection would please him best, that tribute would we gladly bring, exulting if it be our own selves we were permitted to lay upon the altar, counting this a new mark of condescending goodness and infinite grace. And love to God would unite us to him, so that God would dwell in us, and we in God. And if it is true that he that dwelleth in love dwelleth in God, it follows that he that dwelleth in God dwelleth in love, since God is love. Thus should we breathe in a very atmosphere of love; we should catch the Divine rays but to reflect them, though with infinitely less intensity, yet still to reflect them upon others near and all around us. God having so loved us, we also should love one another.

And then think of what we believe with regard to the working out of this salvation. How wonderful, how mysterious, is the amazing story of the Cross! We can easily fancy angels lost in adoration as the ever-living Son of the Father laid aside his imperial glory—and as they beheld him willingly undergo suffering and death. And picture a man *living*, daily, hourly, under the influence of faith in this. He is called upon to sacrifice some position of importance, which presents too many temptations, or the holding of which, though bringing much emolument, is inconsistent, for some reason or other, with his Christian profession. Does he hesitate? There may be a struggle between faith and passion—but he says, "Christ my lord left heaven, gave up the pure blessedness which belonged to him there, and that for me: surely I am constrained to give up the comparatively valueless wealth of this world, especially when it brings with it dishonour; and not to do it if required, would make my

very soul to blush for shame. Aye, even if I were called upon to lay aside a monarch's robes, to cast a sceptre from my kingly hand, and tear from off my brow a royal diadem, I must count everything but loss in the presence of the glory of my great Saviour."

He is summoned to endure opposition, scorn, pain, and death; flesh and blood rebel against this, and quiver at the sight: but his faith pictures to him a man of sorrows, persecuted, forsaken, betrayed, agonising in a garden, dying on Calvary—and enabling him to look right through the degradation and the shame, and see beneath it all the royal majesty of God's anointed Son, it whispers, "All for thee;" and right through that opposition and through that storm of persecution will he tread, walking into the fiery flames if through them he must follow Christ. Surely this is but a feeble description of what would be the legitimate, mighty influence of real faith. I cannot imagine anything standing effectually in its way. Sacrifice is the very essence of the change which a genuine faith in Jesus will work in us. Self-renunciation for his sake, and self-renunciation for the sake of all our fellow-men. There is a sense, of course, in which we cannot imitate him—that in which he was a sacrifice for our sins: but oh! let our faith hold up on high as it ought to do Christ and his cross constantly before our eyes, and then you and I, under the influence of that vision, must take up our cross daily, for his sake and for the sake of one another, bearing it after him who was our example, that we should follow in his steps; and then try to realise this third truth which we profess to believe, that the Holy Spirit has come down and is dwelling amongst us and in us—the Spirit of light, the Spirit of power, the Spirit of holiness. And ought there not to be a reverent solemnity, a feeling that God is here, abiding still on earth in the Church; that we are his temple; a deep conviction that we are standing on holy ground, and a dread of doing anything to desecrate the sacred spot; but, at the same time, a profound, grateful sense of his condescension, and constant earnest petitions for the vigorous working of his power both in us and in all around? Now, these are the legitimate effects, but very imperfectly set forth, which real faith in such verities as these would produce in us. Let us believe what we profess to believe, and our faith would act as a mighty stimulus, making our hearts throb and our pulses beat, and our lives loving, earnest, self-sacrificing, holy lives for evermore. Oh, that we could rise more to the dignity of such a faith as this! Oh, that a stronger blaze of faith might light up our souls, and, with undying splendour, stream forth from the myriad temples wherein it ought to dwell—even the members of Christ's universal Church—causing that Church to pour forth a flood of glory, penetrating into the furthest corners of darkness and of sin!

II. Our faith with regard to salvation, in its relation to ourselves as its actual recipients.

We believe that if ever we reach heaven, it must be by now maturing the principles of holiness within our hearts; that only those who are growing in grace will be perfected in glory; and that this fitness for heaven will not be produced by any new radical change suddenly wrought upon us at or after death, but will be the completion of a change that has been begun here and carried on in and through our lifetime. And, further, that this meetness for the "inheritance of the saints in light" is only to be attained unto by severe discipline; we acknowledge that our preparatory state is to be a state of warfare; that there must be a continual watching against temptation, a jealous guard over our souls, an earnest seeking to contend successfully, by God's help, against sin of every kind, and to advance towards perfect holiness; and that only he who overcometh in this conflict will ever wear the crown of life, or stand, clothed in a white robe, waving the palm before the throne. Suppose this, then, to be our real faith—not a mere passing belief, but a settled conviction, present with us continually—what, in this case, would be the character of our conduct? There would be, first of all, a deep anxiety felt to know what was most likely to injure us, and then what would be most calculated to promote our godliness. The man would say to himself, "I am going into the world to mingle in scenes where my spirit will be exposed to perils great and

various. What company is most likely to increase the danger and to do me harm? What kind of conversation is most likely to weaken the tone of my piety? If I am obliged to go into circumstances presenting temptation, what will most counteract the evil influence and preserve me unhurt?"—just as a man knowing he had a disease would be careful to choose the food and climate best adapted for his cure. As much as possible we should be looking forward and taking precautions, seeking light from above to do this wisely and well; and being compelled to feel, after all, how little we know, and how little we can foresee; discovering in the trial our terrible weakness; looking around and beholding such a mighty power to cope with; watching only to find out our fearful exposure, and our inability to watch without prayer; seeing that there were many temptations which we had not foreseen, many sudden attacks against which we had not provided, many periods when we were almost forgetting all, and proving too weak when the real struggle came. Oh, how we should commit ourselves into God's hands, and pray him to take care of us! And in addition to this, there would be a constant revision also; we should be looking back to see where and how we had failed, and, earnestly asking for forgiveness for the past, we should be specially on our guard against failing under the same circumstances in the future. And all this would go on daily, almost hourly. We have endeavoured to abstain from overdrawing the picture; nay, we feel that it falls far short of what would be the character of our lives, if our faith had the perfect influence that it might have and ought to possess. Now, how near do our lives come to this? Do we not forget very much to inquire whether our conversation tends to foster our piety or not? Are we not comparatively careless in numberless instances as to whether the company into which we go consists of those along with whom we may still advance to heaven, our home, or of those who cannot but hinder us, with whom we must stand still, if not to some extent go out of the way of holiness? Suppose most of us, in the general course of our lives, were stopped by some angel from heaven and compelled to pause, and gaze, and think. That angel lays his hand upon our arm, and holds up a mirror before us that each of us may look at his own image. He says, "What is your creed?" One answers, "I believe that the state of the blessed is a state of perfect alienation from the carnal things of earth; and that this spiritual life quickened in me now is the beginning of this state of alienation, growing daily, as it ought to do, towards its perfection—gradually, but surely, winning more and more power over the sensuous in my nature." "Now," says the voice, "behold thyself." Strange vision! The man of such a faith is immersed in business; his eye, but languidly and occasionally raised unto the things unseen and eternal, is more often fixed intently upon the treasures of earth; he is trying to serve God and Mammon, making the pursuit of wealth, or position in this world, equal at least to the pursuit of unsearchable riches and a position at God's right hand. To another this spirit might come and say, "What is thy creed?" He replies, "I believe my life is to be a struggle; I am to war a good warfare; great is my danger; many and strong are my foes, and it is only by hard striving that I can hope to overcome." "Now, then, behold thyself." Amazing sight! This soldier of the Cross, with so many foes around, has laid aside some of his armour—the girdle of truth, or the breastplate of righteousness, or the shield of faith, or the sword of the Spirit—he is walking right into the midst of hostile scenes, opening his very soul to the weapon of the adversary, neglecting his discipline, and doing things which must necessarily unfit him for this spiritual conflict—and failing to obtain by prayer those grand helps which are offered him, that he may come forth triumphant and snatch from the hands of death a deathless victory, and ascend from that final conquest to receive from the hands of his Captain an unfading crown, the victor's reward. To another this spirit might come and say, "What is thy creed?" He replies, "'Of him unto whom much is given, much will be required'—many and great privileges entail many and great responsibilities. I have no peculiar temptations; nay, most circumstances in my lot rather favour my growth in grace and advance in holiness; and I believe my account will be all the more solemn and

searching." "Behold now thyself." He sees a man—can it be himself?—allowing his many opportunities, which like heavenly gales would waft him towards the port of peace, thus to slip by, without spreading his sail to catch the breeze. Himself, behind so many who had fewer and less privileges than he! Is it he who thus lazily pursues his way, having made such little advance in the narrow path, and having diminished the power of his natural privileges by want of use? No nearer heaven than that? No more like Christ than that? Ah yes, we should, many if not most of us, present some such aspect, if some condemning angel glided by and flashed our images before our wondering eyes. We should be much like an army, who, professing to know that the enemy was near waiting to attack, would be found, the sentinels slumbering, the soldiers without arms and many asleep, with the thick ranks of the foemen looming black and threatening in the dim light of what is but as yet a dawning day. Army of the living God, awake! Soldiers of the King of kings, arise! Can we believe that there are enemies all around us who may endanger our immortal life? Can we believe that we must win our way to heaven by the power of our arms, and is this our professed struggle? Do we not say, that the night is far spent, that the day is at hand, and that rest and safety are only to be enjoyed in the full noontide glory of that day, amid the mountain-girded valleys of the new Jerusalem? If ours is not the faith of dreamers; if we have not been imagining phantasies, to frighten ourselves and impose upon others, let us awake—awake to prove the reality of our faith—awake to show that we have not been dreaming dreams, but seeing visions which, to us at least, are stern and solemn verities.

III. Our faith with regard to salvation, in its relation to the unconverted around us as its possible recipients.

We believe that there are thousands *around us* who are now hurrying on to ruin, many of them with swift and rapid pace; all surely to that perdition which, even if softened down by some who adopt modified views as to its duration, is yet a thing terrible enough, from which it will be an infinite mercy to escape. We believe, besides, that this Gospel which brings salvation, is sufficient for, and adapted unto all. And further, that it is our duty and our privilege to take this Gospel unto all whom we can in any way reach; and that it is through our instrumentality Jesus is to see of the travail of his soul, and be satisfied. Once more we ask, "What would be the conduct becoming this part of our faith? There would at least be some concern felt about all with whom we come into contact; a kind of wonder whether such and such a person knew of the danger, and whether he had thought of escaping. And this concern would be greatly deepened as the objects thereof were more nearly related to ourselves. What an intense desire there would be to see our friends, those whom we loved, in the way of safety? Think what has been the conduct of men in seeking to deliver from physical and social evils. How they have talked day and night about the miseries of the slave, and laboured and striven to break the fetters of the captive. Instances like this might be indefinitely multiplied. But then it might be objected, "We cannot have such an apprehension of spiritual evils, to a great extent future and unseen, as we do have of physical evils, present to us in every sense." But this is just part of our trial; we walk by faith and not by sight, and "faith is the evidence of things not seen." Do we not believe that men are in spiritual slavery, held in chains more terrible than any that ever wreathed their debasing crushing coil around men's bodies? Cannot we almost see the black marks and the bleeding wounds which these fetters have made? Aye, and cannot we sometimes even distinguish an unconscious look of anguish, and catch, amid the unruly din and noise of curses, something like a cry of supplication for liberty? And we ought to go forth, with hearts wrung by the piteous scene, messengers of liberty, moving the might of heaven to work deliverance, and strike the manacles from every galled soul. Now just think for a moment, what would be the effect upon us if we only saw all these things? If we really beheld one man after another dropping over the brink into the lake of fire and brimstone, and a great crowd of men pressing, some with headlong speed, to the same

accursed terrible spot? If you really beheld the frown of the Almighty, hanging like a thick cloud over one whom you loved, and ready to burst in a storm of wrath? What consternation would be wrought in us! What a tumult of sorrow! And as we read the thoughts of a gracious God; saw him maturing his mighty plans of mighty love; as we witnessed the Eternal Son step from his everlasting throne, and lay aside the righteous sceptre of his kingdom; as we had re-enacted before us the scenes of his life and death; as we gazed upon the strange vision of a crucified, dying Emmanuel, afterwards returning a victor from Edom, having triumphed over death, leading captivity captive, and thus had the conviction impressed with all its joy-inspiring power upon our hearts, that he was now mighty to save,—oh, how we should entreat the man, even on the brink of perdition, to flee to Calvary, that, taking refuge in Christ, God might behold our shield, and look upon the face of his anointed, and, smiling, extend pardon and peace! Ah, there would be a wonderful effect wrought upon us, if we could only see all these things and the other parts of our faith to which we have adverted. But then we do believe all this, and much more. Our faith is to us in the place of actual knowledge, and ought to have as much influence as far as faith can. That its working should be perfect, is perhaps impossible in this world; but it is after this that we should be striving. To be spiritually minded is the perfection of the Christian life. Now, is it not a fact that our conduct bears in many respects a resemblance to that of the Athenians who raised an altar to "the unknown God"? Ours, like this, might often be rather termed the altar of fear and doubt than the altar of faith. Raise an altar, if you will; yes, enshrine it in a glorious temple; but then let the inscription plainly read upon it be, "Sacred unto God, whom in Christ, by faith, we have seen manifested, and whom in heaven we shall not behold darkly, but face to face." And let the temple which you raise be worthy of this faith. It is a glorious faith—a solemn faith. And just because of this, we have all the more high and solemn responsibilities devolving upon us. And yet we would not abate one jot or tittle of it; we will not degrade our creed to the standard of our lives, because we believe it to be the faith which the Bible presents to us. And there is nothing which tends so much to raise us above the degrading, grovelling level of this world, as a high and noble creed, if it be indeed a creed to us and not an empty name. But let us utter the prayer of the disciples, "Lord, increase our faith." For so our lives will become holy, earnest lives; lives of grateful consecration to God and Christ; lives of continual aspirations upward, seeking a full and perfect redemption for ourselves and all around us. When we have been buried with such a baptism of faith as this, we shall walk in newness of life never experienced before. When we have risen to the sublimity of the assurance of faith in this spiritual world—though in the present world we shall be strangers and pilgrims here—and instead of fashioning our lives upon the certainty of the present seen, and the faltering belief which peoples the future unseen with dim and shadowy forms, and fills it with half-uttered sounds, we shall be fashioning our lives upon the conviction that the present and seen alone is unsubstantial and fleeting, and that the future and unseen alone is real and eternal; when we have thus been enabled to look upon God and heaven, we shall come down from the mountain side, shining with such reflected glory, as to be constant witnesses unto the solemn verities of eternity; burning and shining lights; weeping sin out of our presence by such a flood of splendour, and lighting up the road which leads to life eternal. Oh, then for a more true, efficient faith! May the Holy Spirit breathe such a faith into our souls. May it increase in reality, and thus increase in its mighty influence upon us, until, our spiritual eyesight perfected, the full glory of heaven bursts upon our entranced gaze. And in the overpowering effect of the vision, as the eye of the soul sees what the heart of the soul had believed, the comparatively cold affection of faith blazes into the burning love of sight, and the feeble songs of the Christian believer swell into the jubilant adoring anthems of the Christ-like beholder. And from the imperfect service and worship of God the invisible Spirit, and of Him whom, having not seen, we love, and in whom

believing we rejoice with joy unspeakable, we ascend to stand before the throne of God and of the Lamb, and offer perfect service day and night in the spiritual temple.

ECCLESIASTICAL CURIOSITIES.

BY THE REV. C. H. SPURGEON.

Our Missionary Magazines frequently indulge us with interesting accounts of heathen ceremonies, and illustrate their pages with drawings of extraordinary sacerdotal vestments, and singular religious implements. The superstitions of foreign nations certainly yield a rich harvest to admirers of the elegant and gorgeous, and they are not less bountiful to the observers of the fantastic and ridiculous. We venture, however, to suggest that a little research among the various communities of our own land would bring to light a strange variety of absurdities; for along the entire journey, from the flaunting fineries of Puseyism down to the drab sobrieties of Quakerdom, there is a considerable sprinkle of curiosities at which a plain Bible-Christian will be astonished. A believer in Christ, accustomed to view all ecclesiastical matters in the light of Scripture, and receiving the Divine word with the simplicity of a child, must very frequently find himself puzzled to the last degree when walking the courts of the visible Church. Whence came this ceremony? Where is the warrant for this performance? What apostle taught his tailor the pattern of this quaint vestment? Or who first sanctified this amusing piece of furniture? Such questions the unsophisticated will ask a hundred times; but the answers are not so readily forthcoming. For our own part, we shall at intervals expose these freaks of ecclesiastical drollery, in order to laugh them out of countenance. There are some follies which one cannot weep over; it is true they should be causes of sorrow, but their exceeding strangeness diverts the mind from serious reasoning, and in opposing them we are inevitably constrained to employ the light arrows of raillery rather than the heavy mace of argument; a choice of weapons thoroughly justified by the singular object of attack. It is very probable that the present short article may be pronounced "very ungentlemanly" by those whose eccentricities are invaded; but there is a species of gentility which it is unmanly to possess, and the very last thing we consider when exposing folly is the honour we shall gain in the affray.

The following advertisement is copied from a well-known journal, which enjoys an extensive circulation among all denominations; it has appeared for several months, and has lately been rivalled by another of the same character in the same columns. It is prefaced by a list of presentations by ladies of congregations, in which we observe the gradations from "a handsome pulpit gown" onward to an "elegant pulpit gown," reaching the summit of glory in a "*very* elegant pulpit gown and cassock"; in precisely the same manner as the advertisement of tea-dealers:—"Good Tea, 3s.; Best Family Tea, 3s. 9d.; our Very Best Superfine,

ongly recommended, 4s. 6d." Here, however, is the real marrow and ness of the announcement, by which the advertiser hopes to convert sorts of Presbyterians into immediate customers:—

PULPIT GOWNS

eing now recognised as an appropriate and graceful part of Clerical Costume, the Sub- ber has devoted special attention to the guidance of the growing taste for these garments, the result has shown a striking appreciation of beautiful and stylish articles in this artment. He has been favoured with orders from all parts of the country, as well rom many places abroad, and *in every case*, the most perfect satisfaction has been eased.

acknowledging the wide-spread and widening demand for his productions, he hopes the Variety and Elegance of the Styles, a careful selection of the most approved erial, together with the finest Workmanship, will maintain for the Gowns of his ufacture the high position in which, in the estimation of the public, they have already ined.

LADIES AND CONGREGATIONAL COMMITTEES,

may take an interest in such matters, are respectfully invited to call and see the vari- styles. Prices ranging from £3 3s. to £12 12s. But if this be not convenient, a Box a few Gowns can be sent on sight to any part of the United Kingdom, when requested.

s this seriously intended, or is it a sarcastic hit at "stylish" minis- ? There is no room to hope that it is meant as a sneer; it is an ertisement which is paid for, and which pays the trader who has issued Beyond a doubt there is at least a smattering of truth in it, but that h is humiliating beyond description. Why does any Christian maga- insert such a libel on our begowned ministers, if libel it be? Is e not room to fear that the fact has become so familiar that it may printed without animadversion? We do not believe that our Pres- rian brethren in Scotland are the men to indulge "a growing taste" beautiful and stylish articles in this department;" but if not, why they allow their names to be appended to such nonsense? John x would have protested fiercely enough if he had perceived the bud- s of clerical foppery among his sons. How can the pulpit upbraid pride and finery of the pew, if it be true that the style and material is gown has been an object of consideration with the preacher. eful clerical costumes for the sons of the hunted and hardy Cove- ers! No, it cannot be, it is not possible that lions have begotten logs and spaniels; the eagle's nest cannot have nurtured peacocks butterflies. We hope that the tailor who has "much pleasure in ing that the new style of gown he introduced some time ago is ag universal satisfaction," will find it inconvenient to proclaim clerical es so loudly; or else we pray that his announcements may shame his omers, and make them blush to have been advertised as having bited in their own persons all the vanity which it is their office to hemn, without the excuse which gallantry might suggest for the ptuous adornment so common among the ladies of their con- ations. Winners of souls, preachers of eternal and solemn truths, nts of a crucified Master, these are not the times to allow such a al to be proclaimed upon the housetops, in journals meant for your lies, your churches, and the world. Better far to give up the priestly ment than *to engender* such frivolities. But enough concerning this

folly: our blows are kindly meant, and are not too severe for so glaring a fault.

The remarkable article which is here engraved is——. Now, reader, please make three guesses. A cullender? No; the foot forbids that idea. A silver cake-basket without handles? No. A wash-hand basin? No. It is a wonderful invention, which would have saved Philip and the Eunuch very much inconvenience had they but known and appreciated its excellences. It is a *silver pocket font*, with an engraved inscription, having a dove in the centre, and it is carried by clergymen enclosed in a morocco case, lined with white satin, when they are called out on a sudden to make sick infants members of Christ and inheritors of the kingdom of heaven. When the apostles took neither purse nor scrip, they were not forbidden to carry *pocket fonts;* and it would be very interesting if among the multitudes of relics, one such could be discovered. The engraving, we would remark, comes from no such ancient source, but is borrowed from the catalogue of a firm in London, which carries on a large trade in church furniture, and is constantly producing most tasteful articles for Episcopalian worship.

That all things may be in harmony, provision is also made for drying the pious hands of the clergyman in a holy manner. No common towel should be used after the operation, but one of the ornamental strips of which we give a copy. "MANIPLES are long narrow napkins, made of fair linen, used by the minister for wiping the hands after performing the rite of baptism." John the Baptist would have needed several dozen of these maniples to have wiped his dripping frame, but then he had not a pocket font, and entertained the old notion that much water was convenient; he frequented rivers and streams, rather than chambers and drawing-rooms. There is something so refreshingly ludicrous in these things, that we dare not trust ourselves to say another word, but at once wipe our hands of the matter.

Brethren, baptized into Christ, we may smile at these novelties, but are we entering our solemn protest against the error from which they spring? Our forefathers endured bitter persecution from Papist and Protestant, from Lutheran and Puritan, but their testimony never ceased. Are we imitating their example, or are we meanly courting carnal commendation for charity when we ought to bear brave witness to a neglected ordinance? If the truth committed

to our keeping be worth anything, let us not be ashamed of it, but, stirred to action by the follies of the age, let us loudly and vehemently proclaim the word of God, and testify against the traditions of men. We are not delivered from complicity with evil until we have shaken off the dust of our feet against it.

THE LATE REV. CHARLES DE RODT, OF BERNE.

BY THE REV. J. WENGER.

Mr. de Rodt was born, it is believed, in 1804. His father, an ornament of the aristocracy of Berne, distinguished himself, as a lieutenant of artillery, in the murderous struggle on the borders of the forest, called Grauholz, on the 4th (or 5th) of March, 1798, where the Bernese militia made its last vigorous but unsuccessful attempt to repel the French invading army. Unwilling to remain in his native land after it had been conquered by foreigners, he entered first the Prussian, and afterwards the English, military service, and was actively employed in the long defence of the island of Elba. After the peace of Amiens, however, he returned home, and in 1815 was appointed the first governor of the small district of Moutiers, in the bishopric of Bale, which had been assigned to the canton of Berne by the congress of Vienna,—a post which he held for the usual term of six years. He served his native country afterwards in various capacities, and, during the last years of his public life, held the important post of President of the Court of Appeal—the highest tribunal in the canton. After the revolution of 1831, which introduced a democratic order of things, he retired into private life, and thenceforth devoted himself principally to his favourite pursuit, the study of the military history of Switzerland; a subject on which his published works supply the most trustworthy information accessible to the general reader. The long life of this truly estimable man terminated about ten years ago; and it is a pleasing fact, that towards the close of it, notwithstanding his marked constitutional reserve, he gave expression to sentiments of humility and faith in Christ which afforded decisive evidence of a state of conversion.

His children lost their mother during their stay at Moutiers, about the year 1817, when Charles, the eldest of them, had entered upon the most important period of youth. Her place was admirably supplied by a sister, Miss de Graffenried, in whom ardent piety was combined with a fine intellect and a naturally energetic character. It is, under God, to her influence that the conversion of at least three of her sister's children* must be attributed; and not theirs only, but also that of several young ministers, among whom it is probably no mistake to mention Dr. Gobat, the present Bishop of Jerusalem.

Young Mr. de Rodt entered upon life under very favourable circumstances. To the advantages of birth and social position, enhanced by the distinguished merits of his father, he added many pleasing personal qualities, an unassuming yet dignified deportment, a winning address, a peculiar suavity of manners, a remarkable aptitude for public business, and, above all, a spotless character. My recollections of him go back to the year 1827, when he was an artillery officer, and secretary to one of the highest departments of Government. At that period he was a great favourite with his superiors, and the road to the

* One of them eventually proceeded as a missionary to India, and died at Calcutta in 1843.

highest distinctions obtainable in a small country like Switzerland was open to him.

He had been a true believer for some years past, when, in 1828, his views on church government underwent a decided change; so that he felt it his duty to leave the national church, and join, as one of its first members, the Independent (*i. e.*, dissenting) church at Berne. As soon as the formation of this church became known, the aristocratic government resolved to crush it. All its members were either expelled the canton or placed under the surveillance of the police. Mr. de Rodt's firm adhesion to it was regarded as a crime peculiarly heinous, from his being a member of the aristocracy, to whose ranks and principles he thereby appeared to become unfaithful. He had previously had to endure something like reproach for Christ's sake: on one occasion, the boys in the streets had run after him, shouting, "There goes a fellow who pretends to be saved by grace without works." But now he had to encounter severe persecution. As he steadfastly persisted in refusing to give a pledge that he would abstain from attending private meetings for prayer—even at a time when, unknown to his persecutors, there was only one person who had the courage to join him—the Government determined to make an example of him. He was incarcerated, not indeed in a common gaol, but still under ignominious circumstances; and when six weeks of solitary confinement had failed to shake his resolution, he was sentenced to perpetual banishment from the canton,—a heavier punishment being averted only through the interposition of influential friends.

It may serve to show his pluck, that, on being ordered to give a solemn promise of adhesion to this sentence, he did so, but instantly added, "as a testimony against you" (or "this city")—a comment which so enraged the authorities, that it might have led to very serious consequences, if he had not been hurried out of the way.

Being thus driven from home—a punishment which, in his case, involved private sacrifices of the most painful nature—he formed the resolution of devoting himself to the ministry. He studied for some time under the Rev. Dr. Malan, at Geneva, and afterwards at Montbeliard, in Alsace. In the meanwhile, the way for his return to his native city was being opened by Divine Providence. The July revolution in France led to the overthrow of the aristocratic government at Berne, which, apart from its persecuting character, was, perhaps, the best aristocratic government that ever existed. One of the last acts which it performed was the spontaneous and unanimous revocation of the sentences passed upon Mr. de Rodt and his fellow-sufferers. He did not, however, immediately take advantage of the liberty thus granted, but prosecuted his studies to the end; and in the spring of 1833 proceeded to London, where, after being baptized, he was set apart for the ministry at Mare Street Chapel, Hackney, by the late Rev. Dr. Cox and several other ministers of various denominations.

He returned to Berne early in the summer of 1833, and from that time to the day of his death continued to labour gratuitously and unremittingly for the advancement of true religion in his native land. The Lord honoured him with a very considerable measure of success, one proof of which was the necessity of erecting a chapel in the city of Berne. This object was accomplished last year, and the chapel opened January 13th, 1861. We shall presently advert again to this interesting event. In April last, Mr. de Rodt, accompanied by his eldest son, paid a brief visit to England, during which they resided under the hospitable roof of Jos. Gurney, Esq., at Putney. In the afternoon of Monday, the 22nd, they left London and returned home, *via*

Havre and Paris. The change of scene appeared to have been beneficial to Mr. de Rodt's health; he resumed his customary labours with fresh vigour, fully expecting to be incessantly at work all the rest of the year. On Saturday evening, May 26th, being alone at home, whilst his family were spending a few hours with friends in the country, he retired to rest somewhat earlier than usual, with the intention of starting early in the morning for Thun, where he expected to preach. But his work was finished. In the morning he was found lifeless in his bed, the spirit having apparently fled only a few hours before. A *post mortem* examination proved that his sudden departure was caused by a diseased state of the heart.

At midnight came the cry,
"To meet thy God, prepare!"
He woke, and caught his Captain's eye;
Then, strong in faith and prayer,
His spirit with a bound
Left its encumbering clay:
His tent at sunrise on the ground,
A darkened ruin, lay.

Mr. De Rodt did not possess brilliant talents as a preacher, but he had other qualities of the highest value. His love to Christ and to all Christ's people was ardent, and manifested itself in his deportment. In him the power of meekness, a peculiar suavity of manner, unaffected humility, and childlike simplicity were combined with the soundest practical judgment and an unflinching courage. He was bold as a lion in rebuking dangerous error and reproving sin; but gentle as a lamb under personal provocation. Although in the daily habit of associating, on truly fraternal terms, with the humblest peasant or the poorest tradesman connected with his flock, he maintained his original position as a member of the higher ranks of society, and secured the esteem and confidence of the upper classes. His personal character effectually disarmed the prejudices of large numbers who once were fierce opponents of dissent. Evangelical ministers of the state church were constrained to acknowledge him as a man of God, and as the honoured instrument of numerous conversions. His itinerating labours, which before the introduction of railways were generally prosecuted on foot, were most abundant. When at home, his mornings were spent in his study, and there, except on the weekly market-day, he was engaged either in correspondence, or in writing for (or correcting proof-sheets of) his periodical, "The Christian," or in preparing for the pulpit. To this last point, artless as his discourses were, he attached great importance; because, as he said, "there will be nothing to put on the table, if cooking is neglected." His afternoons were almost invariably devoted to pastoral visits, including the superintendence of his schools, and occasional excursions to neighbouring villages.

At the opening of the new chapel, on the 13th of January, he supplied a brief retrospective statement* of the history of the church worshipping within its walls, from which the following particulars are gleaned.

"He who now addresses you returned in 1833, after going through a course of theological study at Geneva and in France, and receiving ordination in London at the hands of six ministers of various denominations. On that occasion he briefly stated his views on church government, the same which are held to this day by the Free Church of Berne. They are, the union of God's children, or of those who seriously profess the great doctrines of Christianity;

* It appeared in a two-fold form, French and German, both which languages he spoke with equal fluency: we select from the double store what appears most suitable for the present purpose.

the maintenance of discipline against heresy and open sin; forbearance on points of secondary importance, like baptism and pædo-baptism; and, lastly, the absolute authority of Jesus Christ and his Word, implying the Church's complete independence of the secular government in spiritual matters. The profession of these principles, from the first, brought great reproach upon the little flock; and that reproach increased when we petitioned Government for the introduction of a system of civil registration of births and marriages. We have repeatedly, since 1833, asked for this boon, but hitherto in vain, although public opinion is less opposed to it now than at first. We may, however, observe that we are at liberty to get married in other cantons where civil marriage exists; that the names of our children are entered without being subjected to baptism in the national church; and that with regard to the religious instruction of our youth [which the law requires about the age of sixteen], Government contents itself with making those children, who have not been instructed by a minister of the state church, undergo an examination.

"Whilst maintaining those ecclesiastical principles which we consider biblical, we have never lost sight of the proclamation of the great doctrines of Christianity, and we are anxious to raise the great standard of the Gospel far above our ecclesiastical colours. We desire to be Christians more than Dissenters, and our ministry is much more calculated to make Christians than Dissenters. Consequently we have, from the beginning, sought to cultivate friendly relations with other Christians of our land, and always maintained the principle of admitting to the Lord's table every child of God, to whatever denomination he may belong. We have, in particular, always remained on a fraternal footing with the Evangelical Society (of Berne), one proof of which is the presence among us, this day, of a deputation from that body, whom we welcome in the sweet bonds of Christian love. A less happy issue attended our effort, continued upwards of a year, to be united with certain Plymouth brethren. We suffered severely from the inconveniences of their system, and especially from the absence of a regular pastorate. And a painful experience of the disorders which result from it has confirmed us in the biblical doctrine regarding the office of elders.

"As another proof of our catholic spirit, we may mention our periodical, 'The Christian,' which is silent on questions concerning church government, and endeavours to set forth, in a variety of forms, the fundamental truths of the Gospel, and the necessity of conversion and of a living piety. That journal, which has just completed the twenty-sixth year of its existence, enjoys a wide circulation among Christians of every party, but chiefly in the national church, and its subscribers are to be found in all the Protestant parts of German Switzerland, nay, even beyond the boundaries of our country.*

"In the same year (1834) in which that periodical was started, we also published the first edition of a hymn-book (Zions-Harfe), of which the sixth edition, 6,000 copies, has just appeared.

"1834. We united with forty-five sister churches in Switzerland, France, and Piedmont, for combined labour in promoting the kingdom of God. Other churches afterwards joined the union.

"From this time we commenced annually to circulate New Testaments and Tracts (besides 'The Christian') in various, even in some Roman Catholic,

* Owing to Mr. de Rodt's aptitude for business as well as to its intrinsic excellence, this periodical always paid its way, and even yielded a profit which was devoted to the object of Scripture distribution by means of colporteurs. Last year Mr. de Rodt, with a view to enlarge his home missionary operations, introduced a system of weekly half-penny contributions, every member of his churches being expected to subscribe at least that amount.

cantons, by means of colporteurs, among whom we may especially mention brethren Niederhäuser and Tanner, who are to this day so engaged.

"1835. A six months' course of biblical instruction was given to brethren Heyde and Wild. The former, after labouring for a short time as an itinerant preacher in the canton of Berne, was compelled to return to Prussia, his native country, where he laboured for a long series of years as colporteur under the Posen Bible Society, and is now employed as a schoolmaster.

"Brother Wild received the imposition of hands, being recognised as an evangelist by the united churches, after which he was engaged as an itinerant preacher in many cantons of German Switzerland, and resided for a good while at St. Gall. For some years past he has been stationed at Uebeschi, near Thun, from which place, as a centre, he still carries on his itinerant labours.

"1836. After a six months' course of biblical study, brother Fleischmann, of Nuremberg, was appointed as an evangelist by the united churches, and began to labour in various parts of the canton of Berne, particularly in the 'Emmenthal.' Extensive awakenings took place there, so that entire villages were brought under the influence of the Gospel. The public school-houses were available for our meetings, and in almost every house we were welcomed with joy. A similar awakening took place in the mountains near Thun, where brother Wineler, of Schaffhausen, was the principal agent. But in both the above districts attention was soon attracted to the movement, and the two brethren, being aliens, were expelled the canton, without any legal ground. Brother Fleischmann, after remaining some time in Germany, proceeded, in 1838, to America, where he has founded several Baptist churches, and become the editor of a German newspaper, which, although strongly Baptist, yet gives prominence to the fundamental truths of the Gospel.

"1837. We established a class intended to give a three years' course of instruction to journeymen who were expected to labour as itinerants, to schoolmasters and local pastors of our churches. There were eight pupils, of whom five were Swiss from the canton of Berne, two Swiss from other cantons, and one a Prussian. Of these, two have disappointed our expectations, one is employed as a schoolmaster in connection with the national church, two have adopted other vocations, and three are still actively employed among us,—one of them chiefly but not exclusively as a teacher of the young, the second as evangelist in the upper Emmenthal, and the third as the local pastor of the church in Burgdorf.

"1839. At the request of the London Religious Tract Society, we published a German and a French translation of Stewart's tract on 'Prayer for the Outpouring of the Holy Spirit,' the edition of each consisting of 4,000 copies, which were distributed gratuitously among believers of all denominations in Switzerland, Germany, and France. We have received several proofs of a blessing attending that appeal, which, as is well known, has since been followed by many others of a similar character.

"In the same year an attempt was made to effect a fusion of our churches with the Evangelical Society; it proved unsuccessful; but although we cannot *labour* conjointly in promoting the kingdom of God, we are able conjointly to *pray* for its extension, as has been done during the past week.

"1840. In this year our boys' school was established; it now contains 140 boys.

"1842. This year was marked, in the French section of our church, by the unsuccessful attempt to unite with our Darbyite brethren, which has already been referred to.

"1851. Our dear brother, Iselin, then pastor of Serneus, in the canton of Grisons, complied with our invitation to become co-pastor.

"1853. We had a sharp conflict with the Irvingites, which led to the publication of several tracts against their errors and those of the Mormons.

"1855. We established our girls' school, which now contains eighty children.

"1860. Brother Krüger, of Strasbourg, whose labours as a preacher, during several years, had been greatly blessed, particularly at Burgdorf, left us to take the oversight of a church in the south of France.

"After long deliberations a conference at Geneva led to the establishment of an alliance between the free evangelical churches in the cantons of Neuchatel, Vaud, Geneva, and Berne, and those in France and Belgium.

"1861. We undertook the support of a native preacher at Calcutta, with whom we hope to enter into direct communication through Mr. Wenger.

"We removed from the room in the 'Judengasse,' where during twenty-five years we had received many blessings, and entered into the chapel, built at a heavy expense and let to us at a very moderate rent by our brother, Mr. de Wattenwyl de Portes, who has laid us under great obligations. The church and its friends have up to this day contributed towards its interior fittings the sum of 6,473 francs.

"May the blessing of the Lord continue with us, and make us a blessing to others, through his unspeakable grace, without which we can do nothing."

It is needless to add anything to this statement beyond the fact that besides the church at Berne, which has a French and a German department, four other churches in the German part of the canton of Berne are the fruit of Mr. de Rodt's labours. They are in a healthy condition, and, with that at Berne, number about 500 members; whilst many who once worshipped with them are now faultless before the throne.

MAN'S NEED OF CHRIST'S LIFE AS AN EXAMPLE.

BY THE REV. G. W. HUMPHREYS.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 *Peter* ii. 21.

UNDOUBTEDLY the chief object of Christ's coming into the world was to offer himself a sacrifice for our sins; and not for ours only, but for the sins of the whole world. But there was another, and by no means unimportant, design: "that he might set us an example that we should follow his steps." The purpose of the apostle Peter, in writing this epistle, was to direct the suffering Christians in Pontus and other places in their behaviour before the world, and particularly before magistrates; to comfort them in their sorrows, by pointing to their high calling and to Him who suffered for them, leaving them an example. But we conceive that the words quoted at the head of this paper will bear a wider application. Christ was the only one in whom virtue did live down vice; in whom was seen again the complete image of the Almighty; in whom dwelt all the fulness of the Godhead bodily—"the Word made flesh, who dwelt among men, so that they beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Aye, he stands connecting the family of earth with the great eternal God. "I in them, and

thou in me." The love, wisdom, power, and holiness of God, joined to the infirmities of humanity, "that he might succour them that are tempted." Truly this is the Son of God. There are three reasons which have convinced us that man needed an example as well as a redeemer. We say as well as, not in the sense of value, for we know not how to make any nice distinction between Christ as an example and a sacrifice for sin; but, certainly, the most frequent and emphatic reference to him in the writings of the apostles is as an offering for our guilt—a Mediator between God and man.

I. From the character of the human mind.

1. The power and tendency of men to *imitate* rendered it necessary that an example of perfect holiness should be set before them.

No one will dispute but that the faculty of imitation is the earliest developed in man, and that through life it is the most powerful for good or evil. The infant understands looks and movements long before it comprehends the meaning of language. In those who are deprived of the sense of sight or hearing, the power of imitation is strikingly exemplified. Their ability to imitate sounds and movements, to understand looks, is the very power of their soul. We might extend the same remark beyond mankind to the brute creation, for even there we often see the faculty of imitation exceedingly strong. Indeed, our looks, gestures, and movements, make up the natural language which nearly all creatures readily comprehend. The sounds which we utter, and the signs to which we more generally apply the name of language, are only artificial.

The exercise of this faculty of imitation has not been confined to the ignorant nor the dark ages. It is true that in proportion as men become elevated, morally and intellectually, they will be less dependent upon signs and symbols, and will be better able to understand and embody abstract principles. Hitherto we know of no case where this has been completely carried out.

We cannot learn so readily by precept as by example. One living example surpasses all rules. The pupil must have the master's pattern—see him trace the lines before he can succeed.

What beside this is the tendency to hero worship? Are not the men who ever and anon rise up and attract to themselves the gaze and admiration of the world so many proofs that man is an imitative creature? that he needs some model to copy? In a great measure this is the history of the world; as soon as one mighty man has disappeared, and his influence is diminishing, another is sought to whom to pay court. Sometimes a warrior, at others a poet. The character of an age may be gathered from the men whom it has admired; and the enlightenment and morality of a people from those who rule.

Everyone has his favourite pursuit and his individual features; as a matter of course, the man who has excelled in our particular sphere will be the greatest man to us. The child thinks no one equally wise with its parent; the scholar supposes that his teacher is an embodiment of wisdom; the soldier looks upon the military genius as being the highest attainment of man. The Christian chooses Jesus Christ as his great exemplar, whose pattern he is to copy, and in whose footsteps he desires to tread. Thus it is with man; morally he feels that he is a sinner; he is conscious of defects, but how to realise a sufficiently high standard, or to restore his soul to purity, he knows not. When he would do good, evil is present; he looks around for some one who personates God, that thus he may see what God would have him be—some one to whom he may approach having sympathies in common with himself, whilst his character is a transcript of God's—some one who shall mirror the purity of God to a sinful world. This we have in Jesus Christ. No longer need we doubt. He is God

manifest in the flesh. Our highest want as moral imitators is satisfied in him, than whom there is none other.

2. There was need of an example, from the tendency of the human mind to appreciate the material more than the spiritual. It is difficult to understand abstract questions, or anything purely ideal. But when principles are placed before men in an embodied form, they are readily comprehended. This we may easily prove from every-day life. Children will see through a principle by the help of an illustration when they had failed to understand it in the abstract. And is not this the reason why we so often use occurrences or individuals to convey arguments to our own or to the minds of others?

Did not Christ in his teachings acknowledge and make use of this facility of man's in comprehending the spiritual through the material? His parables were so many illustrations to simplify the important truths which he had come into the world to make known. Man himself is symbolical; he is the image of God. We have no precise information whether or not man needed these means of instruction before the Fall; but we have good grounds for believing that his spiritual perceptions were more vivid and distinct than after the great transgression, and that imagination from that time played a more prominent part than it had done previously. Idolatry, in all its forms, is a demonstration of the fact. Men failing to realise the presence of Deity have formed representatives of God, or of his separate attributes, that they may have ever before them. By the way, allow us to ask whether it is not this desire for the material and present which has induced Papists to set up a man as Christ's representative on earth? We need something to remind us of the absent, and to embody the spiritual. Majesty, holiness, wisdom, and every attribute which we ascribe to the Almighty, would have little or no meaning for us unless we could see them personified. This was one of the main purposes of the law which pointed to the more spiritual dispensation of grace. It was the first manifestation of spiritual truth given in symbolical and typical form. It was in this sense a schoolmaster to bring us to Christ—the first lesson in man's spiritual education—Christianity in embryo—God forespeaking and pointing onward to the dispensation of mercy by Jesus Christ our Lord. We conceive that this shows strongly our need of an example. How can I understand what God would have me be if I have only abstract principles laid down? I cannot know or imitate his love, mercy, or holiness; such knowledge is too high for me, I cannot attain unto it. I can see his power in the world, his glory in the heavens, and his handiwork in the firmament; but these he does not require me to imitate; where, or to whom, shall I look for his character, that I may copy it and show forth his likeness? We needed some embodiment of God's moral character, in order to show us the way of holiness and the path of life.

II. Man needed an example on account of the circumstances in which he is placed.

1. On account of the preponderance of moral evil in the world. It abounds around and within ourselves. Our conscience bears a painful testimony to its existence in our own hearts. Evil runs riot everywhere around us. Man finds the evil in his soul preponderate, looks back, is met by guilt; looks forward, and dreads the danger connected with life's contingent temptations. The sufferings, anxieties, doubts, the dread of a holy God common to all men, strengthen our belief in the fact, that all have gone astray. Yes, all will readily admit that there is none righteous. No, not one. There are gradations in guilt. Some may have steeped their souls in the foulest crimes, whilst others are polished and moral. But before God there is none that doeth good. There are men who exhibit in their lives high moral cul-

ture, whose integrity is almost unimpeachable, whose charities are catholic and unostentatious, who fill every social and civil relationship with credit to themselves and advantage to others, and yet come short of that holiness, imparted by Christ, "without which no man shall see the Lord." It is true that there is a nobility about human nature, but there is sin too; there are some fine characters, but none free from defect, there is some pleasing feature in the vilest, the best have some faults. There are still remains of the original likeness which man at first bore to God; it is not entirely obliterated, but is indistinct; we may see resemblances to God, although they are few. They are too few and imperfect for man to gather up and fashion for himself a true representation of Deity. Human nature stands as a noble building divested of its magnificence, but retaining here and there vestiges of its grandeur sufficient to make us mourn over the calamity that shattered so noble an edifice. Looking upon himself, each man is conscious of nothing but imperfection; turning to others, he sees the same moral deformity. Having a tendency to imitate being more powerfully influenced by the material than by the spiritual, possessing a heart deceitful above all things and desperately wicked, living in the midst of those who, like himself, are more disposed to evil than good, we cannot avoid the conclusion that man must needs have a holy example to guide him in his conduct. And is it not necessary that an example should be placed before the openly profane, that they by contrast might be led to see their depravity and may be without excuse before God? or as the Apostle puts it, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." Surely there is need of some guide who shall lead man out of the mazes of sin, some one who shall stand erect amidst so much moral degradation, holding forth the light of truth, that the ends of the earth may see and acknowledge the glory of God, some beacon on life's main, that shall warn us to avoid the rocks on which some have been wrecked, or guide us from the whirlpools by which others have been engulfed.

2. Man needs an example, on account of the sorrows and disappointments belonging to his life. Man is born unto trouble, as the sparks fly upward. In the sweat of his brow he is to eat of the fruit of the ground. Sorrow has been experienced in the past, is endured in the present, and will be felt in the future. There are none free from it. It has excited pity, and drawn forth the resources of the benevolent, has induced the formation of societies, and founded charitable institutions, but it still remains. From Jacob, who, in the simplicity of patriarchal life, looked back upon his days and found them few and evil, to the King of Israel, who, in the plenitude of luxury and knowledge, declared there was nothing but sorrow under the sun; from the secret complaint of the captive obscurely written on the prison walls, to the suicidal blow of the hero, which became a record of history,—what do we hear but one loud wail of sorrow? We know the dispiriting influence which these things had upon the mind, how the trickery and oppression which men practise upon each other, the poverty and wretchedness which they feel, tend to drive away spirituality of thought as well as holiness of life. Is it not true? Look into those neighbourhoods in our towns and cities, where misery is seen in every form, how many are there from these places who have embraced the truth as it is in Jesus Christ? It is not from want of knowledge that they continue in the

practice of vice; no, but lacking some one to live righteously before them, they give way to passions, and are lost in the whirl of iniquity. If a Christian in a similar social position with themselves should reside amongst them, the genial influence of his virtues is seen in the improved character of his otherwise unapproachable neighbours. So it was with mankind: the contracted nature of their knowledge, the frustration of their hopes, the difficulties to be met with in the prosecution of a holy life, combined to render it necessary that Christ should suffer, being tempted. Among the sorrows of life, we may class the perplexities of ever recurring contingencies, when a problem in our moral conduct has to be solved to which it is difficult to apply any existing rule. Then what a relief to the righteous to have one as an unerring example, from parallelisms in whose life they can gather precedents for their guidance; and, on the other hand, what a condemnation to the ungodly, that, neglecting the law and despising the voice of mercy, they have lived on through sin unto perdition despite the example. The light of the Sun of Righteousness pierces through the moral gloom of life's vale, shining into the soul that believes and loves; the influence of his rays scatter the miasma, enabling the obedient to breathe freely in an atmosphere of godlike purity. When suffering gathers around, and the future is still more gloomy than the present, they rejoice in Him who is the Captain of their salvation made perfect through suffering, knowing that they too must enter the kingdom through much tribulation.

III. It was necessary that man should have an example, because every other system had failed to supply one.

1. Heathenism had failed. By heathenism we mean every system of religious belief apart from Judaism. The character of the people fashioned the gods, and not the gods the people. When they could not restrain their evil natures, they had deities as patrons of their vices; they sought some pretext for sheltering their crimes under the sanction of the laws, or example of their divinities. Thus we find by far the greater number of heathen philosophers indulging in some vice, notwithstanding the supposed perfection of their schemes. With the addition of time, there was an accumulation of gods, till the enlightened became sceptics, or polytheists, rejecting all as alike vain, or accepting all as equally useful. The senator made the religious belief of the people subserve his purpose to incite to heroism, or to restrain from outrage; this was all he thought of, for he laughed at the tales as myths useful amongst the ignorant and superstitious.

The farther we go back in history, the gods are fewer, and the worship more spiritual, because we approach nearer to the point at which man diverged from the line of rectitude. From that period the religions of mankind are manifold; one portion of the human family, and that the most enlightened and refined, wandering from idea to idea, in search of a true God, embracing one theory after another, till the more intelligent, finding the whole false, were led, as if by divine guidance, to acknowledge that God must be made manifest in person, before he could be understood and obeyed. The too superstitious Athenians supply a striking instance of the effete religions in which they had been educated, and the inquisitive disposition of a people who felt the insufficiency of idolatry or idealism to supply their spiritual wants. Paul's address sets forth the purpose of God in leading men unto himself, "and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Heathenism must have failed; for, having no other guides than his science and faith, man, bewildered

in the first, would be wanting or credulous in the second: driven from position to position, without any resting-place, he must return to the ark from whence he had gone out. Nor could he, if his science were complete, arrive at any solution of the difficulties which revelation alone could resolve, and a knowledge of the holiness God required, which only Christ could embody; otherwise the existence of God, the immortality of the soul, would in some sort be dependent upon man's knowledge. God cannot be the object of reason apart from revelation. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

The speculations of the philosophic were too abstruse for the multitude, the worship of the latter too vulgar for the polished. There were too many doubts for any one to feel satisfied, and no promise that the distressed might be comforted, no example that might be followed, and no Redeemer in whom to trust. Truly it was the fulness of time when Christ came to be a light to lighten the Gentiles, and the glory of God's people in Israel.

2. Judaism has failed. The other portion of the world's history is told in the Old Testament. Whilst the one part had exhausted almost every subject of speculation in its vain endeavours after God, the other is led through a long series of typical representations to him who is the centre of the world's history. By these means the Almighty taught the Jews that it was not in sacrifices that redemption could be found, and taught the Greeks that reason would prove vain in searching out his character and claims. We see both divisions of the human family meet in Jesus Christ, the one after having performed innumerable gyrations with its reason and fancy, the other having exhausted rites and ordinances. Judaism did not fail in the same way, nor from the same causes as other systems; they were the futile efforts of unassisted man; it was more immediately the schoolmaster used by God to bring us to Christ. The incompleteness of the means used under the law is referred to in the first chapter of the Epistle to the Hebrews.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The great Master of the vineyard seeing that his servants were not attended to, sent his Son. "Perhaps they will reverence him." But the teachings and teachers under the law were imperfect, which must needs be done away with when that which is perfect had come; the men as well as the ordinances were symbolical and preparatory. Are not the feelings of these prophets, priests, and leaders of the people left on record to teach us that the way of man is not in himself, to point us to the great High Priest of our profession, Jesus Christ, the righteous? As the moonlight of the patriarchal dispensation was merged into the twilight of the Mosaic, so the latter has been lost in the effulgence issuing from the Sun of Righteousness. Judaism had approximated to a point beyond which it could not suffice. God had led his people to look for Him "that was to come." Mysteries had gathered over the law which the Messiah was to solve,—political troubles which he was to take away. The troubles of the Jews had heightened their expectations, but not corrected their notions. They felt the Old had failed, their eyes were turned to the New, not with adequate conceptions of its design; but they felt as men would naturally do under such circumstances. The expression uttered by the woman of Samaria was a pithy compendium of Jewish feeling—"I know that Messiah cometh, and when he is come he will tell us all things and bring all things to our remembrance." The problem of locality in their worship was only one of many difficulties. There were a vast number of questions like that of Gerizim and

Jerusalem. None of the teachers or priests of Judaism supplied a fitting example for sinners, as none of its sacrifices could take away sin. These, briefly stated, are the reasons which convince us that man must needs have an example. That example has been furnished in the life of Jesus Christ. He is our prophet, priest, and king. In him are created all things necessary to raise man from his state of ignorance, sinfulness, doubts, and fears, to a condition of holiness, rest, and joy. We listen to him as the Great Teacher; we follow him as our only Leader; we rest in him as our Atonement, Mediator, Advocate—our all. Not only was man's need of a mediator satisfied in Christ, every other need was fully and for ever met in him. To all mankind, in all their longings, weariness, and disappointment, he says, "Come unto me, and I will give you rest."

Merthyr Tydvil.

Reviews.

The Bible for the Pandits: the first three chapters of Genesis, diffusely and unreservedly commented on, in Sanskrit and English. By J. R. Ballantyne, LL.D. James Madden. 1860.

The learned author of this volume is one of the ripest Sanskrit scholars of the age, and unquestionably possesses a more profound acquaintance with the philosophical (*i. e.* metaphysical) systems of the Hindus than any other man living. And common justice demands the acknowledgment that he has endeavoured to make a faithful use of his rare talents, in the important situation of Principal of the Benares College, which he held upwards of twelve years,* by inducing his native subordinates and pupils to abandon the hereditary and almost universal tendency of Hindu philosophers to ignore the science and religion of the West. He has succeeded in awakening in their minds an interest in, and imparting to them a correct (though meagre) idea of, European learning; so that his pupils and their followers may confidently be expected to constitute a more liberal and enlightened race of Hindu scholars than any that has hitherto existed. Dr. Ballantyne further possesses the great merit of having supplied a large number of Sanskrit technical terms, suitable for adoption in almost all the living languages of India, for the benefit of future authors who may wish to embody in those languages the results of modern European science.

Of late years, Dr. Ballantyne has made several attempts to render even more direct assistance than this to missionaries and others who seek to diffuse sound philosophical and religious knowledge among educated Hindus. Not long since, he published a very valuable "Essay on Christianity contrasted with Hindu Philosophy," occasioned by a desire to compete for a prize of £300 offered by a gentleman belonging to the Bengal Civil Service; and he has now followed it up by the present publication, for the appearance of which the world is indirectly indebted to the Baptist missionaries, as will be seen from the following passage, taken from the preface to his Essay, and quoted in the Introduction to the volume before us:—

"In speaking of a translation of the Bible in Sanskrit as a desideratum, the writer is very far indeed from ignoring the Sanskrit version of the Baptist missionaries; but his own

* He has recently been appointed to the post of what used to be called "Librarian to the East India House," in London.

investigations have shown him that this version—valuable as, in many respects, it is—was made at a time when Sanskrit *literature* had not been sufficiently examined to make a correct version possible. The mere mastery of the grammar and the dictionary does not give one the command of a language. As well might it be expected that the study of a mineralogical cabinet should make a geologist. Words as well as rocks, to be rightly comprehended, must be studied *in situ*. A single example of our meaning will suffice, and we need go no further for it than the first verse of the first chapter of Genesis in the Sanskrit version of the Baptist missionaries. The Hindu is there told that, in the beginning, God created *akāsā* and *prithivī*. Now in the dictionary *akāsā* will, no doubt, be found opposite the word 'heaven,' and *prithivī* opposite the word 'earth;' but if the books of the Nyāya philosophy be looked into, it will be found that *akāsā* is to be regarded as *one* of the five elements (the five hypothetical substrata of the five diverse qualities cognised by the five senses severally), and that *prithivī* is another of the five. Consequently, when the next verse proceeds to speak of the waters—a third among the five—the learned Hindu reader is staggered by the doubt whether it is to be understood that the waters were uncreated, or whether the sacred penman had made an oversight. A Pandit once propounded this dilemma, in great triumph, to myself, and he was much surprised at finding that the perplexity could be cleared up. But it is obvious what powers of mischief we may place in the hands of unscrupulous opponents, by leaving our versions of Scripture thus needlessly open to cavil" (pp. i., ii.).

For reasons which will presently become obvious to the reader, we are not anxious to defend our translators at any length, and it is not necessary that we should. Their term for "heaven" is adopted by Dr. Ballantyne himself in the 9th, and that for "earth" in the 10th verse of his new translation of this same first chapter, and his objections to the use of both those terms in the first verse had apparently vanished from his recollection by the time he penned the following comment on the 13th :—

"As the whole universe apart from the globe of the earth was first called the heavens (*akāsā*), and then that name was specially applied to the atmosphere, so the name of earth (*prithvī* or *prithivi*), which was first applied to the entire chaotic mass of the globe, is in the tenth verse specially applied to the dry land" (p. 37).

The ninety-seven pages which contain the translation of, and the commentary upon, the first three chapters of Genesis, are printed in double columns, English and Sanskrit. The Sanskrit type used by the printer being very large, much space is absolutely wasted, so that the quantity of matter is not very great. The plan adopted by the author, in imitation of Sanskrit text-books, corresponds very nearly with that which would be followed in *vivâ voce* lectures upon the Odes of Horace. The difficulties which he seeks to clear up, and the arguments which he employs for that purpose, alike prove his sound European scholarship, and his thorough acquaintance with the Hindu mind and character. The following specimens will at least be interesting, if not in all respects satisfactory to our readers :—

On Inspiration.—"We must first consider how God's revelations have been made to the makers of the books of Scripture. And in respect of this, the operation of God's power is in three ways,—1. God sometimes suggested to the writers the words as well as the matter; —2. And sometimes the matter only, which was put into language by the writers according to their own genius;—3. And at other times he guarded the writers from errors of memory, etc., to which they might have been liable in narrating a matter with which they had been previously acquainted.

"If it be asked how a communication could be made without words, then hearken: We do not undertake to explain this; but that there actually are means of revelation, such as it is impossible to explain to others who are debarred from knowing through such means, we cite an example to show. Our illustration is as follows :—In a certain village the whole of the inhabitants were blind from their birth, and one of them obtained his sight by means of a surgical operation. His companions having learnt that he was able to describe what was going on at a great distance even better than they themselves could tell what was going on close beside them, desired him to say by what means it was that his knowledge reached him. He endeavoured to declare it to them, but he found his endeavours useless.

They could not in any way understand how a knowledge of the shape of objects not within reach of his hand could enter by the front of his head; but that such knowledge really did belong to him, those who candidly investigated the truth of his words, became assured. The application of the illustration to the matter illustrated is obvious" (pp. 27, 28).

The first day of Creation.—"The order of creation being revealed to Moses in the way of 'vision,' the Seer, when first 'falling into a trance, but having his eyes open,' was conscious of a darkness, over and throughout which he was made aware that God's Spirit was energising. The creation of light was then represented to him, either by the effect, from which he inferred God's willing it, which he intimates by the simple expression, 'God said,'—or else represented to him by an audible utterance followed by the effect. 'God called the light day,' and when the light faded away from the view of the Seer, the darkness was that which 'God called night'; and the period embraced by the two, and terminated by the recurrence of the morning light,—a period the length of which we are furnished with no measure of,—was the first day, the period of the first 'vision'" (p. 30).

The Test of Obedience.—"As the tree of life was the token of God's promise to life on condition of man's obedience, so this other tree was appointed to be the test of man's obedience. That the tree itself had anything peculiar in its nature (any more than the tree designated, from its symbolic function, the tree of life), there is no necessity, as there is no real ground, for supposing.

"If it be objected that it cannot be believed that the Creator should appoint such a test of obedience for his creatures, we ask, Is the objection (1) to the nature of the test? or (2) to the appointment of a test at all? If the former, we request the objector to suggest a simpler or more appropriate test, under the circumstances. This we do not expect he will be ingenious enough to do. On the other alternative, we ask him whether he is not conscious of living under an arrangement of things, where penalties are unavoidably attached to disregard of the will of the great Avenger, as that will is manifested through the mundane arrangement in which we find ourselves placed. If he is, then there is no reason why he should think the same thing incredible in the case of our first parents. If he is not conscious of existing under any kind of responsibility, then he is beyond the pale of any argument that we care to enter upon. If he says that man *ought not* to have been exposed to temptation, then he shifts the question, which is, whether man *was* so exposed; and to shift the question, as Gautama* tells us, disentitles the caviller to a reply" (pp. 63).

The Atonement.—"Everywhere, even in the Veda, &c., it is seen to be the natural conviction of mankind that sin requires atonement. If it be agreed that this universal tendency of man's mind is a just one, then the question remains, What kind of sacrifice is to be offered to the Deity for the removal of sin? Now, whatever offering we can present, in the shape of goats, or bulls, or the like, all this already belongs to God, and is only lent by him to us for a few years; and thus these offerings can have no efficiency except through God's favour: and so we are informed, in the law delivered to Moses, what sacrifices God gave the Israelites to understand would obtain his favour. A sacrifice, effectual in itself for the removal of sin, can therefore be provided by God alone; and such a sacrifice, we learn from Scripture, was provided through the Incarnation. How God is satisfied even with such a sacrifice is, we hold, a mystery, and consequently not to be explained, since an attempt at explanation would involve self-stultification [on the part of him who should offer explanation of what, in calling it a mystery, he declares to be inexplicable]. But what behoves us, is merely to appropriate to ourselves the benefits arising from such an atonement.

"If it be said that the benefit of an atonement thus prepared by God for the removal of the sins of mankind must be common to all mankind, since there is no distinction, we reply, Not so, because Faith is the means of appropriating the benefit.

"But then it may be said that, according to the text that 'Faith without works is dead,' good works must be co-operative in the production of the benefit through faith; and so how can faith alone be the determining cause of the benefit? We reply, Faith alone is the means of appropriating the benefit of the atonement; but good works are an invariable effect of faith, and thus are necessary as evidence of their own cause. In whatever persons these good works are not found, there is in him no real faith, but only a semblance of faith. And thus there is no conflict between the two declarations that men are justified by faith, and that faith without works is dead" (pp. 88, 89).

Having thus afforded to our readers an opportunity of judging for themselves upon the value of the book (minus the introduction, which is much

* A standard Hindu authority.

longer), we might conclude our notice, but a few additional remarks are called for.

Notwithstanding the author's unsurpassed qualifications for the task which he proposed to himself, both in the "Essay on Christianity compared with Hindu Philosophy," and in this specimen volume (or "fasciculus," as he calls it,) of the "Bible for the Pandits," these works must be pronounced unsatisfactory and unsuccessful.

He has attempted to combine two incompatible objects, by writing at the same time for European and for Hindu students, who occupy the mutual relation of disputants or controversialists. His principal aim, undoubtedly, was to shew to missionaries, by a practical illustration, how to argue with educated Hindus; but he has frequently deviated from that aim, and has written much that will teach the latter how to wrangle with missionaries, and laugh at them, and (we fear) at their message too.

Both classes of readers, moreover, have reason to complain of the scanty measure and excessive conciseness of that information which he professes to give them, and which he is pre-eminently competent to impart. The European reader applies to him for information regarding Hindu philosophy; the native reader for information regarding Christianity and European philosophy: both are treated to a taste of what they seek, but they must feel disappointed at being favoured by him with a mere sip instead of a copious draught.

In the introductory portions of these books, the author frequently makes use of language, the apparent levity and irreverence of which grates upon the feelings of pious readers. The tone also which he adopts towards his critics as well as towards missionaries often is intolerably self-sufficient, and offensively arrogant, and contrasts most strangely with the courtesy and tenderness uniformly maintained towards Hindus. It is needless to speculate upon the origin of this objectionable tone. It may have arisen from a firm conviction that he is shewing to missionaries that which they could not learn without his aid; or it may have its source in a consciousness that it is his vocation to pay them out for any supposed haughtiness in their dealings with his defenceless favourites, the learned Hindus; or it may have sprung from his uncommonly faithful adherence to the motto, "*Nemo me impunè lacessit.*" We would simply advise missionaries not to reject his proffered aid, which is really most valuable, on account of the unpleasant manner in which it is given, but to accept it with as good a grace as they can command. Let them not wait till his tone improves, for if they do, they will assuredly have to wait long; as may be gathered from the candid warning given by himself in the following unusually modest, yet truly characteristic passage:—

"Under the deepest impression of the importance of the questions in dispute, and the most clear conviction of the error of those whose theory I contest, I have written with the most perfect good humour towards all whom I have loosed my shafts at. If these are found to have points to them, I can't help it, and I won't help it. It is my *wish* that they should stick. Brazen-pointed if they be, I trust to their proving, like the brazen spear of Diomed, therapeutic no less than vulnerant. With the example of 'the old man and his ass' before me, I will not make the hopeless attempt to please all the world, while I can gain my virtuous end more simply and more effectually by pleasing myself, and speaking as I am moved to speak. 'Hit high or hit low,' there is no pleasing the man that's hit, as the drummer with the cat-o'-nine-tails, when he tried to be accommodating, learnt to his recorded disappointment. I am perfectly aware that a little more of 'owl' gains readier acceptance for the words of wisdom, with many not unmeritorious persons; but I dislike 'owl,'—we get such a surfeit of it. I will not consent to bow the knee to the Baal of conventional solemnities any more than Penn would consent to take off his hat to Charles the Second. And, like Penn, I make no request to be more obsequiously treated. 'Put on thy hat, friend Charles.' It is easy to say that those who express dislike of any peculiar phraseology

in which sacred things are conventionally treated, dislike in reality the things themselves; but the saying—whether unintentionally or otherwise—is *not true*.

"And (though I have been told it in displeasure) I am not at all so sure that I shall please, if any, only the profane. I shall not be at all surprised if I find that my frank statement of deliberately and conscientiously formed conviction finds an echo in the heart of, and proves a not unwelcome expression for the feelings of, many a one who thinks as I do, but who dreads—(as I don't)—to provoke angry jealousy, or who does not see his way—(as I see mine)—to a clear enunciation of those feelings, or who does not experience—(as I do)—a vocation to enunciate them" (pp. cxiii., cxiv.).

The Bible of Every Land. New Edition, enlarged and enriched. Samuel Bagster and Sons, London.

We have seldom seen a work of which the promise of the title is so fully realised by the richness of the contents as "The Bible of Every Land"; and Mr. Bagster, who has long been pre-eminent among our biblical typographists, has laid the religious public under fresh obligation by this additional contribution. It is not only one of the most valuable and instructive, but likewise one of the most interesting publications of the day. It requires no laboured eulogy to recommend it to notice, and we are confident that a simple statement of its design and execution will be sufficient to secure for it the support it deserves. It is a memorial of the efforts and the success of Christian zeal in the highest department of benevolence — that of extending the dominion of Christian truth; it is at the same time a great philological and ethnological chart of the world. It gives us a condensed record of all the languages which have grown out of the confusion of tongues, and of the various dialects created by time and circumstances. In this volume they are brought distinctly under the eye of the reader by a scientific classification which arranges them under the seven primary divisions, which have been established by the investigations of modern scholars; and those who feel an interest in such questions are thus enabled to take a comprehensive view of the philological distribution of mankind.

Each language, as it comes successively under review, is introduced to us by a concise but sufficiently ample description of the country in which it is indigenous, with its population and religious statistics, as well as of the political changes which have influenced the character of the language. This is followed by an important section of "characteristics," which furnishes us with a brief sketch of the origin and formation of the tongue, as far as it can be traced, and a history of its progressive modification and improvement. To this is added an interesting notice of its grammatical construction, and of the peculiarities by which it is distinguished from its cognates. This portion of the work will be found to possess no little interest for those who may not be disposed to value its religious character. They will be gratified to find the result of philological research collected from a hundred sources, and presented to them in a compressed and acceptable form. In an age like the present, when the increasing demand on our time so far exceeds the limited supply, we cannot but feel grateful to those who endeavour to abridge our labours by the compilation of so excellent a compendium.

One of the most valuable sections of the work is the series of alphabets with which it is enriched, and which combine beauty with accuracy. Here we have before us all the alphabets in the world: there are none which remain to be discovered, for the barbarous tribes as yet unknown to us are assuredly without a knowledge of letters. The number of alphabets, by which the communications of the family of man are maintained, are found not to exceed forty-five, and of these the majority, amounting to twenty-four, are current in the countries which owe allegiance to our gracious Queen. No fewer than

seventeen belong to the continent of India, the greater part of which may, from their strong family likeness, be traced to the great parent of India alphabets, the Deva Nagree, invented by the gods in paradise, and miraculously communicated to the "twice born." But, in examining this group of India alphabets, we are struck with the singular dissimilarity between the northern series—the Bengalee, the Mahratta, and others—and the southern, the Tamul, the Telinga, the Carnata, and some others. It is a subject of interesting speculation to investigate the origin and the significance of this diversity, and to ascertain, if possible, the reason why the inhabitants of the south of India, who are far more abjectly devoted to Hindu superstition than those of the north, should not have adopted that system of alphabetic writing in which the mythology, literature, and philosophy of Hinduism is embodied. This singular fact seems, in fact, to point to the existence of a civilization in the south anterior to the introduction of Hinduism, notwithstanding its claims to unfathomable antiquity.

The coloured ethnological maps given in the work, corresponding with the great alphabetical divisions, form one of the most valuable of its features. They exhibit, by a diversity of colouring, the extent of country in which the languages prevail, and convey the same clear impression of philological diversities on the surface of the globe which our scientific maps do of its geological construction. One of the most interesting of the series is the map which exhibits the ancient diffusion of the Hebrew language through the Phœnician colonies by S. P. Tregelles. We are thus carried back twenty-five centuries to the antiquities of the Mediterranean Sea, and are enabled to trace the wide expansion of this tongue and its derivatives, from the little strip of land consisting of Canaan and Phœnicia, just visible on the eastern shore of that ancient sea, all along its coasts, and beyond the pillars of Hercules. We follow the course described by the ships, colonies, and commerce of that great commercial emporium, the Queen of the sea, the Britain of antiquity, and mark the influence which they exercised over the destinies of contiguous nations. And then the eye involuntarily turns to the north-west corner of the map, and rests on the distant island of Britannia, then unknown except to Phœnician navigators, and we contrast its insignificance in the ancient world of commerce with the unparalleled grandeur which it has attained in modern time, when its sea-borne traffic in a single day exceeds the imports and exports of Tyre for a whole month. And we are reminded how much more widely its language has been diffused, and how much brighter is the prospect of its continued extension and permanent influence than that enjoyed by the foremost commercial nations in the ancient world. The astonishing fact rises up to view that every year adds one million to the number of those whose mother tongue is English, and that before another half-century has elapsed, the language of the "Paradise Lost," and the "Pilgrim's Progress," which was confined to five millions when those immortal works were written, will be the language of a hundred millions of the most intelligent population the world has ever seen.

But the great interest of the work is derived from its religious character, and from the full and accurate history which it presents us of every translation of the Scriptures which has been made into any language. The facts connected with this subject have been diligently collected from the various memorials and reports of the missionaries engaged in these exertions. The laborious research required for these brief epitomes, must have been prodigious; while the singular accuracy which distinguishes them, will be at once apparent to any one who has been accustomed to take an individual interest in any particular version. The value of this branch of the work is increased by the engraved specimens of translations, which it gives in no fewer than sixty-nine distinct languages. The account of each version winds up with a statement of

the results which have attended the dissemination of it, as far as they can be gleaned from missionary records.

The work is a noble monument of missionary exertions, more especially during the nineteenth century. It is impossible to exaggerate the importance of giving the Scriptures, in all their purity and simplicity, to the heathen, to whom the messengers of salvation are sent, and of thus depositing, in their several languages, the unerring standard of Christian faith and practice. We are, however, so familiarized with the idea of Bible translations in the present day, and we have been so long accustomed to consider them as essential to the inauguration of Christian missions, as almost to lose sight of the fact, that this branch of labour did not always occupy so important a position in missionary economy, even among Protestant missions, still less among those of the Church of Rome. Although the Roman Catholics had been engaged in proselytizing China for two centuries, and boasted of 300,000 converts, they never effected a translation of more than a few fragments of the Sacred volume—intended, moreover, rather for the use of the priest than the flock—and it was to the labours of Protestant missionaries, Marshman and Morrison, that China was indebted for the first translation of the whole canon of Scripture. The importance which is now attached to the department of biblical translation is owing, under God, in a great measure to the perspicacity of Fuller and Carey, who, when employed seventy years ago in laying the foundation of modern missions, determined to make the communication of the Oracles of Truth to the heathen in their own tongue the first duty of missionary agency. It was the personal energy of Carey, in prosecuting these labours, which set the example to the Christian world, and which has served to give the tone to the evangelical labours of Christendom in heathen lands. The impetus which was then communicated has since been kept up with accelerated diligence. For the six versions of the Scriptures in heathen languages, which existed in the beginning of the present century, we have now seventy-three, all executed within the last sixty years. It is a subject for just exultation, that at the present time there is not a single language known to exist which is not endowed with some portion of the sacred Scriptures, and that, in many cases, the first intimation which we receive of the existence of a language is through the publication of the Divine Word in it. These are the triumphs of Christian philanthropy, and they are worth all the labour and expense bestowed on Christian missions.

In perusing the notices given regarding the results of the dissemination of the versions, we remark, with great delight, that the instances in which they have been the means of eminent usefulness, far outweigh those in which little fruit has been perceived. But even in the cases where hope has not been realised, the simple existence of the Bible in any language, may be considered as affording a pledge that the labours of the Christian missionary will not be relaxed, much less withdrawn. Where a translation has once been effected through the instrumentality of missionary societies, in Europe or America, they seem to have contracted an obligation, which they fully acknowledge, to follow up these labours, and to continue to supply the people with religious instructors. Under this aspect, the work, of which we have submitted a brief analysis, possesses the peculiar interest of being a register of the biblical labours of the missionaries, and their results, made up to the present period. At no distant time, we shall require another edition of it, to report the successive improvement of these versions, and there can be little doubt that the picture then presented of the effects of those exertions which have the Word of God for their basis, will serve to impart increased animation to the efforts of Christian zeal.

Brief Notices.

Papers on Preaching and Public Speaking. By a Wykehamist. Bell & Daldy. 1861.—Learned, lively, and pertinent. Intended specially for the clergy of the Established Church, but not to be despised by the Nonconformist pulpit. One of the eighteen chapters of which this book consists will be found in the July number of this Magazine.

Sketches of Character. By the Rev. T. W. MEDHURST, Coleraine. Shaw, Bolt Court.—Mr. Medhurst is very graphic, the sketches are photographs, the characters are life-like. We wish our earnest brother an overflowing success in his interesting sphere of labour in Ireland; and whenever he appears in print, we feel assured his growing powers will ensure an increased constituency of readers.

The great Religious Question, How is Faith a Duty and a Gift of Grace; being an Examination of J. Foreman's "Remarks on Duty and Faith." By DIXON BURN. R. Banks & Co.—The question was once asked in company, "Is it the duty of men to believe on Christ?" A young man in the room, who had never heard such a point mooted before, rose with astonishment and said, "Is that gentleman an infidel, for surely no Christian ever could have a doubt about the matter, when Jesus said, 'He that believeth not is condemned already, because he believeth not.'" It is very mournful to know that there are good men who are at sea about this simple matter. Mr. Burn, in the most respectful and forcible manner has put the question to a veteran minister, treating him rather as a father than as a disputant. For the object at which he aims, and from the position which he occupies, Mr. Burn argues with considerable success, and with a laudable desire to promote Scriptural views. May all our Churches vindicate the solemn responsibility of man as well as the glorious sovereignty of God!

A Commentary upon the Book of Genesis, for the Use of Readers of the English Version of the Bible. By HENRY CHARLES GROVES, M.A., Perpetual Curate of Mullavilly, diocese of Armagh. Cambridge: Macmillan & Co.—This work is intended to bring within the reach of the general reader the results of modern science, criticism, and exegesis, as they bear upon the First Book of Moses. The introduction upon the authorship of the Pentateuch is brief, but satisfactory; and the same may be said of the further prefatory remarks upon the Book of Genesis itself. The commentary then follows the sacred narrative verse by verse whenever anything needs elucidation or illustration. This part of the work is full of valuable instruction, collected from a great variety of sources, and will much help Sunday School teachers, leaders of Bible Classes, and even Christian pastors, who would lose much time in collecting it for themselves. We, therefore, thank Mr. Groves for his useful labours, and hope that he will find them duly appreciated by the Christian public.

The Essays and Reviews Examined, &c. By JAMES BUCHANAN, D.D., LL.D., Professor of Systematic Theology, New College, Edinburgh, &c. Edinburgh: Johnstone, Hunter, & Co. London: James Nisbet & Co. 1861.—The best work we have yet seen on the subject. The wide circulation which the "Essays and Reviews" have obtained, demands in justice an equally general attention to the answers of competent writers. It is not by ecclesiastical censures that error is to be met, though these are not without their use. But men are jealous of authority, and even a bench of bishops can exercise little real influence. Truth must do battle for herself, and achieve her own victory. We yet hope for some more thorough and comprehensive criticism of the obnoxious volume, but in the mean time we accept with thankfulness this very able little volume.

Theological and Homiletical Commentary on the Gospel of St. Matthew; specially designed and adapted for the Use of Ministers and Students. From the German of J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. By the Rev. ALFRED EDERSHEIM, Ph. D., Author of "History of the Jewish Nation," &c. Vol. I. Edinburgh: T. & T. Clark, 38, George Street.—This is a work of extensive plan and of high character. We will yield to none in appreciation of its general merits. We suspect that if the author had more fully delivered his views of inspiration, we should have been obliged to condemn them; and we certainly cannot be expected to approve of his animadversions upon the Baptists and their distinctive principles. Few interpreters perhaps would have found an opportunity of attacking us in the genealogy of Christ, or in his birth of the Virgin Mary. But notwithstanding these things, we think we

could hardly give this "Commentary" excessive praise. The arrangement of the work is as admirable as the matter is excellent. The author first follows the text critically; then exhibits the points of doctrine arising from it; and after that gives what will probably be regarded by some as the best part, a collection of "Homiletical Hints," extremely suggestive. We expect that this when completed will be regarded as the best commentary on Matthew.

Jehovah the Redeemer God: the Scriptural Interpretation of the Divine Name Jehovah. By THOMAS TYLER, B.A. London: Ward & Co., 27, Paternoster Row, 1861.—We cordially thank this author for his interesting and learned dissertation. In his general view of the subject we fully concur. He throws great light upon the names of God, both in the Old Testament and in the New. The connections of the argument are indeed very wide. It explains the uses of Elohim and Jehovah in the (so called) sections of the Pentateuch, and invests with new interest the "I am" in John viii. 58, and in John xviii. 6, 7. We believe the Jehovah of the Jewish theocracy to have been the Redeemer; and also the angel that appeared to Jacob and to Abraham, to Hagar, &c., &c. The throne of the Messiah is as ancient as any dispensation of religion, and we are glad to commend a work that presents the argument in a form to challenge the attention of scholars.

Three Months' Ministry: a Series of Sermons. By THOMAS T. LYNCH. London: W. Kent & Co., Paternoster Row, 1861.—Every one can call to remembrance nights, not wholly dark, but prevailingly cloudy, in which, by dint of careful observation, a star became now and then faintly visible. So, if this volume be a specimen, appear the distinctive truths of the Gospel in Mr. Lynch's ministry. If it were not composed of sermons, and put forth by a preacher, we might say something in its praise. Rich in illustration, often beautiful in thought and eloquent in diction, yet compatible with almost any kind of creed in connection with which the terms of Scripture can be used without descending to explanation, we could, with a clear conscience, praise a book which illustrates moral subjects and exalts truth and goodness,—if we did not look for something more in the labours of an evangelical minister. How could Mr. Lynch have the heart to preach from such a text as this, "Call the poor, the maimed, the lame, the blind," &c., and yet say nothing of the grand Gospel feast to which the most needy are invited? Perhaps such a subject is too commonplace for his genius—it would be a meal of bread and water; he thinks it would be better to have "fruit with the bread—almonds and figs—and wine with the water." Certain it is that the bread of life and the water of salvation both disappear under his treatment; and we submit that "almonds and figs" are poor nourishment after all, while the wine he offers is anything but "the juice of heavenly grapes," whatever they may be.

Love and Penalty: or, Eternal Punishment consistent with the Fatherhood of God. By JOSEPH P. THOMPSON, D.D., Pastor of the Broadway Tabernacle Church. New York: Sheldon & Co. London: S. Low & Co., 47, Ludgate Hill.—An admirable series of lectures, which we most cordially recommend to the attention of our readers. We cannot afford space to enter into the argument, but to us it seems both powerful and convincing.

Metrical Lay Sermons. John Snow, Paternoster Row. 1861.

Miscellaneous Poems. By BETA PI. London: Tallant & Co., 5, Ave Maria Lane.—We cannot say much for the second of these volumes. The "Metrical Lay Sermons" are at least readable and intelligible. Some parts are really beautiful—not the less so for being simple—and everywhere the educated Christian gentleman is apparent. We think, too, that we discern that rare quality, realness—if we may use the word—we mean personal feeling embodied—not secondhand sentiment—such as young men often put into verse, never having experienced what they relate. Whether we are right or not, there is great division of opinion upon the merits of these poems, and we give our verdict on the favourable side.

Happy Years at Hand: Outlines of the coming Theocracy. By WILLIAM LEASK, D.D. London: Ward & Co., 27, Paternoster Row, 1861.—We stand aloof from all prophetical speculations, and, therefore, give no opinion upon them. We hold that prophecies are to be explained by the event, and that the event is not to be determined beforehand by the prophecy. The name of Dr. Leask will be to all who have read any of his works a sufficient guarantee for the literary character of the present volume.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

LEICESTER.—RE-OPENING OF CHARLES STREET CHAPEL.—This place of worship has recently been enlarged, at a cost of £1,300. School-rooms and vestries behind the chapel have been thrown into it, and new ones erected in their place. A new gallery has been constructed, and, in lieu of the pulpit, a platform has been adopted. The re-opening services commenced on June 5th, when Lord Teynham preached two sermons in the Temperance Hall. On Sunday, June 9th, two sermons were preached by the Rev. J. Angus, D.D. On Tuesday afternoon, the Rev. H. S. Brown, of Liverpool, preached, and in the evening delivered a lecture on "Bunyan's Holy War." The Rev. T. Lomas, minister of the place, occupied the chair. On Sunday, June 23rd, two sermons were preached by the Rev. C. Vince, of Birmingham.

WISTOW, HUNTS.—June 20th, the new Baptist Chapel at Wistow, Hunts, was opened for public worship. Two sermons were preached by Lord Teynham. Many of the neighbouring ministers of all denominations were present; and his lordship was assisted at one of the services by the Rev. David Irish, and at the other by the Rev. W. H. Wylie, of Ramsey. Upwards of £36 was collected towards the clearing of the debt upon the chapel. It is a very handsome edifice, well suited for the wants of the village.

WYCLIFFE CHAPEL, BIRMINGHAM.—Wycliffe Chapel was opened on the 26th of June. On the previous Lord's-day, the Rev. J. J. Brown closed his ministry at the Circus Chapel, and, after the public services, he and the senior deacons took an affectionate leave of the church. A prayer-meeting was held at seven o'clock in the morning; the Rev. James Hamilton, D.D., and the Hon. and Rev. B. W. Noel, M.A., preached. The devotional parts of the services were conducted by the Revs. R. W. Dale, M.A., C. Vince, and R. D. Wilson. On the 30th of June, the Rev. W. Landels preached; and the collections on the two days amounted to £310. The series of services was brought to a close by a united communion. Nearly all the ministers of the Independent and Baptist bodies took part in the service, and upwards of 700 persons united in commemorating the Lord's death. The chapel furnishes sitting accommodation for 950 persons, and has admirable arrangements for schools and classes.

SKIPTON.—The new Baptist chapel was opened on the 28th of June, when sermons were preached by the Revs. H. Dowson, of Bradford, and J. Acworth, LL.D., president of Rawdon College. On Sunday, the 30th of June, the Revs. W. F. Burchell, of Blackpool, and J. Tattersfield, of Keighley, preached to crowded congregations. The services were continued on Monday, July 1st. The Rev. F. Edwards, A.B., of Leeds, preached in the afternoon. In the evening a public meeting was held, Thomas Aked, Esq., in the chair. The Revs. W. E. Goodman, F. Edwards, A.B., R. Gibbs, A. F. Abbott, T. Bennett, and J. Barker, took part in the proceedings. The site, with the chapel and school, cost altogether about £1,300. £1,100 had been previously collected, and the balance of £200 was raised in connection with these opening services.

WOKINGHAM.—On July 4th, the new Baptist chapel was opened. A prayer-meeting was held in the morning, from six to half-past seven, and another from eleven to twelve o'clock. The service of the afternoon was commenced by the Rev. John Aldis, of Reading. The Rev. W. Landels preached. At half-past six a public meeting was held, at which Sir Morton Peto presided. The appearance of the building and its moderate cost (£1,650) elicited approving remarks from the chairman and speakers. The proceeds of the day, added to the collections on the following Lord's-day, amount to £64. More than £1,100 have now been either paid or promised.

MORICE-SQUARE, DEVONPORT. — This place of worship, having been closed six weeks for alterations, was re-opened the 30th of June, when two sermons were preached by the pastor, the Rev. J. Stock. The expense of the alterations in the chapel and the school amounts to about £340. Towards this sum about £300 has been raised. The balance, it is expected, will be paid before the close of the present year. The chapel is now one of the most commodious in the three towns. The church is increasing, and numbers 210 members.

ALLOA, SCOTLAND.—The Baptist chapel was re-opened, after enlargement, on June

30th. At the morning service the baptismal font was used for the first time, two believers being immersed by the pastor, Mr. James Scott, after which Mr. Maitland, of Glasgow, preached. In the afternoon, the church assembled to observe the Lord's Supper, and Mr. Wallace, of Edinburgh, preached. In the evening, the Rev. Thos. Murray, of the Established Church of Scotland, preached to a crowded audience. On Monday evening, July 1st, a social meeting was held, when addresses were delivered by Mr. Scott and other friends from Edinburgh.

ROTHESAY.—On the 21st June, the Mission Hall was opened by the Baptists in this town. The pastor, the Rev. John Mansfield, took the chair, and commenced the meeting with an address explanatory of the objects he and his friends had in contemplation, viz., congregational meetings for worship, lectures on general subjects, and social gatherings, Bible-classes, and a general Sunday evening school. Addresses of a congratulatory and encouraging character were delivered by the Rev. Mr. Fawcett, David Kerr, Esq., Jno. Smith, Esq., Mr. W. Maitland, and Mr. George Rose.

BURNHAM, ESSEX.—The Baptist chapel, after considerable enlargement, was reopened on Tuesday, July 9th. The Rev. W. G. Lewis, of Westbourne-grove, preached two sermons. Besides being very much improved in appearance, the chapel will now seat upwards of two hundred more people.

BARTLEY GREEN, NEW FOREST.—A new Baptist cause was commenced here on Friday, June 20th. At three p.m., a sermon was preached by the Rev. J. Spurgeon, of Southampton. In the evening a public meeting was held, when stirring addresses were delivered by the Revs. John Parker, J. Spurgeon, and other friends.

IPSWICH, BURLINGTON CHAPEL.—This chapel was opened on the 10th of April. The services were numerously attended, and the contributions presented at them amounted to nearly £60. The edifice thus set apart for the service of God is a neat and substantial building, and consists of a chapel, seating about 400 persons, a lecture-room, a large vestry, also a minister's vestry and an infant class-room. These various rooms will be used for Sabbath-school teaching, Bible-classes, lectures, and other purposes. The chapel is built in a part of the town where an additional place of worship is greatly needed. The population of St. Matthew's parish, in which it is situated, exceeds 6,000, and is fast increasing, while the church and chapel accommodation does not even now exceed 1,800 sittings. On this ground it is that many Christians of various denominations have kindly assisted this effort by their contributions. The cost of the building amounts to £1,677, of which all but £395 have been provided.

RECOGNITION AND ORDINATION SERVICES.

COTTENHAM, CAMBRIDGESHIRE.—The settlement of the Rev. J. B. Blackmore as pastor of the old Baptist church in this place, was recognised on the 19th of June. In the afternoon, the Rev. J. T. Wigner, of Lynn, prayed; the Rev. W. Robinson, of Cambridge, explained "The nature of a Christian Church," proposed the usual questions, and presented the recognition prayer, and the Rev. C. Vince, of Birmingham, gave a brief address on the union formed. In the evening, the Rev. Mr. Williams, of Waddingham, prayed, and the Rev. C. Vince preached. The Rev. J. Keed, of Cambridge, offered prayer at the close of the service.

FRAMSDEN, SUFFOLK.—July 16th, the recognition of the Rev. George Cobb took place as pastor of the church at Framsden; the Rev. J. Webb, of Ipswich, preached the introductory discourse, and asked the usual questions. In the afternoon, the Rev. C. Elven, of Bury, delivered the charge; and in the evening, the Rev. R. E. Sears, of Laxfield, preached to the church and congregation. Brethren Woodgate, of Otley; Perrin, of Walton; Lewis, of Diss; and Barratt, of Bardwell, engaged in the devotional exercises. The chapel was crowded to overflowing at all the services; and a considerable revival having already taken place under the ministry of the newly-elected pastor, there are pleasing indications that "the set time to favour Zion is come."

PRESENTATIONS.

July 4.—The Rev. W. Upton, of St. Alban's, a purse containing £100, in commemoration of the fortieth anniversary of his pastorate.

June 25.—The Rev. B. Shakespeare, Malton, Yorkshire, a purse containing the proceeds of a bazaar.

MINISTERIAL CHANGES.

The Rev. J. Cubitt, of Thrapston, has undertaken to assist in the education of the

young men who are training for the ministry under the direction of the Rev. C. H. Spurgeon.—Mr. Thomas Evans, of Haverfordwest College, has accepted the unanimous invitation of the Baptist church, Waterford.—The Rev. T. French, of Rawdon College, has accepted the pastorate of the church at Hereford, vacant by the resignation of the Rev. F. Leonard, LL.B.—The Rev. W. Rowe, after having honourably discharged the duties of the pastorate for more than forty years, the last ten of which were spent at Steventon, Beds., was compelled last autumn, through bodily infirmity, to resign the stated ministry.—The Rev. T. Hayden, late of the London City Mission, has accepted the oversight of this church for twelve months.—Mr. T. M. Roberts, B.A., late of Regent's-park College, has accepted the pastorate of the church at Aldborough, Suffolk. The Rev. John C. Adams, who has been connected with an Independent church in Port Natal, having changed his views on the subject of Baptism, will be glad to supply any church with a view to the pastorate. Address, 17, Hollis-place, Haverstock-hill, London, N.W.—The Rev. Alfred Major has resigned the pastorate of the church at Faringdon.—The Rev. E. Merriman, of London, has accepted the pastoral charge of the church at Dorchester.—The Rev. F. Pearce, late of Willenhall, has accepted the pastorate of the church at Newton Abbot.

MISCELLANEOUS.

GRANTS TO WIDOWS.—The particulars of the grants made to widows by the trustees of the "New Selection Hymn Book" are as follows: £6 10s. each to—

		Recommended by
Mrs.	S. B.	J. Jackson and T. Bliss.
	M. A. B.	J. H. Hinton, I. M. Soule.
	A. C.	Dr. Murch, W. Groser.
	S. C.	W. Groser, E. B. Underhill.
	C. F.	Dr. Murch.
	A. G.	W. Colcroft, J. Foster.
	E. G.	Dr. Angus, J. Green.
	E. G.	J. Sprigg, J. Preece.
	M. G.	J. Bane.
	M. H.	W. Rees, Esq., T. Burditt.
	E. L. H.	M. Kent, W. Keay.
	M. J.	J. Smith, W. Bontems.
	J. J.	T. Swan, I. New.
	P. K.	S. Kent, E. Carey.
	E. N.	F. H. Rolestone, I. Watts.
	M. N.	Dr. Steane, W. Howieson.
	A. N.	B. Evans, W. J. Stuart.
	P. O.	M. Thomas, T. Thomas.
	E. P.	W. Yates, J. Cousins.
	M. P.	J. Venimore, T. Wheeler.
	M. J. W.	J. Jones, H. Clark.
	M. D.	Dr. Hoby, J. Kings.
	C. C. W.	J. W. Evans, W. L. Smith.
	E. Y.	A. M'Laren, J. C. Green.
	E. B.	W. Payne, W. Henderson.
	R. H.	W. Walters, D. M. N. Thomson.
	C. L.	J. Green, J. H. Dovey.
	S. M.	S. Manning, W. Barnes.
	S. P.	J. C. Fishbourne, F. Wills.
	E. C.	T. A. Wheeler, G. Gould.
	A. G.	W. Miall, W. L. Smith.
	J. M.	T. Pottenger, J. D. Carrick.
	S. S.	J. Harcourt, H. J. Betts.
	M. U.	P. Prout, J. P. Lewis.
	M. B.	A. M'Laren, J. B. Burt.
	M. F.	J. Medway, J. Merchant.
	M. P.	J. H. Hinton, T. Marriott.
	M. A. S.	J. H. Hinton, H. H. Dobney.
	S. W.	J. Penney, E. E. Elliott.
	M. A. K.	J. Mostyn, B. Hodgkins.
	C. P.	M. Jack, W. Burton.
	M. S.	J. M. Soule, F. Tucker.
	M. A. C.	A. W. Heritage, R. Grace.
	M. C.	J. Green, T. Pottenger.
	H. P.	S. Packer, C. Burleigh.

Smaller Sums—

Mrs.	M. H.	C. Elven, J. H. Hinton.
	J. M.	W. Garwood, E. Pledge.
	M. A. M.	E. Pledge, G. H. Whitbread.
	B. R.	B. Evans, W. J. Stuart.
	M. T.	P. Tyler, J. B. Blackmore.
	S. W.	I. M. Soule, J. Crawford.
	A. H.	T. Jones, J. W. Morgan.
	M. S.	W. Aitchison.
	M. A. P.	F. Trestrail, W. Rees, Esq.
	J. C.	S. Green, E. L. Hull.
	E. T.	C. J. Middleditch, T. Wilt-
	J. J.	G. Cosens, G. Phillips. [shire.

COLD INN, PEMBROKESHIRE.—The foundation-stone of a new place of worship was laid by Miss Morgan, Pater, on the 27th of May. Addresses were delivered by the Revs. H. Morgan, Pembroke Dook; D. Davies, and G. Havard, Saundersfoot.

PARK ROAD CHAPEL, PECKHAM.—On July 1, the foundation-stone of a new chapel for the use of the church and congregation now assembling in Hill Street, Peckham, was laid by Sir S. M. Peto, Bart., M.P. After singing, the Rev. W. A. Essery offered prayer. A statement of the Church's history was then read by the pastor, the Rev. T. J. Cole, after which Sir M. Peto laid the stone, and followed with an interesting address, in which he stated the interest he took in the movement. The dedicatory prayer was offered by the Rev. J. Russell, of Blackheath, after which the Rev. C. Stanford, of Camberwell, in the absence of Dr. Steane,—prevented by illness,—delivered the inaugural address. The Rev. W. Barker, of Church Street, implored the Divine blessing on the proceedings. In the evening, a public meeting was held, when the chair was taken by Rev. T. J. Cole, and addresses were delivered by the Revs. W. Barker, Munns, Sears, Benson, and Messrs. May, Carter, and Potter. The donations on the day amounted to nearly £150.

RYEFORD, NEAR ROSS, HEREFORDSHIRE.—July 9th, the foundation-stone of a new chapel was laid at this place by Dr. Batten, of Coleford. Addresses were delivered by Messrs. Collings, of Gloucester, and Best, of Coleford. Messrs. Sanders, of Mitcheldean; Jude Hill, of Gorsley; Stephens, of

Ryeford; and Smith, of Cheltenham, took part in the devotional services. About £40 were raised towards the building. Ryeford is one of the oldest churches in the county, and mother of most of the churches in the neighbourhood.

ARTHUR STREET, GRAY'S INN ROAD.—July 5th, the foundation-stone of a new chapel for the Rev. Dr. Wills and his friends was laid by Lord Teynham. An address was delivered by the Rev. J. H. Hinton. In the evening a public meeting was held, Geo. Lowe, Esq., in the chair. The Revs. E. Davies, F. Wills, J. G. Oncken, C. Wollacott, and Mr. Consul Hansen, took part in the proceedings.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

THOMAS OLIVERS.

Query I, pp. 44, 107.

In your February number of the "Baptist Magazine," 1861, under the article T. Olivers, appears the following:—

"C. W. S. adds: 'The fine hymn in the Wesleyan Collection—"O God of good, the unfathomed sea"—was composed by Olivers.' —Eds."

Now whether this was given as a hoax or not, I cannot say. The hoax literary so abounds that some little precision as regards authorities is requisite in every case, especially in religious publications.

The hymn "O God of good, the unfathomed sea," was translated from the German of Wolfgang Christophen Defsler, by John Wesley, and published in "Hymns and Sacred Poems," 1739, nearly twenty years before T. Olivers made any hymns.

Yours truly,

DANIEL SEDGWICK.

Sun Street, City.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query V., pp. 44, 234, 302, 369, 440.

If "J. J.," of Staplehurst, had consulted the writers I named in my communication in the June number of the Magazine, he could not have pronounced my statement respecting his native village and Marden incorrect.

During the year 1852 I spent several months in testing, by personal inquiry in the neighbourhood, the truths of the facts mentioned by the above-named historians of our body, and the result was to establish in my own mind the conviction of their general truthfulness.

I trust you will allow me to state a few of the facts of the case.

1. The General Baptist church at Staplehurst was gathered by the labours of the Rev. Richard Kingsnorth, formerly a clergyman in the neighbourhood, who became convinced of the unscripturalness of infant baptism and parliament-made churches, by the memorable visitation sermon of the Rev. Francis Cornwell, vicar of Marden, preached in the parish church at Cranbrook.

2. Mr. Kingsnorth continued pastor of the church at Staplehurst until the time of his death, about the year 1677, at which time it had no fewer than ten ministers and teaching elders, two of whom were the sons of the founder of the church, which had so grown and multiplied that branch churches had become established in many of the towns and villages around, as at Biddenden, Frittenden, Headcorn, Rolvenden, Smarden, Tenterden, and other places. Two of the more remarkable preachers and pastors were the celebrated George Hammon and James Blackmore, who resided at Biddenden, and superintended the affairs of that branch, which numbered more than 150 members.

3. The head quarters of this large and vigorous church were for many years at Spilshill House, a large old farm-house, not very far from the residence of "J. J."; and when events led to the breaking-up of the church into distinct and separate bodies, and those who resided in and around Staplehurst could no longer remain at Spillshill House, they erected a place of worship for themselves, upon the very site now occupied by the High Calvinistic Baptist Church. I will not be positive upon the point, but I believe there is reason to conclude that the old chapel is a part of the one now occupied by the high folks. At least, such was my impression when I examined the building.

4. The church at Staplehurst, and most (if not all) the churches which sprang from it, *did* imbibe unitarian sentiments; under the influence of which they gradually withered away and died. A more painfully interesting, or highly instructive history than that of the old church at Staplehurst and its branches, cannot be found in our body; and could it be written as it ought to be, and properly studied, it would tend to make all our churches regard with tenfold horror everything approaching the verge of a negative theology.

In conclusion, some of the pastors at Staplehurst were very able and learned men, and if "J. J." will search the neighbourhood he may find, as I have done, here and there a copy of some of their published

writings. I assure him they are well deserving of a careful study.

JOSEPH GREEN.

Yarmouth, July 8, 1861.

REFUSAL TO BURY THE UNBAPTIZED.

Query No. XVI., pp. 304, 370, 441.

As part of the collection of cases where "Christian burial has been legally denied," I wish to contribute the following.

On the 23rd of April last died at Towcester, Samuel Snedker, aged 63. His father was a member and even Deacon of the Baptist Church, and in consequence deprived his children of the benefit of clergy in all other cases made and provided.

The rites and customs of the church have not been withholden in this parish saving with the exception of children. Adults have never been denied. This is the first instance where the bell was refused permission either to "ring out" or toll. The clerk, whose function it is to ring out, announced to the layer out, who solicited that most musical, most melancholy sign, that another spirit had vanished into air—into thin air—stated that for the future such an act would not be allowed. I have reason to conclude that the vicar was not consulted and had no part or lot in the matter. This makes the denial more humiliating as coming from an official —as is usual to such functionaries—famed solely for the quantity of beer they are able to carry, and still to get through the ceremony. As we were without a pastor, we had considerable difficulty in securing the services of a minister to conduct some ceremonial outside the ground vainly consecrated. It is only fair to say that no church layman's spirit was exhilarated by the circumstance, and that shame and confusion of face sat upon many brows after inquiring the cause of the strange lack of the sound of the church-going bell.

Yours truly,

SAMUEL COOPER TITE.

Towcester, 20 *July*, 1861.

JUDAS AND THE LORD'S SUPPER.

Query XXI., pp. 304, 371.

In reply to the above query, I would take the liberty to refer your correspondent to a little book published by the Religious Tract Society in 1835—"On the Rites and Worship of the Jews." Chapter xi., 98 and following pages of that book, having satisfactorily explained to my own mind what would otherwise appear discrepancies in the Gospel narratives relative to the Passover and the institution of our Lord's Supper, I would, with your permission, submit it to your general readers; and, lest the majority may be incapable of obtaining it at this distance of time. I will transcribe the ceremonial as represented to have been the manner of celebration when our Lord was upon earth.

"1. The males of the family or company, consisting of not less than ten, and sometimes twenty, met together in the evening, when they washed their hands and feet, and placed themselves at table in the reclining posture then customary.

"In earlier times they ate the Passover standing, with their staves in their hands, as about to begin a journey (Exod. xii. 11); but latterly they reclined at this, as at other meals, to indicate that they had been brought into the promised land of rest. A cup of wine, mixed with water, was presented to each guest, over which a blessing was pronounced, 'Blessed be He that created the fruit of the vine!'

"The lamb, some unleavened bread, and bitter herbs, were then placed on the table, as appointed by the law, also other articles of food.

"The principal person distributed pieces of the paschal lamb, with unleavened bread, until all the lamb was eaten.

"The paschal lambs had been killed in the temple, with observances instituted for the occasion; and then, being taken to the respective houses, were roasted on spits made of pomegranate wood.

"Every person present was bound to eat to the size of an olive, at least.

"2. After this first repast they again washed their feet, and replaced themselves at table, to eat the second course or repast, consisting of bitter herbs, with a kind of sauce made of bruised palm branches, and berries or raisins, mixed with vinegar.

"This sauce was thick; it was called 'haroseth,' and was considered to represent the tempered clay from which their forefathers made bricks during their bondage in Egypt.

"Another cup of wine was taken. The master also divided the bread into two parts, and laying one part aside, covered with a napkin, he then blessed the other and distributed it, saying, 'Blessed be thou, O Lord our God, the King of the whole world, in the eating of unleavened bread.'

"3. He next took the reserved part from the napkin, and divided it into as many portions as there were guests.

"At that time, or as some think at an earlier period, one of the youngest of the company asked the meaning of this rite (Exod xii. 26). 'And it shall come to pass, when your children shall say unto you, What mean you by this service? Then ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.' The master answered, by repeating the 'hagadah,' or showing forth, 'This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover; let him that hath need come and eat the passover; for this passover is our Saviour and our refuge.' Or, he explained the symbolical meaning of the different dishes and observances, expounding from Deut. xxvi. 5—'A Syrian ready to perish was my father,' &c.

"Then, taking the cup, he first tasted it himself, and presented it to each, saying, 'Blessed be thou, O Lord, our God, King of

the world, who has created the fruit of the vine!'

"This third cup was usually called the cup of blessing.

"The apostle refers to it 1 Cor. x. 16—'The cup of blessing which we bless, is it not the communion of the blood of Christ?' See also Ps. cxvi. 13.

"4. The whole ended with taking a fourth cup of wine, and singing the 113th and five following psalms of praise and thanksgiving, of which the 118th, the last, was peculiarly significant of the coming of Christ.

"These were called the great Hallel or Hallelujah.

"The preceding particulars throw considerable light on the concise accounts of the evangelists. The events of the passover and last supper, as blended together, may be considered to have occurred as follows:—

"When the paschal lamb was dressed, and all things were ready, Jesus reclined at table with the twelve, and according to Luke xxii. 15, he expressed that he had earnestly desired to eat this passover with them before he suffered. Taking a cup of wine, he blessed it, and told them to divide it among themselves.

"When the paschal supper, or what is called the first course, was ended, Jesus rose from table, and to set them an example of humility, washed their feet himself; he also exhorted them against seeking who should be the greatest. Our Lord then alluded to the traitor Judas, John xiii. 11; gave them the encouragement of a future glorious reward, Luke xxii. 28—30; and cautioned them all, especially warning Peter that Satan had desired to sift him.

"Having replaced themselves at the table to eat the second course, Christ testified more plainly than before, that one of them should betray him, and said that it was he who dipped his hand in the dish with him. Judas asking, as well as the rest, "Is it I?" Jesus answered that it was, but unheard by the rest. Then John, instigated by Peter, inquired who was meant, and our Lord told the beloved disciple, who reclined next him, that it was the person to whom he should give a sop. After dipping the sop in the 'haroseth,' or sauce, he gave it to Judas, who finding himself thus detected, hastened from the place, to put his treachery into execution.

"Our Lord then took the bread which had been reserved, and blessed, and broke, and gave to the eleven disciples. Likewise he took the cup, and told them, 'Drink ye all of it' (Matt. xxvi. 27). Showing by the words with which he accompanied these actions, that he instituted a solemn memorial of his death.

"He concluded the whole by singing with his disciples a hymn, or one of the psalms already mentioned.

"Several principal commentators consider that the bread was distributed before Judas left the table, but they generally agree that he went out before the cup was given. That cup our Lord spoke of as typifying his blood, the blood of the new covenant, the grand plan of agreement or reconciliation God was now establishing between himself and mankind, by the passion and death of his Son, through whom alone men can draw nigh to God.

"The passover had an especial typical reference to Christ in the circumstances attending it. It was—

"1st. Descriptive of his person.

"2nd. Of his sufferings and death.

"3rd. Of the fruits of these sufferings, deliverance and freedom; and,

"4th. Of the manner in which believers are made partakers of the blessed fruits of the sacrifice of Christ; as it is by the precious blood of Christ shed for our sins, and by that alone, that sinful man is delivered from the wrath which his sins justly deserve.

"During the passover, the sheaf of the first fruits of the barley harvest was offered with a particular sacrifice as directed, Lev. xxiii. 9—14. On the anniversary of this day, our Lord Jesus Christ rose from the dead; the Apostle Paul may have had this specially in view when speaking of Christ's resurrection, 1 Cor. xv. 20, 'He is become the first fruits of them that slept.'"

If the foregoing transcript shall prove a source of comfort, shall tend to stablish, strengthen, settle a believer in the truth, it will give great pleasure to the writer.

Apologizing for thus intruding on your valuable time as a stranger, with much respect,

I remain,
Yours sincerely,
T. C. C.

Knapp House, Clevedon, Somerset.

I think that Judas was *not* at the Lord's Supper, and that the order of events in Luke are probably inverted. But I do not think with "S. S." in the July Magazine that he was publicly made known as the betrayer by the gift of the sop, and then, on being enraged at the exposure, went out from the company; for though Jesus then said to him, "What thou doest do quickly," the disciples did not know his meaning. "Now no man at the table knew for what intent he spake this unto him." But had he been made known, how could they have mistaken or doubted the Lord's meaning?

Yours truly,
THOS. OWEN.

Cranfield, Beds.

'A DISSENTING MINISTER PREACHING IN A PARISH CHURCH.

Query XXVIII., p. 444.

In answer to the first clause of Query XXVIII., I beg to refer you to Ryland's "Life of Fuller," chap. viii., p. 371, for the following interesting account of Mr. Fuller's preaching in Braybrook Church.

JANE BARBER.

Bagnall House, Nottingham.

"The report of my preaching in Braybrook Church is true; but the report that the

clergyman or myself have suffered any inconvenience, is not so. Nor have I any apprehension on that score. The fact was this: Mr. Broughton, of Braybrook Lodge, had a son about twenty years of age, who died. The young man's desire was that I should preach a funeral sermon at his interment from Jer. xxxi. 18—20. Mr. Ayer, the Baptist minister, came to me the day before his burial to inform me. I said to him, 'And where are we to be? The meeting-house will not hold half the people.' He said, 'he did not know.' 'I do not know,' said I, 'where we can be, unless they would lend us the church.' This I merely said in pleasantry, and without the most distant idea of asking for it. Mr. A. however, went home and told the young man's father what I had said. 'I will go,' said he, 'and ask the clergyman.' He went. 'I have no objection,' said the old man, (who is a good-tempered man, but lies under no suspicion of either evangelical sentiments, or being righteous over much,) 'if it could be done with safety; but I reckon it would be unsafe.' Mr. B. took this for an answer in the negative. But the same day, the old clergyman rode over to Harborough, and inquired, I suppose, of some attorney. He was told no ill consequences would follow towards him: if any, they would fall upon me. He then came back, and just before the funeral told Mr. B. what he had learned, adding, 'I do not wish Mr. F. to injure himself; but if he choose to run the hazard, he is welcome to the church.' B. told me this. We then carried the corpse up to the church, and the old man went through the service out of doors. It was nearly dark, very cold and damp, and about 500 or 600 were gathered together. The meeting would not hold above 100, and I should have taken a great cold to have been abroad. I did not believe the attorney's opinion, that they could hurt me, unless it were through the clergyman. I therefore went up to him, thanked him for his offer, and accepted it. He stayed to hear me, and I can truly say, I aimed and longed for his salvation. After sermon he shook hands with me before all the people, saying 'Thank you, sir, for your serious, pathetic discourse: I hope no ill consequences will befal either thee or me.' Next day I rode with him some miles on my way home. 'I like charity,' said he; 'Christians should be charitable to one another.' I have heard nothing since, and expect to hear no more about it."

The following appears as a foot note.

The bishop, however, did speak to the clergyman on the subject at a visitation, who admitted the fact. "Well, did he pray for the king?" said the Diocesan. "Yes, very fervently." "And what did he preach about?" "Why, about the common salvation," was the reply. On which the bishop only told him he must not do so again.

The Rev. [Joseph Davis of Southsea, and T. Owen of Cranfield also kindly referred us to the above interesting reply to C. H. S. [Eds.]

WHAT THE LONG PARLIAMENT THOUGHT ABOUT BELIEVERS' BAPTISM.

On the 546th page of the second volume of the Commons' Journals, occurs the following entry:—

"*Ordered*, That the Lord Chief Justice shall be required from this house, to proceed against Thomas Kilcop, according to law, speedily and with effect, for the setting forth and publishing a scandalous ignorant pamphlet, intituled 'A Treatise of Baptism,' wherein is declared, that only Christ's disciples, or believers, are to be baptized; and that the baptizing of infants hath no footing in the word of God, but is a mere tradition received from our forefathers: printed in the year 1642. Mr. White is to move the Lord Justice therein." 28 April, 1642.

[All truth is not revealed at once. And though "His purposes will ripen fast, unfolding every hour," we cannot hide it from ourselves that the strong men of that age had a work assigned them very different from ours. The times of that ignorance God winked at, but now commandeth all men every where to believe and be baptized.

J. W.

"OF WHOM THE WORLD WAS NOT WORTHY."

The martyr Sir John Oldcastle, otherwise called Lord Cobham.

Lord Broughams, in his excellent "History of England and France under the House of Lancaster," thus writes: "This great man, Cobham, is the original after which Shakspeare drew his Falstaff, as we learn from Fuller's Church History. At first Shakspeare retained the name [Oldcastle], as we perceive by a vile pun adapted to it, and not changed when the name of Oldcastle was droppod. 'My old lad of the castle,' says the Prince to Falstaff..... Perhaps it may not be thought much to the honour of our national taste, or our refined ideas of the dramatic art, that in our most popular comedies we still have one of the most brave, virtuous, and pious men of his day figuring on the stage as a buffoon, a coward, and a thief."

This recent work of Henry Lord Brougham is a highly instructive study; and we heartily recommend it to our readers. It is quite a stimulating (we had almost said a *refreshing*) spectacle, to observe the shimmering sweep of his lordship's unsparing blade, as it descends on the enemies of Wycliffe, and lays bare the craft and subtlety of the priesthood which encompassed Henry the Fifth, and prompted him to every form of violence in the hopes of diverting the public taste from Lollardism.

J. W.

BAPTISTERY.

The following extract from "Maunder's Scientific and Literary Treasury" is worth insertion as a Note in your valuable collection of "Notes and Queries." The in-

ferences to be drawn from it are plain enough. P. P.

"BAPTISTERY, in ecclesiastical writers, a place in which the ceremony of baptism is performed. In the ancient church, it was one of the *exedræ* or buildings distinct from the church itself, and consisted of a porch or ante-room, where the persons to be baptized made their confession of faith, and an inner room, where the ceremony of baptism was performed. Thus it continued till the sixth century, when the baptisteries began to be taken into the church porch, and afterwards into the church itself."

NEW QUERIES.

XXIX. In the June number of your Magazine, Mr. H. S. Brown impugns the "Davidic authorship" of the 51st Psalm. Cannot some of your readers vindicate the olden belief on this subject? Q. R.

XXX. It would be exceedingly pleasing if by the means of the "Baptist Magazine" information could be collected as to the baptizing places which were erected during the last century for conveniently administering the ordinance; and it would not be amiss if we had notices of any remarkable spots by the river's brink, or by the ocean's shore, where believers have been immersed into Christ. PHILIP PLUNGE.

XXXI. Are there any Seventh-day Baptists still surviving? And if so, will one of their number furnish some statistics and information? This would greatly oblige many, and, among the rest, C. H. SPURGEON.

XXXII. A collection of authentic anecdotes with regard to our old Baptist divines would be exceedingly entertaining. Will you allow me to ask for anecdotes connected with Kiffin, Keach, Stinton, Gill, and men of that age; and others of Carey, Ryland, Fuller, Hall, and others of that holy brotherhood? P. M. T.

XXXIII. Is the kiss of charity still retained among the Scotch Baptist Churches? P. M. T.

XXXIV. Supposing one portion of the premises of a meeting-house to be let, as, for instance, vaults or cellars, will this subject the entire building to assessment for the Poor-rate? Would the occasional letting of a school-room for a lecture render the whole structure liable, or only the part so used? Has the question ever been tried? S.

[Will some of our legal friends kindly answer this important query? We cannot promise the customary 6*s.* 8*d.*, but we shall be glad to see the law freely serving the Gospel. —EDS.]

XXXV. Will you kindly favour me with an answer to the following queries:—

Why *females* are not at present employed to baptize females?

Whether this practice of the early churches is anywhere followed by any of the Baptist Churches in England?

It is not from curiosity these questions are asked, but from a feeling that baptism, as at present practised as a public, instead of a private ordinance, tends greatly to prevent many who are convinced that immersion is scriptural, from obeying the ordinance. Having been many years a member of an Independent Church, I have lately been led to see believers' baptism to be a fulfilling of Christ's commands; but while feeling thus, I cannot make up my mind to go through the ordeal of a public baptism. Not because I am ashamed of my principles; but the excitement and anxiety of going through the service before a multitude, would destroy all those calm devout feelings which ought to characterise the act. We find from the Scriptures that the act was performed by a disciple in the private house. Instance Ananias baptizing Paul; the jailor was baptized the same hour that he believed; and the Eunuch, who certainly would have been a great trophy to present at a public baptism, immersed by Philip in the desert on his profession of faith. Paul distinctly lays down the rule respecting the Lord's Supper—they were all to come together, but never in any case says that the candidate is to be baptized before the church. On the contrary, Oriental habits and feelings would prevent females submitting to it publicly or at the hands of any male. Hence the large number of females who are named as fellow-helpers with the apostles. Phebe is spoken of as servant of the Church at Cenchrea, not merely an ordinary member, but a deaconess of the church.

A writer in the *Quarterly* (*Oct.*, *p.* 356) says, in reference to deaconesses and their gradual extinction from the church:—

"But we must remember that certain modifications of opinion and practice had been in progress, which must necessarily have had an effect on an institution of this kind. Infant baptism, which had been the *exception* at the first preaching of the Gospel, gradually became the rule; and with this change, one of the functions of the deaconesses with regard to female converts of course disappeared, and especially in proportion as sprinkling with water began to take the place of immersion."

Do not suppose this is written from any fault-finding spirit; quite the reverse. I feel that if it is a command of my Saviour, I ought to obey it, although not a means of salvation; but I should wish it to be performed at home by a female of piety. Believing thoroughly that the views I have advocated would, more than even the marble baptistery of the Metropolitan Tabernacle, add to our Baptist Churches the intelligent and thinking, I am, gentlemen, yours respectfully, X. Y. Z.

THE MISSIONARY HERALD.

SOOKHIRAM, THE NATIVE PREACHER.

A BIOGRAPHY.

BY THE REV. J. C. PAGE.

OKHIRAM was born in the year 1813, and, rather an uncommon thing
g the rural population, he is able to state the year of his birth. His
tors were *chandáls*, the lowest caste among those who would be called
loos, though, in truth, out of caste altogether, and by right not recognised
g Hindoos. They came from Jessore very many years ago, and settled in
illage of Narain Kháná, in the north-west of the district of Backergunge.
were among the first clearers of the land here, and in time rose to be the
family in the place. Sookhiram was one of six children. His father and
s aimed at being very strict Hindoos, attending regularly all the festivals,
bserving, so far as a poor man can, all the rites of their religion. Kalee
Doorga were their favourite goddesses; and every year the *churuck pooja*
erformed on their lands, and at their expense, in honour of Sheeb.

hen Sookhiram was a little boy he was subject to fits, and this occasioned
alarm to his mother and aunts. These concluded that the eyes of Moha-
vere fixed on him, and that, therefore, he could not survive many years;
ould be soon called away! They, therefore, with his father, made a vow
if the god would spare him up to youth, they would have him to swing in
ır of Mohadeb, or Sheeb. He got over his fits, and all praise was offered
› merciful deity!

khiram's boyhood was spent in indolence, as his parents were well to do
› world, and there was no lack of rice in the house. But not a day passed,
ys, without his having a fight, either thrashing some boy of the village, or
g thrashed, as the case might be. He recollects this propensity of his
h days as very marked; but, as he grew older, he found other amusement
"endless" round of wickedness. When about fourteen years of age his
ts and relations, mindful of their vows to Sheeb, determined to carry out
long-cherished design of hoisting the lad on the churuck-tree. Sookhiram's
nt of what was done to him is briefly as follows:—

he pooja," he says, "was celebrated near our dwelling-house on our own
; and, after all the previous arrangements had been completed, I was
elled to fast two days and one night. On the morning of *the* day I had to
ed to an adjoining tank to bathe and purify myself, and had to carry the
, with which I was to be pierced, hanging on my neck. Returning from
nk, I was initiated into the art of hanging decently and comfortably when
nded, by being stretched out in proper form over a fire, on which incense
ver and anon thrown. After this, I was brought to the front of the place
› Sheeb's praises were being sung, laid on my stomach, and four iron hooks
forced through the skin and flesh of my back. I was in great dread before
ruel operation was performed, and trembled exceedingly when the hooks
brought near me; but I was reminded repeatedly that the patient
rance of this insignificant torture would, after this life, be rewarded by an
nce administered to me into Sheeb's happy abode! And then the beating
ums, and the horrible shouting of scores of people all around me, so bewil-
me that I felt nothing till the iron was entering my flesh. I was hoisted
d swung round; but was allowed to complete only two and a half circles,
y relatives saw I could not endure more. When being whirled round, I
l consciousness of everything above or below, and, indeed, for the moment,

suffered no pain. When taken down I was led to the same spot whe pierced me, once more placed on my stomach, and the hooks were ex Some sugar was applied to the wounds, and two men then stood on stamped all over my back! After this operation I was taken up, made t the place of Sheeb's worship and the attendant Brahmins, and managed home. A burning fever ensued. I could not lie on my back, and wi culty obtained sleep, turning on one side and then the other. In about a however, I recovered, and was able to get about."

When Sookhiram was sixteen or seventeen years of age he was em with a cousin of his, by one of the chief zemindars of that part of the di collect rents; and in this man's *kutcherry* he was initiated into every chicanery and deceit. Here he received his first and principal lessons ters of the zemindaree and police; here he was taught how, at any cost, serve the landlord, and deceive or bribe the policeman. He remembers essay on behalf of his master. This honest gentleman had a grudge a Brahmin, and sued him in the Moonsiff's court for a debt of 200 rupees. was no truth in the plaint, but Sookhiram and others were sent into substantiate the false claim. Sookhiram, without any compunction science, took the water of the Ganges and the toolsee leaf into his han deliberately swore to what he perfectly knew was an undoubted lie. H ter required a false oath—no matter if the Brahmin was ruined! World siderations, even in his case, overcame all religious or superstitious reg his twice-born teacher. The zemindar gained the case, the Brahm reduced to beggary, and the false witnesses were received into high fa the kutcherry. I particularly questioned Sookhiram as to whether his con did not trouble him previous to his uttering so palpable a lie, whether his did not stammer, or his limbs tremble, on this first appearance at court i a cause? His reply was this:—"I had been previously fortified, Sir, b taught the following couplet:—

"'Támá ámár mámá, Toolsee ámár bhái;
Gangár jal ámi nitya nitya Khai.'

The copper (*i. e.* the small copper vessel in which the Ganges water use 'served') is my uncle; the toolsee (plant) is my brother; the water of the I am continually drinking." And thus, thought this witness, when harm of swearing falsely by *these?* And yet, strange fact, there are, moment, not a few Government officers who would once more introd Ganges water and the toolsee into our courts! Such men have actuall recommended this return to downright folly and wickedness, because, sagely imagine, the Hindoo mind venerates and adores a few drops of and a few leaves, above God, and fears them more!

When nineteen years of age, Sookhiram was married; but his marri not prevent his becoming more than ever violent in oppressing, and dece circumventing, his neighbours. He acknowledges that, to the end of his it was at the zemindar's kutcherry he obtained all his lessons of gu About this time his landlord set his eyes upon some land belonging to a party, and proceeded at once to take steps to get possession of the coveted When the harvest was at hand he instituted a case against the rightful complaining that the latter had seized and carried off Sookhiram's father neighbour. Sookhiram himself was made a witness again, and swore truth of the false charge. His father was removed out of the way, and the put upon the tract, which, it was alleged, they who had carried him taken. After some three months, what with Sookhiram's evidence and his father, the landlord gained his point, succeeded in putting the owner fields into prison, and took possession of the lands he had set his heart

The next ten years of Sookhiram's life were spent in all kinds of and employments. He was, in turn, a carpenter, a *ghramie* (a worker boos and thatched houses), sugar-maker, trader in beetle-nut, rice trader in earthenware, and once, for the fun of the thing, as well other reasons, he went down to the great Sunderbund to hew

But he characterises his course in these words:—"Nothing afforded me so much satisfaction as obtaining 'the pre-eminence,' oppressing my neighbours, cheating market people, and living at the expense of others." He acknowledges having several times fought out a battle with the *latyal's* club; and owns, with sorrow, that on two or three occasions death ensued from such engagements; but, somehow, he escaped from both his enemies and the law.

When, some fifteen years ago, Christianity began to be known and spread in these parts, a few of the "new Christians" went to Sookhiram's village, and endeavoured to hold some discussions, and engage in conversation with the Hindoo inhabitants. But they were regarded as deceivers and destroyers of caste, and by Sookhiram and his friends were hunted out of the place. Yet this opposition on his part did not continue long; it was too violent to last. Nor did the Christians discontinue their visits. These they followed up by introducing tracts, and other books, into the village. At first Sookhiram would receive nothing in the shape of a book, being afraid that it might exercise upon him some secret influence. There might be some awful *mantiá*, or some dreadful incantation, or some magician's formula in them! But this fear, too, died away, and the books were received, though to be made light of, for they were converted into kites and sent up into the air. One day, however, he happened to set eyes on a neatly-bound Bengali New Testament, which one of his uncles had obtained somewhere. The appearance and size of the book interested him, and he commenced to read in it here and there. For days and weeks he could make nothing of what he read, till, coming to the 3rd chapter of John's Gospel, the doctrine of the *new birth* attracted his attention. One thing appeared very clear to his mind: he must undergo some radical, serious, mysterious *change* ere he could expect it would be well with him in the other world. He received also three tracts ("The True Refuge," "Epitome of the True Religion," and "On Salvation"), which he read, with one of his cousins, over and over again; and these helped him greatly in understanding his spiritual necessities, and arriving at "the truth as it is in Jesus."

Soon after this, Mr. Parry, our missionary at Jessore, receiving charge of the stations in this district, visited, with some of his native preachers, Narain Kháná, and the places around it. He found Sookhiram more than once among his most attentive and also most captious hearers; but he was the means of removing many doubts from the inquirer's mind, and of encouraging him in his search after the way of life. In October, 1847, preparations were made in Sookhiram's house for the yearly feast in honour of his deceased father; but his mind began to trouble him, and he could not manage to silence his conscience. He heard a voice—"the still small voice"—saying, "You are about to become a Christian; what, then, does all this mean?" He could resist no more, but abandoned all further arrangements—nay, the carrying out of all that was arranged for the feast. Though all things were in a state of readiness, nothing more was done in honour of the dead. The zemindar's people walked off with all the vegetables, fish, &c., the Hindoo assembly was dismissed, and the few Christians of the neighbourhood were invited to witness Sookhiram's rejection of Hindooism, and his profession of the religion of Jesus! This was not, however, so easily to be witnessed; for the uncles and elder members of the family gathered together their dispersed friends, created a serious disturbance, and beat off the Christians from their homestead and lands. But Sookhiram's friends—his new Christian friends—were as determined as his enemies. They rallied the next day, and contrived to get him clear off, out of the hands of his relatives and neighbours, and to convey him to another village, where a native preacher was located. This man, attended by a number of Christians, returned with Sookhiram to his house. But the heathen a second time joined force, and, assembling in double numbers, determined to get possession of the new convert. At the time they made their attack, the Christians were engaged in their usual mid-day service, and being thus taken by surprise, were speedily dispersed, while Sookhiram and a cousin of his, who was following him, were seized, shut up in a separate house, and guarded night and day without. For some days after, Sookhiram's relatives used to hold meetings

with their heathen friends, and then come in to him, and, by promises as well as threats, urge on him the wisdom and the necessity of returning to caste. He says that he was literally so bothered, so harassed by their continued talking, that, merely to get rid of them, he allowed them to call him once more one of themselves, while he would not put on a second time the discarded necklace. But this state of things was only for a fortnight; for Mr. Parry paid a second visit to the village: and though this rendered the heathen more cautious, the Christians took courage, and one night outwitted Sookhiram's custodians, and carried him off a second time. He had a long interview with the missionary, and finding in him both a good teacher and a firm friend, he once for all finally and decisively cast in his lot among the Christian people. Of course there ensued the usual disturbances and threats of evil, and oaths of vengeance. The Christians in a body should be swept from the earth, and so forth! But Mr. Parry remained the determined protector of the new convert, in his turn threatened the uproarious heathen with proceedings at court, and succeeded in making them acquiesce in what they could not prevent.

From this time Sookhiram was allowed to go in and out among his chosen associates, no man making him afraid. He was now one of the Christian community; and when our brethren, Pearce and Wenger, visited these stations, he seems to have attracted their attention by his intelligence and earnestness of manner. In 1848, I came to this district, and found him still a mere nominal Christian; but the next year he was a candidate for baptism, was accepted by the Church, and baptized by me in the village of Sooagam. He was the first baptized in the village, and the first baptized by me in Backergunge.

I soon discovered that there was an amount of intelligence, zeal, and self-denial about my brother, that might be turned to account, and therefore did not hesitate to encourage his wish to become useful. I placed him, after a little particular instruction, in one of the villages more to the south, where the Christian people required a teacher. He was the best man I could find; and even at the outset he nowise disappointed me. But his zeal soon got him into trouble. Some miles removed from his station there is the village of Sorbaree, in the zemindaree of Baboo Ram Roton Roy of Jessore. Here two families expressed a wish to embrace Christianity, and though it was known to be a dangerous experiment to make converts in the Baboo's estates, Sookhiram and another native preacher, by name Ramjubon, started off together with two others to encourage them. They were not unsuccessful, for both families gave up their caste, took the preachers into their houses, joined them at worship, and entertained them as guests. At daylight next morning, however, the houses of these people were surrounded by a band of latyals; and though they escaped, the preachers were seized, bound, and carried off to the Kutcherry of the Baboo's at Bandabatee. Here they were kept, almost always bound, for some sixteen days. They were occasionally beaten, and oftener threatened; but their courage never failed them. Every day, and particularly on the Sabbath, they sang hymns in praise of their precious Redeemer, and prayed to him to help them in their need. To all who came near them, they spoke only of their new faith. Nothing could quiet their tongues; talk they would, sing and pray they would. In the meanwhile we were not idle. I resorted to the law, but the Christian people threatened retaliation; and not a little alarmed were the up-countrymen who guarded the Kutcherry and the prisoners. But, withal, it was Sookhiram's and Ramjubon's determination, courage, and firmness, their faithfulness to Christ, which triumphed over their bitterest enemies. The head man of the Kutcherry got literally disgusted with their obstinacy, and finally cried out, "Turn them out, turn them out; they do nothing but sing and pray!" But ere he released them, he took forcibly a paper from them, to extenuate in part the course he had pursued! Still he accomplished no good to his own cause; for there followed the preachers one of his Hindoo ryots, and this man turned out, and has continued to be, the best barber among our people, who were once not a little in want of such a man.

Sookhiram once and again has been involved in like troubles, but with equal courage and stedfastness has he been enabled to endure them. Some four years

ago he was, with some of the people of his charge, falsely accused of maltreating and plundering the same Baboo's people, by whose agents he had been already so ill-used. They carried their case, with a host of lying witnesses, to Funedpore. But there Sookhiram appeared, defended himself in court, preached in the bazaar day after day, and returned in a month and a half, having completely thrown his antagonist. His own zemindars were so delighted with his skill and boldness, that they wished to bring him home in a palankin; but he declined the honour. He could use his legs as well as his tongue and wits. His later course has been, all through, consistent. He is at present stationed at Holigaon, our most northerly station, and has charge of a congregation and church which, though small, are really examples to those in several other villages. He is respected by even the Brahmin landlords in his neighbourhood; and looked up to as a friend and adviser by the poor ryot. He has for years tried his hand in administering medicine, and even, in some of the more simple attempts at surgery. And he has succeeded in a measure we could hardly anticipate. Indeed, the brethren call him "*our* sircar," (sircar is the title our native preachers have had given them,) and "our kobiraj" (doctor); while the Christian community respect and love him, obey and help him, and would grieve to hear that he was to be replaced by any other teacher.

AFRICA.

During the absence of Mr. Saker in England the charge of the station at Cameroons fell upon our excellent native brother, Joseph Fuller, assisted by Mrs. Saker. Mr. Pinnock occupies Victoria, where his labours find much acceptance with the people. An occasional visit to Bimbia, and journeys to the native towns along the river, occupied much of the time of Mr. Fuller. The Divine blessing followed their labours. Many inquirers from the heathen presented themselves, so that often from morning till night Mr. Fuller was engaged in conversation with those who were seeking the way of life. Through the interposition of the British Consul, the people at Abo were induced to return the boat they had stolen from Mr. Pinnock, to give up a bullock as compensation for the injury they had done, and to promise the restoration of the articles they had seized. But in the midst of these labours of peace, war had broken out among some of the native chiefs, and the Mission families had been horrified by the slaughter of a native, and the parading of his head and limbs, dripping with blood, through the settlement. Nor were they without anxieties from the hindrance given to their work by the oppressive kidnapping of girls and women by an European trader in the river. It requires unceasing watchfulness on the part of the cruisers of Her Majesty's squadron to prevent the revival of the slave trade in the river.

Mr. Saker, with Mr. Diboll, arrived at Cameroons at the end of the year, after a very pleasant voyage in their little bark, the *Wanderer*. The accession of Mr. Smith and Captain Milbourne to the Mission has enabled the brethren to extend their labours, and to arrange for the preaching of the word in several neighbouring towns. The following is the present location of the missionaries. Mr. Saker, with Mr. Diboll, live in Cameroons—Mr. Diboll, both on the Lord's-day and in the week, visiting the neighbourhood. Of these, John Aqua's Town contains a large population. The family connections of King Dido are also large, and afford a favourable field for missionary labour. Hickory Town is situated across the river, and is also visited by Mr. Diboll. Here it is proposed to erect a cottage, and eventually to settle a missionary.

During the process of acclimatising, Mr. Smith will live in Cameroons; but, as he is able, will visit the towns around, first with an interpreter, and then alone as his acquaintance with the language improves. To its acquirement he gives much attention, and is very successful in his attempt to learn it. He is also very useful in the school, the classes, and public services.

Mr. Pinnock labours in Victoria with the aged Johnson, whose feeble health

betokens the advance of a period when his useful labours must close. He has long been a consistent Christian.

Mr. Fuller, in addition to his engagements at Bimbia, and in missionary work among the pagan people around, gives much time to the printing department, and enjoys the able assistance of Mr. Diboll's son, who accompanied his father on his return. The New Testament has been completed at press up to the Epistle of Jude, and the Book of Revelation was at press. Thus this important step in the evangelisation of this portion of Western Africa will have been made. The people will have in their own tongue the oracles of God.

Several instances of the power of Divine grace had much cheered the missionaries in their labour. One of these was a chief who died in the faith of the Gospel. Long had he lived as a consistent follower of Christ, and with firmness and kindness suppressed heathen customs in his town, while his own house had been converted into a house of God, the place for prayer. Mr. Diboll thus writes respecting him:—"In my heart I am in mourning for a chief, to whom the Word had lately become very interesting. He seemed also to wish that his people should be benefited by it. In his last interview with me he talked of a plan by which he hoped to bring them all under its influence. He died suddenly. I have preached to his people several times since, and at present they hear attentively."

The wife of one of the deacons also died in March. She was a member of the church; but the effect upon her husband was very interesting. While his friends and neighbours were weeping and crying aloud, he was calm, and resigned to the will of God. Yet this man was once a great persecutor, and most hostile to the Mission. Thus the word of the Lord is glorified; and among the degraded races of Africa are found many to take a place in the kingdom of God.

FOREIGN INTELLIGENCE.

CALCUTTA.

At the time of going to press with the Annual Report, we had not received the usual annual statement of missionary labour in this capital of the Indian empire, nor of the progress of the native churches in the district to the south, called the Twenty-four Pergunnahs. The report of the Calcutta Auxiliary has now reached us, and from its pages we extract the following items of information. The two English churches in Calcutta—the Circular Road church and that in Lall Bazaar—have enjoyed a degree of prosperity during the year. The Lord's day congregations have been good. At the Circular Road there have been nine baptisms, and at Lall Bazaar four. Harmony and peace have prevailed. Sunday-school instruction is being vigorously carried on. At Circular Road there are from sixty to seventy scholars in the Sabbath-school, and probably an equal number at the Lall Bazaar.

DUM-DUM.

"An evening service for the benefit of the soldiers temporarily located there has been carried on without interruption by Mr. Lewis, as in previous years. The congregations have with some few exceptions generally been encouraging, especially in the cold season. Good is doubtless being done, and Mr. Lewis has been cheered by the attention given to the words but the work here is rather to sow than to reap, as the stay of the detachments at this depôt is generally too short to afford opportunity of witnessing the effect of the word dispensed among them. Brethren at other stations have sometimes reaped the fruit of the seed sown here."

Besides the two English churches in Calcutta, there are two native churches, each having its native pastor. One meets in the chapel connected with the mission premises at Intally; the other in South Colingah, a locality much inhabited by Mohammedans. They were both formed by the missionaries in years past, but for some time have been left in the hands of the native brethren, and are interesting efforts to establish self-supporting native churches. The Auxiliary Report thus speaks of them:—

"The Colingah Church seems to grow under the care of our young brother Goolzar Shah. The other has not been so prosperous. The health of its aged and esteemed pastor, Shujáat Ali, entirely failed in September last, and it is now in consequence without a native pastor. For some months in the middle of the past year there might have been seen a body of native soldiers, with a native officer in charge, marching from the Fort to the Intally chapel every Lord's day. These men were all professed Christians; they were ministered to in their native language, the Hindustani, and while they continued in the Fort, three of their number, who were Seiks, avowed the Saviour of the world in baptism at the hands of the native minister. Christianity has therefore now a recognised standing in the native army. Satan's walls have been breached. 'This is the Lord's doing: it is marvellous in our eyes.' This body of men, twenty-five in number, belonged to an artillery corps raised in Agra during the mutiny. They are now located at Dacca, and their connection with the army has been rendered permanent in general orders by the Government."

INTALLY SCHOOL.

"The English school at Intally, under the supervision of the missionary residing there, is still carried on, and has had about an average of eighty on its books. The boys pay four annas per month for their schooling. The masters seem to have been diligent, and the boys to have made pretty good progress, but Mr. Sale has left no report of this establishment."

Of direct missionary work in the city the Auxiliary speaks with regret. It is far from being in so promising a condition as might be wished. One native preacher and one schoolmaster is supported by the Auxiliary, and one other native brother, a member of Intally church, by the Society. They attend at Jaun Bazaar chapel at stated seasons for preaching to the heathen, and at several other localities in the eastern part of the city. A member of the local Committee also devotes many of his evenings to wayside preaching. These labours are of course in the vernacular, but are extremely inadequate to the wants of a city containing 600,000 inhabitants. There is great need of the prayer, "Lord, revive thy work!"

BARISAL.

This station is about fourteen miles from Calcutta, to the north, and is the chief town of the district. An effort is being made to establish here an independent native mission, under the superintendence of our esteemed native brother, Ramkrishnu Kabiraj. He speaks of having received a good deal of encouragement in his attempts to call the attention of the natives to the Gospel, and thinks that he may have soon to report some fruit to his labours.

THE TWENTY-FOUR PERGUNNAHS.

"The Society's stations in the districts south and east of Calcutta are Narsiedarchoke, Bishtipore, Rosh Khali, Luckyantipur, Khari, and Tamboulda, with one or two out-stations attached. Concerning the work at these stations, Mr. Pearce, in whose hands this department lies, has supplied the following account:—

"'During the past twelve months, I have made six visits to them, including a period of forty-five days, and I trust that my labours have not been without effect. In comparison with other years, the past has been somewhat a promising one. Considerable numbers have been added to the congregations, and seventeen persons have been united to the churches by a profession of Christian faith in baptism. Most of the schools also have flourished through the year, and the attendance of boys on two of them has averaged about fifty daily. The masters, with one exception,

are all professed Christians. The Gospel has been preached to the heathen at all the stations, but at Tamboulda and Bishtipore more regularly and widely than at any others. On the whole, the people have been at peace among themselves, and have received little molestation from the heathen without. It is encouraging to report a gradual improvement generally in their temporal circumstances. The dire poverty to which many were subjected in former years has passed away, and not a few have risen to a condition of ease and comfort. As a proof and effect of this, I am happy to say that the exhortations to liberality on behalf of the Gospel have of late been responded to more readily and to a larger extent than ever before. Nearly 200 rupees have been spontaneously contributed, which, although but a small sum considering the number of the people, may still be regarded as a hopeful germ of promise for the future. It is now, I hope, understood among them that such contributions are to be repeated from year to year.

"'The adoption and growth of Christian principle, wherever seen, is worthy of notice. An incident illustrative of this I must not keep back. Early in the past year the district of Khari was sorely visited with the cholera. It raged all around the habitations of our people, and soon two of them were attacked and died; two others also were prostrated in a hopeless manner by the disease. Seeing this, the native minister of the place, feeling no confidence in human remedies, invited the people to meet together in the chapel for prayer, which they did in large numbers, and spread their case before Him who has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." These meetings were held repeatedly, so long as the visitation lasted. It is to be recorded in token of the Lord's goodness to these poor people, that the two persons whose case has been mentioned, speedily recovered, and no one of our Christian people was afterwards attacked. The people recognised the hand of God in their deliverance, and made a contribution as a thank-offering, which they requested might be spent in the purchase of hymn-books, and given away at my option.

"'At these village stations, there are twelve pastors and preachers and eight school-masters. The nominal Christian community, small and great, numbers upwards of 1,200 persons. The members of the church, to the latest date, are 207, and the children under instruction exceed 300.

"'ALIPORE.

"'I am sorry to say we have had no baptisms during the past year. The word of God, however, has been preached almost daily in the station and neighbourhood. Tracts we have sparingly given away, but some have been sold, together with a considerable number of the little monthly periodical called the 'Lamp of Truth.' The congregations by the roadside have been generally good, and for the most part our addresses have been heard without objection, and often have elicited approbation. It may not be without advantage to mention that I have frequently sent forth with the native preacher a band of singers, who, before the address was delivered, sung a Christian hymn. This has generally excited great attention, and I have myself observed persons of all classes listening with evident deference and pleasure. On one or two occasions, our singers have been invited to the houses of respectable persons to repeat their song.

"'THEOLOGICAL CLASS.

"'At the beginning of the year, I made arrangements for the resuscitation of the Theological class, which had been in abeyance in 1859. Before the directions came from the Parent Society for Mr. Kerry's removal to Barisal, several young men had joined it and commenced their studies; I deemed it proper therefore to go on with the class, and do with it as well as I could under existing circumstances. The students were five in number, gathered entirely from the Alipore and south village churches. As all were new, the course adopted was necessarily elementary; it comprised the improvement of their knowledge of their own language, geographical instruction, readings in History, Hindu Mythology, Biblical History, and other subjects, special portions of Scripture, Church History, and practical Christianity. On the recurrence of the cold weather vacation, two of these youths went to labour at Tamboulda, and two others among a congregation recently formed in the extreme south, bordering on the Sunderbunds. The remaining one went to his home.

"'ALIPORE GIRLS' SCHOOL.

"'It only remains for me now to give some account of the Girls' Boarding School at Alipore, in which I am happy to say Miss Packer has continued her diligent and not unsuccessful labour. The pupils have numbered twenty-seven boarders, and two or three day-scholars. The satisfactory progress of the children may be gathered

from the fact that when the school broke up at the end of October last for the annual vacation, there were five only that had not learned to read. A long list of books was in use in the several classes, most of which have been read repeatedly. The division of labour has been reading and writing in the morning, and needlework and arithmetic in the afternoon. In respect to needlework, good progress has been made, and some of the elder girls can now cut out and make up native garments without assistance. The singing exercises on Wednesday afternoon have been carried on throughout the year, with some interruption. Every Sabbath afternoon has been devoted to scriptural instruction. I regret to add, that during the past year so marked a spirit of serious inquiry has not been observed as in the previous year, and there have been no baptisms. Of the girls trained in this Institution, six have been married since the last report, viz. two in the early part of the year, and four since the vacation.' "

Although Mr. Pearce has been compelled to remove to Intally, two native brethren have been left at Alipore, who will visit the several preaching stations and carry on Christian service on the Lord's day in the small chapel which has been erected near the magistrate's court. A Christian friend in the neighbourhood has kindly undertaken to render them his countenance and support. The income of the Auxiliary has been during the year £326 17*s.* 4*d.*

INDIA FAMINE FUND.

As many of our friends have liberally contributed to this fund, we have much pleasure in laying before them the following interesting communication from the Rev. J. Gregson, of Agra, to whom a portion of it was sent. His letter is dated June 5, 1861:—

"I just send a few lines in acknowledgement of your kind letter of May 2nd, accompanied by remittance for Rs. 1,132 12*s.* 9*d.* Although we have no very urgent or immediate demand for it at present, yet it will enable us to alleviate the sufferings of a large number of native Christians, who, owing to the very high price of food, are unable to procure clothes and other necessaries, all their pay going in the purchase of food. A month or six weeks ago, I received a draft for Rs. 960, from Major Conran, for Delhi, Muttra, and Agra. Of this I sent 760 to Delhi, only retaining 200 for Agra. I have also received Rs. 250 from Monghyr, and 62 8*s.* from another quarter; total, Rs. 612 8*s.*, independently of the draft you have sent.

"The distress in this district is not so great as has been represented. The wheat and barley crop about here has turned out better than expected, being in many districts a fair average crop. Gram was very deficient, and some other grains also were failures; still prices have fallen fifty per cent. from the highest point. I see the money now received is not exclusively for native Christians; but for the present my expenditure will necessarily be almost confined to them. The general Agra Relief Fund is so rich that the money cannot be spent. Food is provided for all the sick and infirm; employment for all the able-bodied. Still funds are accumulating; and last week upwards of four and a half lacs of rupees (£45,000) were in hand for the Agra district alone.

"We have had most early and refreshing rains, though the weather has cleared up, and only in very few places has the ground been sufficiently soaked to admit of sowing. Still I cannot but regard this noble outburst of benevolence in the English nation as somewhat premature. Should Providence favour us with early and abundant rains, it will not be needed, and at present appearances are promising. If, however, another scarce harvest follows, then all your sympathy and benevolence will be taxed to the ut most. In the meantime, please express our sincere and heartfelt thanks to the noble donors of this liberal and spontaneous gift, and tell them the money shall, to the best of my judgment and power, be carefully and judiciously expended. For the present I shall husband it, and should *all* not be required by the necessities of the Famine, it will in the course of time be found very useful, as we always have a large number of deserving poor to whom relief is alike acceptable and necessary.

"In the meantime, I am spending a portion of this sum in a way that will gladden and relieve many native Christians in very straitened circumstances, and others not Christians who are in absolute want. Immediately on the receipt of your draft, I sent off a messenger to Mr. Williams, of Chitoura, placing Rs.

100 at his disposal for the poor. He has no native Christians, but has daily many applicants, chiefly travellers on their way to Agra, for relief. I requested Mrs. Gregson to inquire after all the needy in our Christian village. She has already done so. A large part of our native Christians are in employment that barely brings them in the necessities of life. Several families are absolutely destitute, owing to sickness or other causes; others are out of employment. Now to give *money* is not usually a judicious mode of relief. We are therefore going to assist in other ways. We can count about ten men,—three or four being heads of families,—twenty-two or twenty-four women, and *forty-nine* children, including orphans, who need clothes. Mrs. Gregson has already bought cloth, (though your letter only came last night,) and has summoned some of the native Christian women to make up clothes for the number. Others, who have been obliged to sell articles of household utility to buy food, shall have the articles replaced; and when it is really requisite, food or money to buy food shall be given. Now, if the worthy donors could really see the joy which these little acts of kindness will impart to scores of souls, I am sure they would feel amply repaid for any sacrifice they may have made. To several also who have been forced to get into debt—a thing which I perpetually and most earnestly admonish them not to do—I may render some aid; and finally, I suppose I shall not act contrary to the wishes of the donors in giving a small sum to several widows, (East Indians, not natives,) or poor people who have seen better days, but are now, chiefly through the pressure of the famine, much straitened. Still, when I have done all this, the great bulk of what you have sent will be still in hand, to be subsequently applied as may seem best. In the distribution of alms, it should, I think, be our great object to render really efficient aid without destroying the spirit of self-reliance or fostering a spirit of paupery. In this country as in all countries, and as so painfully exemplified in the Irish famine, this is very difficult.

"I conclude with tendering to yourselves and the Committee, and all the kind donors, the sincere and heartfelt thanks of myself, my dear wife, and all the benefited ones."

In Delhi the distress was much greater; but very efficient measures were taken by the local authorities to meet it. Our two brethren, the Revs. Thomas Evans and J. Parsons, were made Secretaries of the local fund, and have most laboriously and efficiently discharged the duties devolved upon them. A similar sum to that sent to Agra was sent to Mr. Evans, and he states that the gift of Major Conran, with the donations of others, has enabled him to meet the distress of all the native Christians. They have also, in common with others, been relieved from the general famine fund.

From the Report published by the Delhi Relief Committee, we find that for the relief of the destitute a large enclosure outside the Delhi Gate was fixed upon as the place of distribution of food to those furnished with tickets. In the buildings around was found an asylum for the homeless and infirm. Five hundred and eighty-six persons were relieved on the 1st January, and ere long nearly six thousand persons were in daily receipt of food at this place alone. Other places were also fixed upon for the same purpose. At the Ede Gah Asylum, where Mr. Broadway superintended the distribution, about eight thousand poor were daily fed. Nearly all received cooked food, while bread was given to a few of the higher castes. Some of the scenes of distress were very painful. One instance is mentioned when four cartloads of poor, starved, aged, and sick persons were picked up in one morning between two of the city gates. It is gratifying to know that the liberality of England at this juncture is producing the most pleasing results, in the allaying the animosities in the native mind produced by the mutiny, and in rendering the people more willing to listen to the word of life.

JAMAICA.

BROWN'S TOWN.

In a former Number we gave some particulars of the remarkable events transpiring at this station, and of some extravagances which had attended the work of God. In a letter, lately received, Mr. Clark informs us that these evils have subsided. He says, "I have received upwards of 400 inquirers and applicants for restoration to church fellowship, and have had probably 200

more to talk with me about their souls. Our services are not now interrupted, nor are so many persons prostrated. But the chapels are crowded, and the people listen to the truth with the deepest interest, join with earnestness and importunity in prayer, and sometimes tell of what God has done for their souls with gratitude and joy." In the manifold labours attendant on other services and events, Mr. Clark has enjoyed the assistance of Mr. Webb, one of the Calabar students. His labours have been greatly appreciated by the people.

FRANCE.

BRITTANY.

Our esteemed missionary, Mr. Jenkins, has completed the purchase of a piece of ground in the neighbourhood of Tremel, on which to erect a house, and a Breton place of worship. It was in 1858 that he visited Wales, and collected a sum of money for this purpose. The locality is very favourable for missionary work. The district has been visited for several years for the purpose of distributing the Scriptures, and it is the centre of considerable movement towards the reception of the Gospel. The teaching goes on well. There are thirty persons taking daily lessons. Marie Ricou devotes her time to this work. Writing on the 15th February, Mr. Jenkins says;—"We go on with our labours with considerable encouragement. The Scripture reader finds everywhere good access to the people in the country, and opportunities to read and explain the Gospel in a large majority of the houses. Often he has interesting conversations. He also succeeds in selling Testaments, and in distributing tracts. I am able to say that the Protestants are esteemed in the country as religious good people. Our Scripture reader has not been insulted anywhere. No thanks to the priest, who used to say that the Bas-Breton detested Protestants and the English. I preached lately in Maesgonez Chapel to a large number of people. The priest of the parish preached violently against us. The Scripture reader will shortly visit this parish. No parish has been more powerfully shaken than this one." Mr. Jenkins will be happy to receive contributions towards the erection of the chapel at Tremel.

EDUCATION IN JAMAICA.

During the recent visit of the Deputation of the Baptist Missionary Society to Jamaica, the question of the education of the people received their serious attention, especially in connection with the churches planted by the agents of the Society. The statistics of the day-schools connected with the various stations show that there were existing seventy-two schools, having on their books 4,144 children, with 3,128 in average attendance. On the other hand, more than *ten thousand* children are found in the Sunday-schools of the same stations.

Pleasing as is this last fact, it shows, however, that the proportion of children under daily instruction is far beneath what it ought to be. The proportion would be found still more deplorable if the numbers of the general population were brought under consideration. The causes of this low condition of daily instruction are various. It is to some extent attributable to the great distance at which the people live from the schools, while during a portion of the year the rains render the schools difficult of access for young children. Then again, as in England, many parents are attracted by the wages the children can earn, or the work they can do, to send them to the field, and some are too poor to avail themselves of the means within their reach. There is also a very considerable difficulty in obtaining good teachers; and when obtained, they are often soon drawn off into more remunerative employments, as their salaries are both precarious and small. In some instances, the schoolmasters have been partly supported from the funds devoted to the maintenance of the

pastors, and in a few cases, the schools have been given up, because this could no longer be done without sacrificing altogether the services of the minister.

The schools in question are supported, partly by the fees of the children, by very limited local subscriptions, by the contributions of a few friends in England, and in the case of three or four only, by grants in aid from the Island Treasury. The members of the Society of Friends in this country, have been the most liberal and persistent helpers in this good work. But while the European ministers have been able partially to sustain their schools by appeals to England, this resource is scarcely open to the native born ministers, who are generally unknown to the advocates of negro education here. These especially feel the want of assistance in their struggle to elevate their fellow-countrymen.

But although the want of further means of education is obvious and peremptory, the efforts of the past have been both most useful and considerable. As an illustration may be quoted the instance of Salter's Hill day-schools, under the direction of that constant and ardent friend of the education of the negro, the Rev. Walter Dendy. The number of Scholars who have been admitted into that one school in the twenty-four years of its existence, is 1,023; and into the schools at the out-stations, 2,052; making a total of 3,075: a number nearly equal to that reported as being under instruction throughout the whole island in the year previous to Emancipation. The influence of this on the neighbourhood may be seen in the fact, that when Mr. Dendy first settled at Salter's Hill, twenty-five years ago, he found only *three* persons who could read among *five thousand*. Two years ago he made inquiry among the same number of individuals, and found that over 1,700 could read.

The value of the education already given has been strikingly seen during the progress of the recent religious movement which has traversed the island. We quote the following from a letter addressed by the Jamaica Baptist Union to the Committee of the Baptist Missionary Society:—"The truth seems to have lain dead in the minds of many until the showers of the Spirit descended, and now in many places it is springing in beauty and strength. While the still greater multitudes who have received no religious training are the victims of superstition, or indulge in the wildest excitement, never were the evils of popular ignorance, nor the good effects of religious teaching, more strikingly manifested than during this great revival. Never, therefore, did we feel more deeply the necessity of placing the means of Christian instruction within the reach of our people, many of whom have no schools within eight, ten, and even twelve miles of their home."

The Committee of the Baptist Missionary Society, yielding to the wish of their friends, propose, therefore, to make themselves the medium of conveying to the schools such assistance as they may be furnished with by the friends of education in Jamaica. For this purpose they solicit contributions and annual subscriptions, to be appropriated as the wants of the schools may require.

The schools are carried on, on the plan of the British and Foreign School Society, and are open without distinction to children of all denominations. The "Jamaica Day School Fund" will be kept entirely distinct from every other fund of the Baptist Missionary Society, and a separate report of its administration will be forwarded annually to all contributors. Appropriations will be limited to the amount of funds entrusted to their care. Soliciting your kind support, we remain, yours most truly and obediently,

FREDERICK TRESTRAIL, } Secretaries of Baptist
EDWARD B. UNDERHILL, } Missionary Society.

33, *Moorgate Street, London, E.C.*

HOME PROCEEDINGS.

Mr. Hewett and Mr. Sale have attended meetings at Tewkesbury and Westmancote; and Mr. Trestrail joined Mr. Sale at St. Alban's. Mr. Hewett has also been the Society's representative to the West Gloucestershire Auxiliary. Mr. Phillips has visited a large part of the West and North Ridings of Yorkshire, forming Auxiliaries where they have not hitherto existed, and seeking to revive those that needed a fresh stimulus. In this work he has had a goodly measure of success. Mr. Underhill has visited Ireland, and his journey will extend into the first week of the current month.

During the past month a designation service, in connection with Mr. Kingdon's departure for Jamaica, was held at Dereham, in Norfolk. We are informed that Mr. Kingdon's statement was very interesting; that the charge was given by Mr. Whitley; the field described by Mr. Hewett; and that Messrs. Williams (Independent), of Dereham, Woods, of Swaffham, and Wigner, of Lynn, took part in the service.

It is intended to hold a similar service at Camberwell on the 5th inst., to commend our brethren, Page and Rouse, to the Divine blessing and care. We hope that Dr. Angus, Revs. J. H. Hinton, C. Stanford, and other brethren, will take part in the service. We are sorry to have to state that severe and prolonged indisposition will prevent Dr. Steane from uniting in the service, which will be a source of deep regret to our friends. May our beloved and honoured friend soon be restored to his wonted health; and enjoy, during his season of affliction, the presence and blessing of Almighty God!

We have sincere pleasure in announcing that Mr. Peacock, a member of the Church meeting in Vernon Chapel, has been accepted for mission service in Africa, and will probably sail in about a month. Mr. Saker's duties are far too onerous for his weakly frame in such a climate. Mr. Peacock, who has passed some years of his life in the bush amongst the natives of Australia, will, we trust, be able to relieve Mr. Saker of some of the heavier portion of his manual labours, whereby he will be able to give more undivided attention to his higher duties.

We are very much concerned to learn that, owing to recent events in the United States, the missions supported in France and Germany by American organizations have been deprived of the assistance they have hitherto enjoyed. An appeal has been made by M. Dez, pastor of the Baptist Church in Paris, and forwarded to us by the Hon. and Rev. Baptist Noel. The subject was brought before the Committee at the last Quarterly Meeting; and Mr. Oncken from Hamburgh was present, and supplied some deeply interesting information respecting the work now carried on. A long and anxious consideration was given to this painful subject, and all present manifested a strong desire to help these missions, so suddenly deprived of their accustomed support. But it was seen that the pecuniary assistance required could not be granted, and the Committee, though most reluctantly, felt compelled to pass the subjoined resolution:—

"That this Committee have heard with sorrow of the difficulties into which the Mission Churches of France and Germany have been thrown by the untoward events

passing in the United States; but at the same time have to express their regret that the state of the funds of the Society, and the demands upon them, preclude them from rendering any pecuniary assistance, or taking upon themselves the burden of their support."

We are glad to find some of our churches in Scotland are doing something to help our Continental brethren in this emergency; and should any friends who may become acquainted with these painful circumstances feel disposed to help, we shall gladly receive and forward any contributions which may be sent for this object.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Mar. 28, April 25, May 28; Fuller, J. J., April 30, May 31; Milbourne, T. K., Mar. 30, April 2; Saker, A., Mar. 29, April 2, 30, May 31; Smith, R., April 2, May 1, 30.
GRAHAM'S TOWN, Nelson, T., April 15.
VICTORIA, Pinnock, F., April 22, May 25.
AMERICA — ALBANY, Rycroft, W. K., June 10.
NEW YORK, Brown, N., April 30; Haynes, D. C., April 9; Mezs, C. C., June 12.
ASIA—AGRA, Gregson, J., Mar. 20, April 3, May 1, June 3, 5; Rose, T., Mar. 20, April 17.
BENARES, Heinig, E., April 30; Parsons, J., May 16.
CALCUTTA, Cowen, M. E., Mar. 23; Lewis, C. B., Mar. 7, 7, 18, April 10, May 3, 8 (two letters), 22, June 3, 8; Lewis, C. B., and others, May 7; Rose, T., May 17.
CHURAMONCOTTEE, Hobbs, W. A., May 18.
COLOMBO, Allen, J., Mar. 28, April 29.
DACCA, Bion, R., May 3.
DELHI, Evans, T., April 20, June 5; Parsons, J., April 5, 30,
DINAGEPORE, McKenna, A., Mar. 28, May 1.
GYA, Greiffe, E., April 5.
HOWRAH, Morgan, T., April 22.
JESSORE, Anderson, J. H., May 17.
KHOOLNEAH, Anderson, J. H., May 31.
LANDOUR, Parsons, J., May 16.
MADRAS, Steevens, G., and Thomas, W., May 11.
MONGHYR, Gregson, J. G., April 3; Lawrence, J., Dec. 5.
POONAH, Cassidy, H. P., April 12.
SEWRY, Ellis, R. J., April 18.
SHANGHAI, Hall, C. J., April 11; Kloekers, H. Z., April 13.
SHUVANY HILLS, Claxton, W. A., April 30.
AUSTRALIA—MELBOURNE, Kent, E., April 25.
BAHAMAS—CAICOS, Kerr, S., April 8.
GRAND CAY, Rycroft, W. K., April 13. Littlewood, W., May 22.
INAGUA, Littlewood, W. K., April 30.
NASSAU, Davey, J., April 15, June 7.
TURK'S ISLANDS, Rycroft, W., April.
FRANCE—MONTAUBAN, Monod, A. W., July 6.
MORLAIX, Jenkins, J., May 23, June 21.
PARIS, Dez, A., May 29; Monod, F., April 22.
PASSY, Baumann, W., May 27.
HAITI—JACMEL, Webley, W. H., May 8.
JAMAICA—ANNOTTO BAY, Jones S., Jan. 22, June 7.
BROWN'S TOWN, Clark, J., April 23, May 8, June 6.
CALABAR, East, D. J., April 23 (two letters), May 6, 21.
FOUR PATHS, Claydon, W., May 23.
HAYES, Duckett, A., May 13.
KETTERING, Fray, E., April 8, May 8, May 23, June 7.
KINGSTON, Merrick, E., April 24, May 23; Oughton, S., April 19.
LUCEA, Teall, W., April 18.
MANDEVILLE, Claydon, W., June 6.
MONTEGO BAY, Henderson, J. E., April 22; Reid, J., April 8.
MOUNT HERMITAGE, Oughton, S., no date.
PORT MARIA, Day, D., May 15, June 6.
ST. ANN'S BAY, Millard, B., May 23.
SALTER'S HILL, Dendy, W., April 19, May 7.
SPANISH TOWN, Phillippo, J. M., May 30; Phillippo, H. E., April 9.
STEWARTON, Knibb, M., May 8, 23.
SWITZERLAND—LAUSANNE, Baumann, W., June 29.
TRINIDAD—Law, J., May 6, 24, June 6.
PORT OF SPAIN, Gamble, W. H., May 6.
SAN FERNANDO, Gamble, W. H., June 6.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21, to July 20, 1861.

W. & *O.* denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Giles, E., Esq.	1	1	0
Hatfield, R., Esq., Keyston	1	1	0
DONATIONS.			
Bigg, J. B., Esq., Codicote	5	0	0
By Mrs. Trestrail, for *Rev. J. C. Page's Chapel Fund, Backergunge*—			
Dent, Mrs.	1	1	0
Fisher, Mrs.	0	10	0
By Mrs. Thomas, Bristol, for *Rev. J. C. Page's Chapel Fund, Backergunge*—			
Lodwick, Mrs.	1	0	0
A Friend	1	0	0
Small Sums	0	10	0
Elimelech and Naomi, on their 22nd Nuptual Anniversary, for *China*	10	0	0
First of July, for *India*	5	0	0
Page, Miss, Malvern, for *Rev. J. C. Page's Straw Plaiting Apparatus*	1	0	0
Watson, Alexander, Esq., Glasgow	20	0	0
Welch, Mrs. R., and Miss, Whitchurch, Downton	5	0	0
Under 10s., for *Rev. J. C. Page's Chapel Fund, Backergunge*	0	7	6
Do., for *Mission to Coolies, Trinidad*	0	5	0
LEGACY.			
Pain, Mr. Thomas, the late, Clifton	10	0	0
LONDON AND MIDDLESEX.			
Alfred Place—			
Collections	2	3	0
Blandford Street—			
Contributions	10	0	0
Bloomsbury—			
Contribs., on account	92	14	0
Do., Sunday Schools, for *Schools, Agra*	5	0	0
Do., *for Miss Packer's Schl., Alipore*	5	0	0
Brentford, Park Chapel—			
Collection	7	0	0
Contributions	1	5	0
Brompton, Onslow Chapel—			
Contribs., by S. School	4	7	8
Camden Road—			
Contributions	2	19	4
Dalston, Queen's Road—			
Contribs., S. Schl., for *N.P.*	1	15	7
Do. do., for *Orphan Girl, Africa*	0	10	0
Ebenezer Sunday School—			
Contribs., for *China*	0	9	6
Hackney, South, St. Thomas's Hall—			
Contribs., S. School, by Y.M.M.A.	2	1	0
Tottenham—			
Collections	6	10	0
Less expenses	0	15	0
	5	15	0
Twickenham—			
Collections	2	8	9
Contributions	2	17	11
	5	6	8
Less "Heralds"	0	5	5
	5	1	3
Walworth, Arthur Street—			
Contribs., S. Schl., for *China*	5	0	0
Do., Lion Street—			
Contributions	25	0	0
Do., for *N.P., Delhi*	7	10	0
Whitechapel, Commercial Street—			
Contributions	17	6	0
BEDFORDSHIRE.			
Houghton Regis—			
Contribs., by Rev. C. H. Davies, for *Rev. J. C. Page's Chapel Fund, Backergunge*	4	2	6
Shefford—			
Sunday School	0	15	2
BERKSHIRE.			
Wallingford—			
Contribution, for *Rev. J. C. Page's Chapel Fund, Backergunge*	1	0	0
CAMBRIDGESHIRE.			
Cambridge, Eden Chapel—			
Contributions	4	0	0
Do., St. Andrew's St. Chapel—			
Collections	45	3	7
Contributions	27	12	10
Do., S. Schl., *for Mrs. Allen, Ceylon*	10	0	0
Do. do., *for Mrs. Martin, of Barisal, for Native Education*	8	0	0
Caxton—			
Collection	2	10	3
Contributions	4	3	0
Chesterton—			
Contribs., S. School	1	13	4
Cottenham—			
Collection	10	3	4
Contributions	13	11	0
Harston—			
Collection	2	8	2
Histon—			
Collection	4	10	0
S. School, for *China*	0	15	6
Landbeach—			
Collection	4	5	6
Melbourn—			
Collection	5	11	2
Contributions	3	3	0
Shelford, Great—			
Collection	6	11	2
Swavesey—			
Collection	4	14	8
Do., for *China*	2	4	0
Sunday School	0	17	10
Waterbeach—			
Collection	3	15	0
Contributions	0	13	8
Willingham—			
Collection	8	0	0
	169	7	5
Less expenses of Deputation, &c.	8	4	5
	161	3	0
CORNWALL.			
Redruth—			
Anonymous	1	15	0
DEVONSHIRE.			
Dolton—			
Contribs., for *China*	0	12	8
GLOUCESTERSHIRE.			
Eastington, Nupend Chapel—			
Collection, for *China*	1	4	6
HERTFORDSHIRE.			
Markyate Street—			
Collections	3	6	6
Contributions	3	16	1
Do., Sunday School, for *N.P., Delhi*	0	16	10
	7	19	3
Less expenses	0	13	5
	7	5	10
KENT.			
Greenwich, 2nd Church, Rev. B. Davies—			
Collections	5	0	11
Woolwich, Enon Chapel—			
Sunday Schl., for *China*	1	2	6
LANCASHIRE.			
Liverpool, Edge Hill Welsh Church—			
Contributions	1	12	0
NORTHAMPTONSHIRE.			
Aldwinkle—			
Collection	1	11	2
Contributions	1	5	1
Do., Sunday School	0	14	0
Blisworth—			
Collection	3	0	0
Do., for *China*	2	10	0
Kingsthorpe—			
Collection	1	10	0
Contributions	1	10	0
Long Buckby—			
Collections	10	4	1
Contributions	1	12	0
Northampton, College Street—			
Collections	34	5	9
Contributions	30	7	1
Do., for *Rev. J. E. Henderson's Schls., Jamaica*	3	10	0

	£	s.	d.
Stanwick—			
Collections	3	3	0
Sunday School	0	2	3
	100	4	5
Less expenses	1	15	6
	98	8	11

OXFORDSHIRE.

Rollright—			
Sunday School	1	0	0

SHROPSHIRE.

Snailbeach—			
Profit of Tea Meeting, for *China*	10	0	0

SOMERSETSHIRE.

Bristol—			
Contribs., on account Jones, the late Mrs. R., of Ashley Place, Legacy	200	0	0
	200	0	0
Watchet—			
Collection	0	7	7
Contributions	1	17	2
Do., Sunday School	0	5	4
Williton—			
Collection, Public Meeting	2	6	6
Sunday School	0	6	8
	5	3	3
Less error last year, and expenses	1	2	4
	4	0	11

WILTSHIRE.

£4 10s. 8d., acknowledged in last month's "Herald" from Chippenham, should have been entered under *Corsham*, and not *Chippenham*.

WORCESTERSHIRE.

Bewdley—			
Collections	3	15	0
Do., for *W. & O.*	0	5	6
Contributions	1	8	0
Do., Sunday School	0	15	0
	6	3	6
Less Irish Society, Home Mission, and Expenses	2	16	4
	3	7	2

	£	s.	d.
YORKSHIRE.			
Barnsley—			
Collection, for *China*	0	15	7
Bingley—			
Contribs., for *China*	0	10	0
Bradford—			
Contribs., for *China*	5	10	0
Halifax—			
Collection, for *China*	2	13	3
Huddersfield—			
Collection, for *China*	1	4	8
Contrib., for *do.*	0	5	0
Idle—			
Contribs., for *China*	0	4	0
Leeds—			
Collection, for *China*	1	5	11
Lockwood—			
Contrib., for *China*	0	10	0
Do., S. Schl., for *do.*	0	7	0
Ripon—			
Collection, for *China*	0	11	8
Contribution, for *do.*	1	10	0
Selby—			
Collection, for *China*	2	1	2
Shipley—			
Collection, for *China*	0	17	0
Contributions, for *do.*	1	0	0
Sutton-in-Craven—			
Collection, for *China*	1	7	6
Contribution	0	10	0
Wakefield—			
Collection, for *China*	1	15	1

NORTH WALES.

ANGLESEA.

Amlwch, Bethel—			
Collection	0	4	5
Contributions	1	2	6
Do., Bethania—			
Collection	0	5	0
Contributions	0	7	6
Capel Newydd—			
Collection	0	10	2
Contributions	0	16	6
	1	6	8
Less expenses	0	0	6
	1	6	2
Cemaes—			
Collection	0	8	8
Contributions	0	15	0
Llanerchymedd—			
Collection	0	4	0
Contribution	0	2	6
Llanfair—			
Collection	0	9	0
Contribution	0	2	6
Penysarn—			
Collection	0	12	7
Contributions	0	5	0

	£	s.	d.
Rhydwyn—			
Contributions	1	0	6
Less expenses	0	0	3
	1	0	3
Sardis—			
Collection	0	10	0

SOUTH WALES.

GLAMORGANSHIRE.

Caerphilly—			
Contrib., for *India*	1	0	0
Do., for *China*	1	0	0
Merthyr Tydvil, High Street—			
Collection, for *W. & O.*	1	2	0

MONMOUTHSHIRE.

Blaenavon, Ebenezer—			
Contributions	0	5	11
Do., for *China*	0	2	3
	0	8	2
Less expenses	0	0	1
	0	8	1
Henllys, Zoar—			
Collection, for *China*	1	0	0

SCOTLAND.

Dunfermline—			
Contrib., for *Rev. J. C. Page's Chapel Fund, Backergunge*	2	0	0
Edinburgh—			
"Friends," for *Rev. J. C. Page's Chapel Fund, Backergunge*	14	0	0
Greenock—			
Contribution, for *Rev. J. C. Page's Chapel Fund, Backergunge*	1	1	0

IRELAND.

Dublin—			
Contributions	0	19	6
Parsonstown—			
Contribs., for *China*	2	0	0

FOREIGN.

AUSTRALIA.

Melbourne—			
Collected by Mrs. Major Gray, on the Murray River, Victoria (less exchange)	5	5	0

CANADA.

Montreal—			
Wenham, Mr. Joseph	3	0	0
Do., for *China*	2	0	0

INDIAN FAMINE FUND.

The following Contributions have been received:—

	£	s.	d.
Lifton, coll.	1	11	0
Stirling	2	10	0
Truro, by Miss Bond	4	15	0
Falmouth	6	15	0
Rev. J. Russell, Blackheath	2	0	0
Mrs. Wagstaff	1	0	0
Pembroke Chapel, Liverpool	1	12	0
Mr. Jas. Menzies, Crieff	0	10	0
Mrs. Jackson, St. Albans	5	0	0
John Street Chapel	1	0	0
Mrs. W. W. Nash	5	0	0
Miss Masey, Clifton	0	7	6
Mr. Joseph Bussell, Ross	2	2	0
Mr. F. Morley, Tuxford	2	0	0
Mr. F. Ridout, Portsea	0	10	0
Christian Young Men, Torquay	0	6	0
Mrs. Stevenson, Blackheath	1	0	0
Regent's Park Chapel, coll.	24	12	0
Miss Graves, Bath	1	0	0
Windsor, by the Rev. S. Lillycrop	1	8	6

IRISH CHRONICLE.

AUGUST, 1861.

WATERFORD.

The Rev. Thomas Wilshere having resigned the pastoral office which he had held with great esteem for many years the church in this city solicited the aid of the Society in the future maintenance of their cause. After a suitable period of probationary ministerial labour, Mr. Thomas Evans, of Haverford-west College, was unanimously invited to the pastoral care of the church, and entered on his permanent engagement June 16th. It is satisfactory to know that in this city efforts for the maintenance and diffusion of Protestant evangelical truth are not unsuccessful. The ordinance of baptism has been administered amid circumstances of great interest; several other persons, we are informed, "are inquirers, and one or more determined, the Lord willing, very soon to confess the Saviour in the ordinance of his own appointment." It is greatly to be desired that evangelical churches should be maintained in the large cities and towns of the south of Ireland, where the influence of Roman Catholicism is so great. May the Divine blessing attend the renewed efforts now being put forth in Waterford.

BALLYMENA.

The admirable new chapel recently erected in this town will be opened during the present month for Divine service, when the Rev. William Brock has kindly engaged to preach. The building is simple in its style, but very substantial and commodious, affording room for six hundred persons on the ground floor, and having also suitable insertions for the future erection of galleries. The total cost, including enclosure of land, is about £1,100; towards which £800 have been raised.

Mr. McVicker has been very laboriously engaged in raising the necessary funds. It is greatly to be desired that the whole amount should be obtained before the close of the opening services. A short time since the Baptist denomination was almost entirely unknown in this town. By the Divine blessing a good congregation has been raised; a church of upwards of one hundred and twenty members has been gathered; and this excellent place of worship has been erected. It is seldom that a more encouraging case is supplied to call forth the efforts and the prayers of all who desire the progress of Christian truth.

BAPTISTS IN THE NORTH OF IRELAND.

The following has already appeared in *The Freeman*:—

Coleraine, Ireland, May 25th, 1861.

Dear Brother,—By the publication of this letter the committee and friends of the Baptist Irish Society would be enlightened on the position of their brethren who are labouring in the Lord's vineyard in the north of Ireland.

At a meeting of the Presbyterian Synod of Ballymena and Coleraine, held on Wednesday, May 22nd, at Ballymoney, Mr. Carson (Ballyweany) "regretted that the report contained no allusion to the efforts of certain *sectaries*, who were endeavouring to sow *heresies* among country congregations." Mr. Hamilton (Cullybackey) said, "In his own neighbourhood, to which Mr. M'Vicker, of Ballymena, made frequent visits, the Baptist denomination was not worth much. Strong efforts were being made, however, by holding meetings and circulating denominational tracts, and *he had no corresponding agency to meet them. He wished that he had some tracts of a suitable nature for circulation.*" Mr. Moore (Connor) said, "As to *Anabaptists*, any success *they* had was the natural result of the practice of *the ministers of their own church*. What had already happened had done himself immense good. He now looked upon the ordinance of baptism

with far more solemnity than ever he did before; and now that he valued his privileges as he ought, he was determined to make the subject one of frequent reference, and endeavour to impress on his people more than ever the solemn lesson the ordinance was intended to teach."

Mr. Robinson "was convinced good would result from having the subject well ventilated. It was scarcely proper, in view of the energetic efforts now making by a minister (Mr. Medhurst) in Coleraine, and whilst a member of *their own* church (Mr. Martin) was discussing with him, and while he was doing all he could to impede Presbyterian efforts, for one of the principal men (Rev. Dr. Morgan) in the Presbyterian Church of Belfast to take that gentleman by the hand, and, by doing all he could to raise money for him, furnish the means for carrying on proselytism in another part of the country. Such a state of matters as that manifested something wrong, if not 'rotten, in the state of Denmark.'"

The Clerk of the Synod said "he was very glad that reference had been made in the Synod to the subject. They might try to believe that because 'they said nothing at all about nobody,' that nobody would say nothing to them; but that efforts were being made by *sectaries—in some cases successfully—was a fact.*"

The above is copied verbatim from the Synodical report in the *Coleraine Chronicle* May 25, 1861, and needs little comment from me. The English friends of the Baptist Irish Society, the members of the Evangelical Alliance, and the entire body of real Christians throughout the world, who may see these pages, will readily discover from the ministerial speeches at the Presbyterian Synod, that a determined system of opposition against the Baptists is in full force here.

Since I have been in Coleraine, I have never once, even in my own pulpit, preached on the subject of baptism, except at the administration of the ordinance. I have preached the simple Gospel of Jesus in different places, and success has crowned my labours. When I visited Belfast, the Rev. Dr. Morgan kindly lent his spacious school-room for me to lecture in on behalf of Mr. Henry's school,—a school which is, to all intents and purposes, a Ragged School. On this occasion, Dr. Morgan, in a kindly, gentlemanly, and Christ-like spirit, presided; for which his name was hauled up before the Presbyterian Synod, and one of his brother ministers declares, that Dr. Morgan's conduct manifested "something wrong, if not 'rotten, in the state of Denmark.'" Surely such sentiments would have come better from the Vatican in the fifteenth century than from a minister in a Protestant assembly in the British empire, and during the nineteenth century.

The publication of this anti-Christian specimen of intolerant bigotry will encourage your Committee and subscribers to increased efforts on behalf of poor, down-trodden, *priest*-ridden Ireland.

I am, yours truly,
T. W. MEDHURST.

To Rev. C. J. Middleditch.

A PREACHING TOUR IN COUNTY ANTRIM.

Mr. BROWN, of Conlig, writes—

"Having accepted a very warm invitation from the church at Grange, which is a rural district, near Ballymena, to pay them a visit, I preached there on Lord's-day, the 12th inst., to a congregation of about 100 or upwards. I was very cordially welcomed by the brethren, and much gratified by the interest which they seemed to take in the services, which lasted *three* hours at noon, and *two* in the evening. The church has existed little more than half a century, having been formed in the year 1811 under very peculiar circumstances. They hold by particular redemption and strict communion. The present number of members is ninety-two. They have no regularly appointed pastor, but are presided over by Mr. John Lee, an aged brother of great intelligence, and a venerable man of God. They had large accessions from the 'Revival'; but recently, in common with other churches, they have been experiencing some trials. They have also had their share of persecution; but they are not inclined to make much of it, in consequence of which they may perhaps have less to endure.

"On *Monday* I visited several families in company with brother Lee, and was much satisfied with the spiritual conversation of some Christians.

"On *Tuesday evening* I preached for Mr. Smith, the United Presbyterian minister of Craigmore, to an attentive congregation of about seventy people. It seems I had dropped some observations peculiarly applicable to the circumstances of the people, though I was not aware of it at the time, and the devoted minister could not allow the opportunity to pass unimproved. In the progress of the discourse, I observed him nervously change his position,

as if he would almost speak himself, and after I had pronounced the benediction, as if impelled by an influence from above, he requested the people to remain. He then stated with much feeling, that while I was speaking of recent declensions, and cases of self-deception, I had touched a chord of his heart, which disposed him to retire and weep; and, with much emotion, he warned professors against backsliding from God. He is a man of an excellent spirit, and lives on terms of brotherly love with our brethren at Grange:—so much so, that though *ten* of his people have recently been baptized, and joined that church, he is to preach for them next Sabbath evening. This is a practical proof that brethren of different views, even under strong temptations to jealousy, can 'dwell together in unity.'

"On *Wednesday evening* I preached in the parochial school-house, which was kindly given for the purpose. The place was as full as it could hold. I experienced much comfort while inviting the 'weary and heavy laden' to come to Jesus.

"On *Thursday evening* I addressed the church at Portglenone, about six miles from Grange. Between sixty and seventy persons assembled. This church was formed in the year 1859. It consists of about forty members, a considerable number of whom, I am told, are the fruits of the 'Revival,' and have generally worn well. They have just purchased a neat and commodious chapel. I was kindly received by them, and urged to visit them again, which I mean to do as soon as convenient.

"On *Friday evening* I delivered an address to a small meeting in Grange chapel, and on Saturday returned to feed my own flock on the approaching Sabbath."

ATHLONE.

Mr. BERRY says—

"The Bible Society sent me, a week ago, a liberal supply of Bibles, and I was indeed glad to have this privilege, at their public meeting in the town on Thursday, to speak on behalf of the Bible, when, thank God, I was able to show happy results even in my own experience. I have had, lately, two applications for Bibles from Roman Catholics, and even in the town, with others, two persons have lately gone publicly to Protestant places of worship, one of whom, as you will see in your Reader's letter, occasionally attends at my chapel.

"As usual, I visit much, and hope and trust my visits are sanctified. Yesterday, in the top garret of a public-house, I found a member of one of the Baptist churches of Newcastle-on-Tyne. She is the wife of a recruiting-sergeant. It was indeed an unexpected and happy meeting. I was asked by another sergeant to come and have prayer at his house. The husband of the Baptist has latterly taken the pledge.

"In ———, where I slept last week, there are two Roman Catholic servant-girls: one, for some time, has been reading the Bible. In a conversation a few days since, one said the priest could change any person he wished into a turkey-cock. The other, who reads the Bible, denied this, and said if she had read the Bible she would not believe such nonsense; upon which the other commenced reading the Bible, so that both are now Bible reading."

BANBRIDGE.

Extracts from a letter from Rev. W. S. ECCLES, dated July 15th, 1861.

OPPORTUNITIES OF USEFULNESS.

"Everywhere now, in town and country alike, 'the common people' hear me gladly. Daily and hourly does God graciously own me in sowing broadcast the good seed over a district extending from two to four miles (Irish) around Banbridge. My *sixteen sub-stations* serve as so many additional centres, not merely for addressing the assemblies there convened, night after night, but for preaching, day by day, from house to house. Indeed, I am often grieved to have to decline applications from distances very much greater than those above-mentioned. To comply would be most pleasant; but impossibilities do not yield to human will.

"There is no longer any complaint as to *this* congregations. The mere excitement of the Revival has passed away. There is no longer the *terrified interest* so observable there. But the attendance at our Meeting-house remains undiminished; and the demeanour of my congregation still justifies the remark of a critic:—'I do not wonder he preaches so; who could help it, to a people who listen with both mouth and eyes?' The dear people ask God to make their pastor the instrument of blessing; and in confidence of prayer, they come expecting a blessing. Are they disappointed? Has God forgotten to be gracious? Oh no; 'the Lord in the midst of us is mighty.'"

INFLUENCE OF YOUNG MEN.

"We held, the week before last, the quarterly tea-meeting of our Young Men's Christian Association. About *forty* were present. I wish you had been with us! It would indeed have gladdened your heart. You would have felt that meeting, under God, a sufficient recompense for all your anxieties and toils as secretary—anxieties and toils of which a stranger can have but little idea. Ten minutes were allowed to each speaker—doubled, at times, under the pressure of necessity—to state his experience, or to enforce some plan of useful action. *Two years ago*, what was the position of most of them, either in society, or as regards the gospel? *Now*, they are resolved to use their influence for the glory of their Lord and Saviour. So cheered and benefited did we all feel, that it was seriously proposed by one to hold our next *quarterly meeting* on the FOLLOWING *week!* What is *Irish* in this, you will excuse, for the *feeling* it indicated."

A DYING CHILD.

"Our Sabbath-school is in a very encouraging state. The teachers, more than ever, aim at the salvation of the children under their care. My son has just been to see a dying child, that, some time ago, belonged to his class. The little fellow is quite a child; but a Christian of threescore years and ten could hardly exhibit an experience more matured. 'I know I am a sinner, though I am only a child. But Christ Jesus came into the world to save sinners, of whatever age. I am resting on his own word, and I know he will not deceive me. It was in your class I learned this. You were, under God, the means of my soul's salvation. The Lord reward you for all you have done for me; and may all the children in the school, when they come to lie on this bed, feel as happy as I do.' Such, in substance, and very nearly in the very words, were his remarks and replies to my dear son, for whom he had sent specially. The bread cast upon the waters is being found before the lapse of many days."

AN AGED CONVERT.

"I take my way southward, a short distance from the town. The door is opened to me by an old man and very infirm. His years are rather more than eighty. He goes but a few steps, and with great difficulty, upon his staff. How glad is this poor paralytic to see me! And why? He had been ill, so ill that his life was despaired of; and during that period my attendance had been incessant. He has learned to love Christ; and it is as a 'fellow-heir' of glory he now welcomes me, and grasps my hand with such fervour, while his glance is lifted in joyous hope to the mansions of light. His large Testament, that I had given him, is open before him on the wheel where he had been winding. I lift it. He points to the 14th of John's gospel, which had just been the subject of his meditations. 'Ah, Sir,' says he; 'in this world we have tribulation, but there is great comfort in the thought that Christ hath overcome the world. Once I got up in the morning and went to bed at night as thoughtless as a dog. I did not love Christ then. But I do love him now. He *died* for me. His blood hath cleansed me from all sin; and I have a desire to depart, and to be with him for ever and ever. Oh, *that will be heaven.*'"

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from May 21st, to July 20th, 1861.

	£	s.	d.
London—			
Elimelech and Naomi; 22nd Nuptial Anniversary	2	10	0
Blandford Street, by G. T. Keyes, Esq.	4	4	0
Camden Road, by Mrs. Underhill	1	2	6
Commercial Street, by Mr. Hardealy	10	0	0
New Park Street, by Mrs. Marlborough, Sunday School, for Irish Schools	1	11	6
Norwood—Hanson, Mrs., for Ballymena	5	0	0
Turnham Green—Wright, H., Esq., 2 yrs.	2	2	0
Bewdley, by Rev. G. James	1	0	0
Birmingham, by Rev. E. Adey	12	5	0
Brickhill, Great, by Mr. John Deverell	2	0	4
Caerphilly—Edmunds, Mrs.	1	0	0
Collingham, by Rev. E. Adey	0	10	0
Llanllyfni, by Rev. R. Jones	0	7	0
Milton, by Miss C. Dent	3	0	0
Newark, by Rev. E. Adey	1	0	0
Nottingham, ditto	9	0	0
Sabden—Foster, G., Esq.	10	0	0
St. Ives, by Mr. J. B. Ulph	2	2	0
Thrapston, by Rev. J. Cubitt	2	10	0
Truro, by Miss Bond	1	0	0
Waldridge Dinton—Humphrey, Mr. W.	1	0	0
Westbury—D. C.	0	5	0
IRELAND.			
Conlig, by Rev. J. Brown, M.A.	1	15	0
Dublin, by Miss Curtis	1	11	6
Letterkenny, by Mr. W. Elliott	5	5	0
AFRICA.			
Graham's Town—Nelson, Thomas, Esq.			

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1861.

"IN UNDERSTANDING BE MEN."

BY THE REV. H. S. BROWN.

SUCH is the authorised version of an important piece of advice which the apostle Paul gives us in 1 Cor. xiv. 20. Let us not reject this version; but still, while accepting it, let us do so with an eye to the hint given in the margin, a hint that is of great value. If Paul says, "In understanding be men," it may very pardonably be asked whether it is certain that all men are endowed with an understanding. We all know some men whose understanding is so small that, if we are to be like them, we must in understanding be idiots; to say, "In understanding be men," is really to say very little, seeing that so many full-grown male human beings are perfectly innocent of possessing a single grain of this important article. Happily, the margin comes to our rescue; the margin suggests this reading—"In understanding be perfect." The word men does not appear in the original text at all; the apostle had seen too much of the world to take it for granted that all men, or most men, are models of intelligence; and therefore he does not venture to propose such patterns. He can recommend children (infants) as examples of innocence, but he cannot refer to men as examples of understanding. Here, as in not a few other instances, some of our older versions are preferable to the authorised; Wicliff reads the clause—"In wittis be ye parfict;" Tyndal—"In witte be parfict;" the Rheims version—"In sense be perfect."

The importance of the understanding in relation to religion is the topic suggested by these words. When I speak of the importance of the understanding in relation to religion, let it not be supposed that I would place it above the emotions, that I regard a wise and well-informed mind as of greater value in religion than a graciously disposed heart. I am aware that there is a knowledge which puffeth up, though, by the way, it is well to observe that here extremes meet; if knowledge puffeth up it is very certain that ignorance does the same thing, and in a greater degree. I do not forget that knowledge, by itself, instead of saving a man, will

only aggravate his condemnation; but I wish to claim for the understanding its rightful place in relation to religion, and I wish to do so because I think that its rightful place is often denied, and its importance sadly and injuriously underrated. While thankfully recognising the fact that however little knowledge, however little intellect, a man may possess, still, as long as he is not an absolute fool, he can understand enough of the Gospel to secure his salvation, I would submit that Christianity appeals to our intelligence as well as to our emotions, and that with regard to religion, as with regard to other matters, it is a shame for us to be "children in understanding." A man may be a Christian without much exercise of his understanding, without having much understanding to exercise; but if he is to adorn his profession, if he is to be of any great service to the cause with which he is identified, he must not be a child in understanding.

The importance of an enlightened understanding in relation to religion is often adverted to by the sacred writers. It is true that Christ, on one occasion, said, "I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;" but it is also true that he found fault with the ignorance and stupidity of his disciples—"How is it that ye do not understand?" "O fools, and slow of heart to believe all that the prophets have spoken." Knowledge, wisdom, understanding, are all terms which have respect (though, perhaps, not exclusive respect) to the intellect; and no reader of Scripture needs to be informed that they are perpetually employed by the sacred writers in relation to religion—that, in fact, they are often represented as identical with religion. Very much of Scripture is so constructed as to show, most conclusively, that it is God's design that Christianity should be an object of intellectual contemplation and research; there is in the Bible milk for babes, but there is also strong meat for those who "have their senses exercised to discern both good and evil;" much of the Scripture is argumentative, and wherever there is argument there is an appeal to the understanding.

In illustration of the importance of exercising the understanding in matters pertaining to religion, I venture to state my conviction that a person of active and well-informed mind is in the best condition for the reception of religious truth. It may be said that many men of great intellectual power and attainment have rejected Christianity. I shall not stay to inquire how far such rejection of Christianity has been dictated by a fair and full investigation of its claims; although I submit that this matter is well worthy of being inquired into. I can scarcely think that the vanity of Rousseau, the frivolity of Voltaire, the sottishness of Paine, permitted these men to study Christianity in a truly earnest spirit. But the number of gifted men who have rejected Christianity is small compared with the number of equally or more highly-gifted men who have devoutly accepted it; and, in the history of the burning and shining lights of the intellectual firmament, there is nothing calculated to encourage the idea that the cultivation of the understanding is hostile to Christian faith, or to lead us to suppose that ignorance is the mother of

Christian devotion. But let us contemplate the opposite extreme, the multitudes who are sunk in gross ignorance. Do Christian ministers and missionaries find the ignorance of such people helpful, or that the most ignorant of them furnish the greatest number of conversions? On the contrary, their mental darkness is one of the most formidable hindrances the Gospel has to encounter. It matters not whether your inquiries be made amongst the utterly uninstructed in large towns, or amongst the same class in country villages. The peasantry of rural hamlets are, by many, supposed to be paragons of virtue; persons well inclined to religion; poor, simple, unsophisticated souls, easily influenced for good; a country cottage is, in the imagination of many, a beautiful scene of humble piety. But the fact is that, neither in London, nor Liverpool, nor Glasgow, nor in any other large town, is there a greater proportion of irreligion and vice than in those sequestered spots. I have seen a good deal of England, and my firm belief is that the little towns, not the great ones, the very little towns, are the vilest and most godless places in the land. Wherever the understanding is unfruitful, wherever the mind is not actively engaged, there, whether among rich or poor, whether in town or country, you will find an indisposition, almost amounting to an incapacity, for the reception of Christian truth. It does require some intelligence for a man to feel at all interested in the Gospel, and where the eyes of the understanding are darkened, where a man has little more sense than a horse or an ass, the difficulty of drawing attention to divine things is prodigious; and, therefore, it would seem that the cultivation of the understanding is important, inasmuch as it favours the reception of Christian truths.

Again, the exercise of the understanding in relation to religion is of importance, because it is to some extent, and a great extent, a preservative from error. We believe, and have reason to believe, that the Church of Rome and the Greek Church are infected with many and most grievous errors. What is the mental character of the nations in which these churches predominate? They are for the most part steeped in ignorance. It is a fact of much significance, that the printing-press preceded the Protestant Reformation, that before the great movement in which Luther and Calvin took so prominent a part the human mind awoke from its long slumber; Protestantism is in a very great measure the fruit of an intellectual revival. There are, however, numbers of Protestants, in this and other lands, who hold, and firmly hold, opinions of the most preposterous, unscriptural, and, in fact, irrational character. And how is this? Chiefly because they are either too timid or too indolent to apply their understanding to matters of religious belief; because they have been taught to suppose that the province of reason is perfectly distinct from the province of faith. Reason may exercise itself, with triumphant results, in art, science, literature, commerce, politics; but religion is too sacred to be touched. As it came from our fathers, so we receive it and transmit it to our children; hallowed by various associations, it is shielded from the prying curiosity of the intellect. There is no more common matter of boast to

an Englishman than this,—that he stands by the faith of his forefathers, and will stand by it until he dies; the faith that dwelt in his grandmother, he is proud to say, dwells in him too. He does not dress as his ancestors did, nor does he wear his beard in the same fashion, nor is his speech quite of so antiquated a style; but, as to religious belief, he turns cold with horror at the suggestion of differing by a hair's breadth from the good old fellows who have been in their graves a hundred years. And so error is perpetuated, because men persist that, with regard to religion, they ought to be children in understanding. If error is to be exploded, and if we are to have right views of Divine truth, we must call into exercise our intelligence. If, in matters pertaining to religion, men, instead of being like children, would only use the intelligence which they use in the affairs of business, if they would bring with them to the Church the good strong sense which they take with them to the market, we should soon see a great alteration for the better. I have heard it said that many men put off religion with their Sunday clothes; this is bad, but it is just as bad, and perhaps more general, for men to put off common sense with their week-day clothes.

The exercise of the understanding is also demanded by the doubts and difficulties which, in the estimation of so many, encompass Christianity. The progress of the intellect in scientific research has brought to light many facts which appear to contradict the testimony of Scripture, and has produced some theories that are avowedly opposed to Scripture; and there is scarcely a single principle of the Christian religion which is not the object of attack. When such a work as the "Essays and Reviews" appears, it is very easy to protest against the inconsistent position of the writers of these productions, and to say that their teaching is in direct opposition to the principles of their own church; but the question that men of sense are asking, and will ask, is not, Are those principles in harmony with articles of religion and ordination vows? but, Are they true? Nor will it weigh much with shrewd and observant men that many thousands of eager aspirants for ecclesiastical preferment prove their orthodoxy, to their respective bishops, by signing documents condemnatory of these startling heresies. There must be something more than protests, or we shall be in a miserable plight. If all that we can say is, "This is heterodox and that is neological, this comes from Germany and that, my dear friends, is very different from the theology of the Puritans," we shall expose ourselves to the just contempt of all intelligent men. If the various attacks upon Christianity are to be met and repulsed, mere declamation will not do; for refutation we must look to the exercise of the understanding. There are still some people who would fain discourage inquiry under the apprehension that it is favourable to scepticism. What an admission! What an implement is thus put into the sceptic's hands! May he not turn round upon us, and, somewhat uttering our own Master's words, say, "Ye love darkness rather than light, because your principles will not bear investigation"? Even if it were desirable to repress the spirit of inquiry, it is impossible. Protestantism established itself upon the right of private judgment, and it must abide the con-

sequences; it is committed to the issues and outworkings of this great principle.

The importance of the exercise of the understanding in relation to religion is also seen in connection with the study of Scripture. Suppose that all scepticism is happily vanquished, and that we all heartily accept this book as containing the revelation of the Divine will; then I would submit that, without the diligent application of the understanding, we shall not see the full glory of the truth. The great principles of salvation certainly lie upon the surface of the Scriptures, and are tolerably plain to every man's observation; but in this book there are other and hidden glories. Just as beneath the fruitful soil which bears the trees, and the flowers, and the herbage, and the corn, there may be precious metallic ores, so it is with the word of God. There are treasures on the surface, which present themselves to every man's notice; but there are treasures beneath which must be diligently and laboriously sought for; and the Scriptures will become increasingly interesting, valuable, consolatory, and we shall have a higher opinion of their excellence, and a stronger conviction of their truth, in proportion as we devote our understanding to the attentive study of them in all their details. It is thus only that the full glory of the truth can be discovered. I do not undervalue, much less do I deny, the enlightening efficacy of the Holy Spirit; but the Holy Spirit, in revealing the things of God, makes use of the human understanding as its instrument. It is to be feared that many Christians do not know half the glory and the grandeur of the religion they profess; do not know half the glory and the grandeur of it that they might know. Many have brought to the contemplation of Scripture a fervent fancy, and, under the name of spiritual interpretation, have made much nonsense out of Scripture, and turned its truths into weak, silly, contemptible sentiment; they have discovered some mystery of godliness in every pillar of Solomon's temple, and means of grace in all the broken planks by which Paul and his companions got safe to land; they have, as Thomas Fuller says, "reaped what God never sowed;" but, as he adds, "they do not eat what they thus reap, for such grainless husks, when seriously thrashed out, vanish all into chaff." It is surely time that this childish trifling ceased, and that, dispensing with this feeble sentimentalism, we brought our sense, and not our nonsense, to the study of God's word.

Once more; it will not do to be children in understanding when we take in hand any work which has for its object the advancement of religion. There is such a thing as "zeal which is not according to knowledge;" and the history of this kind of zeal illustrates very abundantly the necessity which exists for a high degree of intelligence in things pertaining to religion. There can be no doubt that thousands of well-intentioned and godly men fought in the ranks of the Crusaders; and it would be a great mistake to suppose that all persecutors have been destitute of true religion. This, at all events, is certain, that Papists, Protestants, and even Puritans, have cherished the spirit of intolerance, and been so deluded as to suppose that by persecuting those whom they

considered heterodox, they were doing God service. Let us also bear in mind the fact, that immense sums of money have been wasted and very valuable lives sacrificed in unwise schemes and projects, most conscientiously set on foot with a view to extending the kingdom of Christ in the world. Our Saviour says, and says, be it observed, not to the credit, but to the great discredit of his disciples, "The children of this world are, in their generation, wiser than the children of light;" and he intimates that all the sagacity, the knowledge, the foresight, the well-based calculations, which guide men in worldly affairs, should be imitated by his people in their Christian undertakings. We have all seen good designs frustrated and brought to nought just because those who had the management, or mismanagement, of them were in understanding children, and not men. Everything we do for Christ should be done from love to him and to our fellow-creatures; but, still, no motives however good, no desires however holy, no prayers however earnest, will save from disaster and failure the Christian undertaking that is not under the guidance of knowledge and sound sense.

CHINA.

NATIVE CONVERTS—TRUE OR FALSE?

BY THE REV. J. H. TAYLOR, OF NINGPO.

LEAVING till the next number the consideration of the spoken language of the Chinese, we propose in this paper to answer the question so often asked, "Are the native converts sincere in their profession, are they really regenerate, or do they merely profess Christianity in the hope of deriving temporal benefit from such profession?"

In answering this deeply important question, it is not desirable to speak in a loose or indefinite manner; the writer will, therefore, more especially refer to Ningpo, where the missionaries of all denominations admit to the ordinance of baptism, and to the privileges of Church fellowship, those only whom they believe to be regenerate—at least, in so far as adults are concerned. The importance of thus restricting the question will at once be apparent, if we reflect that missionaries from various parts of Europe and America,—men whose views and practice differ widely on many points,—are all engaged in this great work. Some among them hold strongly the belief in baptismal regeneration, and act accordingly. Others who repudiate this doctrine, admit into the Church, though not to the Lord's Supper, those who have a certain knowledge of, and profess belief in, the *doctrines* of Christianity, *hoping* that conversion and faith *in Christ* may follow. It is evident that the results of missionary work, conducted by persons holding either of the above-mentioned views, cannot be properly compared with the results of the labours of those who deem *the converted* only to be eligible to Church membership, unless the principles of action are borne in mind. The last-mentioned class may be deceived, but will not knowingly admit unconverted persons to the Church; the former class will do so from principle: should many of their members prove unreliable, this is not to be wondered at.

When the greatest care is exercised, however, false professors will find their

way into the Church. It is probable that there never was a Church wholly free from them for any length of time; and we do not expect Ningpo to prove an exception to the general rule. We fear that there are there some who have deceived themselves, and others whose profession is insincere; that improper and interested motives may have induced some to profess themselves followers of Jesus. But on the other hand, we hope and believe that the great majority of the native converts are true Christians, and as such will be found to the praise and glory of God's redeeming grace, when he, who cannot be deceived, shall make up his jewels.

Why it should be otherwise, we are at a loss to conceive. God has "made of one blood *all* nations of men," "*that they should seek the Lord*, if haply they might feel after him and find him." Man is everywhere alike sinful, and God commands "*all* men *everywhere* to repent." We are told that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." And our risen Lord commanding his followers to go and "teach *all* nations, baptizing them, &c.," gave warrant for the hope that in every nation where his Gospel was proclaimed, his Spirit would make it effectual, and fit some to receive baptism. Moreover, as we are told that "a great multitude which no man could number, of *all* nations, and kindreds, and people, and tongues," *shall* stand "before the throne, and before the Lamb clothed with white robes, and palms in their hands," so we believe that some have already entered into their rest, and not a few others are now journeying heavenward, from China, and from many other heathen lands.

But leaving speculations as to what might be expected, let us rather turn to matters of fact, to the case as it is now found. What reasons are there to lead us to suppose that the native Christians of Ningpo are not merely making a vain profession? We think that from the way in which God has *first* led many of them to feel the vanity of their own systems, and their need of something better, and *then* has sent them the Gospel of his Son,—from the religious experience they profess to have,—from their love to the people, word, and ordinances of God,—from the suffering and loss which they bear for Christ's sake,—from the confidence in God they manifest in times of trial and suffering,—and from the happy experiences some of them have had in the hour of death,—we think that from all these considerations, we are fully warranted in coming to the conclusion that most of them have really obtained the religion they profess.

There is reason to believe that the good Spirit of God does not leave the heathen wholly to themselves, that he often convinces them of their own *sin*, and of the *righteousness* of some supreme power who sees and knows their most secret actions, and who will bring them to *judgment* in a future state. The minds of not a few Chinese are exercised on the subject of religion, who have never heard the truth as it is in Jesus. Some of them, we believe, Cornelius-like, are seeking to serve God according to the light they possess, and only await the more full publication of the truth,—the manifestation of God in the face of Jesus Christ,—to receive it with joyfulness. There is a sect of Buddhists in China, called the Without-error sect, who have rejected the use of images and pictures in worship, and who do not offer sacrifices to the dead. They teach that all merely formal, heartless worship is vain, and kneel down towards "emptiness" to worship the omnipresent, all-seeing Buddha. They try by fasting, by works of charity, and by prayer, &c., to serve God, and are as a rule most earnest and zealous in their religious duties, hoping by this means to gain an amount of merit sufficient to atone for their sins and shortcomings. One man of this sect, hearing a missionary preach in the interior, asked him, with

such earnestness as manifested his deep concern, "Soh-si we-ts peng?"—a question difficult to translate, but which, perhaps, may be paraphrased, "What is *the* truth?" or "What is *the* one thing needful?" He soon became an earnest and devoted follower of the Saviour, and a useful member of the Church. Another man, a leading officer of the same sect in Ningpo, after hearing the Gospel preached from John iii. 14—17, rose up and said, "I have long sought for the truth,—as did my father before me,—but I have not found it. I have travelled far, but still have not found it. I have found no rest in Confucianism, Buddhism, Taouism; but I do find rest in what I have heard to-night." He too received the truth with readiness of heart, and has since maintained his profession of Christianity. Where men are led through such experiences, receive the truth with joy, and walk according to its precepts, may we not reasonably hope that their profession is sincere?

Many Chinese not belonging to the above-mentioned sect, and who have had no particular anxiety on the subject of religion, have nevertheless no confidence in the objects of their national worship. They conform to the existing customs merely for the sake of public opinion, or because they know of no better way. To many of them Christianity supplies a felt want, and easily obtains the assent of their reason. Some endeavour to conform to its precepts, but trying in their own strength to build up a legal righteousness, fail and forsake the Christian religion, as good, but too difficult to follow. Others, however, led by the Spirit of God to feel their own utter helplessness, flee to the Saviour, and rejoice to find in him pardon for all their sin, and a perfect righteousness, in trusting to which they find peace. A native Christian, formerly a painter by trade, and now in England with the writer, thus relates his experience. "Before I heard of Christianity, I had no anxiety about my soul—indeed I did not understand that I had one—but I did not believe in idols. Being often employed to paint them, I knew there was nothing in them to trust to. I conformed to the practice of ancestral worship because it was customary to do so, and went through the ceremonies without any heart, and without expecting any benefit from them. When I heard of Christianity, it at once commanded the assent of my mind, and I determined to live according to its dictates, without clearly understanding what they were. But truly the flesh is most weak. I found myself unable to act up to my intentions, and hated myself. But when I learned to trust to the atonement and righteousness of Christ, I found peace. Really the grace of God is very wonderful!" This man's walk and conversation are most consistent. And in cases like his, is there not every reason to hope the profession made is sincere?

The pains taken by most of the converts to learn to read, that they may themselves read the word of God, is a very interesting trait in their Christian character. Now that they have almost all the New Testament in the Romanized Colloquial, the labour is so much lessened, that most of those the writer has been more intimately connected with, have been able to read it by the time they were admitted to baptism. They have other books in the same system, but many of them show a very marked preference for the word of God. One of them remarked to the writer, "The Testament does not get tame or old when we read it again and again." And sometimes they meet in each other's houses to read the precious word together. The love of some of them to their fellow disciples has been manifested by the help they have afforded them when in difficulties of a pecuniary or other nature. And their love to the ordinances of religion is in some cases very pleasing. One dear old Christian woman, so blind that she could not walk alone, and so deaf that she could not hear what was spoken in an ordinary tone of voice, was remarkably exemplary in her

ndance on the means of grace. She knew that the Lord had promised to present wherever two or three of his people meet in his name, and she wished e there too; and though she could not hear, she could join in spirit in the vices, and found herself blessed in so doing. Fair or wet, summer or winter, ether the service was near her residence or a mile or two from it, when not *she* was present. Was there not reason in this case to believe that she had nk into the spirit, and enjoyed the reality, of the religion she professed?

Many native Christians meet with much opposition and persecution from ir friends and employers on account of their religion; and the sacrifices de by some are not trifling. The old Christian woman just alluded to, at time suffered much persecution, but it did not cause her to swerve, or to itate for a moment. A poor convert well known to the writer, a basket-ker by trade, when in full employ, earns but two-pence a-day and his food. a heathen man, therefore, he would get one shilling and two-pence per ek and all his food, having, out of his wages, to pay for his lodging, clothing, shing, &c., and to keep himself supplied with tools. But not working on Lord's-day, he not only loses one day's pay, but has to find one day's food t of the remainder, being a lessening of his income by two tithes, or one fifth. any Christians in England would be startled if they found the profession of ristianity were to cost them one fifth of their income. But this is not all is poor man has suffered. He has been discharged by thirteen employers for using to work on the Lord's-day, and each discharge has entailed more or loss of time ere he has obtained other employment. He has been the ans of bringing into the Church the before-mentioned painter and several ers, and his case well illustrates the difficulty many meet with in observing Lord's-day. And when these trials are borne and these difficulties are countered, by persons receiving no temporal advantage from the profession Christianity, in the hope of an inheritance incorruptible, undefiled, and t fadeth not away, there seems to be reason to trust that they have not eived the grace of God in vain.

It is an almost universal custom in China, for the tailors to endeavour to gment their wages by pilfering the materials of their employers. A Ningpo lor, at the time residing in Shanghai, was employed by a missionary there to ke up some garments, and succeeded in abstracting a quantity of the material. e theft was not discovered, nor was anything known of the circumstances for ne years, when the man having returned to Ningpo, was converted. His awak-ed conscience now gave him to feel that it was his duty to restore, as far as sible, the things he had formerly gained unlawful possession of; and among er things he procured a similar quantity of a fabric like that he had pilfered, d restored it to the missionary, confessing the circumstances of the case,—a iking proof of the change that had taken place in him. We may here also ntion the case of a convert, who was employed as a colporteur, in the dis-bution of the Scriptures. It was proposed to remunerate him for his services th a given sum, which proved to be rather more than he could gain in the est exercise of his own employment. He refused to take it, however, ing, "I only gain so much (mentioning the sum) by my trade, and I will take more; were I to do so, persons would think I professed Christianity, d engaged in this work for the sake of gain and not from conviction of y." To those who know the inveterate love of money manifested by the inese in general, this instance will appear the more striking. It may also be ed that an intimate acquaintance with this person, of some years' duration, not lessened, but has confirmed, the confidence placed in him by the sionaries.

A native Christian, a barber by trade, and one of the degraded caste called To-bi, was converted in the Missionary Hospital in Ningpo. After suffering for a long time, it became necessary to have his leg amputated. The grace that had enabled him to bear his sufferings before, did not forsake him when this necessity was explained to him, and the danger of the operation pointed out. He manifested great composure, and gave his consent, saying, "Thank God! whatever be the result, he has prepared me for it." When first placed under the influence of chloroform, and unconscious, he was talkative, and it was truly pleasant to see the frame of mind he was in, as evinced by what he then said. "Thank God! when I gave my heart to Jesus, I gave him my whole heart, and he received it. I do not know whether I shall recover from this operation or not, but I am not afraid. If God spare me, I will try to serve him better; if not, he will take me to heaven, where I shall suffer no more pain;" and other remarks of a similar tenour fell from his lips. His conduct before the operation, and after it, during many painful dressings of the stump, was such a striking contrast to that of another man, who had but a week or two before undergone a similar operation, that the inmates of the hospital, most of them strangers to the grace of God, were much struck by it, and *they* had no doubt of the sincerity of his profession. He is still spared to witness for his Saviour, and manifests much love to him.

A native Christian, far advanced in years, entered into his rest on the first of January, 1860. He had had a good education for a Chinese man of business, and in early and middle life had been well to do in the world. But the bad conduct of his two sons ruined him, and after their death, he was obliged to obtain a scanty pittance by hawking silk. He was prevailed on by a Christian neighbour to attend the means of grace, was converted, baptized, and for nearly a year adorned the gospel of God his Saviour by his consistent deportment. He manifested much love to the word of God, and learned to read it in the superior version in the Romanized Colloquial, (though he could read the one in the Chinese character,) and spent most of his leisure time in the study of the Scriptures. A short time before his death, he took cold, and not attending to it, it became worse, and he was laid up. After a few days' illness, he sent desiring to see the writer, who, with his colleague, called on him, and found him very ill,—suffering from pneumo-bronchitis, and very unlikely to recover. His house, if house it may be called, was of the most wretched description, being neither wind-proof, nor water-proof; and the mud floor was wet, uneven, and slippery. He was suffering much at the time, but when removed to a dry, warm room in the hospital, felt considerably relieved. His gratitude was very pleasing, and his patient waiting for his end most exemplary. He remarked, "Do you not think my complaint a very obstinate one?" and when informed there was little hope of his recovery from it, he said, "I thought so. How good of God to lead me into the right way before he called me away!" During the few days he was ill, his mind was peacefully stayed on Jesus; he was much in prayer, especially for the conversion of his aged partner. On the morning of the Lord's-day, he remarked, "I shall be unable to join the brethren and sisters in taking the Lord's Supper to-day." And on being reminded that God is not confined to time or place, that he could bless him on his bed of sickness, as well as those who were able to go up to the Lord's house, he replied, "It is so. He promised never to leave me, and he *has* never left me, and will soon take me to himself." Short portions of Scripture were occasionally read to him at his own request, as he was able to bear it: he seemed much to enjoy them, especially the beautiful 23rd Psalm,—"Jehovah is my Shepherd, I shall not want," &c., which he

desired to have read to him again two or three times during the course of the day, as he did a hymn that he seemed much to enjoy—a version of one commencing in English,

"Who are these arrayed in white,
"Brighter than the noon-day sun?"

He remarked, "I shall soon shine too, but all the praise will be due to Jesus."

In the evening he was evidently failing fast. After the evening service some of his native brethren came in to see him, and were affectionately received and spoken to. He sent an affectionate and grateful message to his minister, who was ill, and unable to come and see him, and spoke lovingly and thankfully to the writer, who was present. Once more he exhorted his aged wife to turn to the Lord ere it was too late, and got a promise from her that she would do so. About half an hour before his departure, his eye lost its intelligence, and his hand began to feel about the bed-clothes as if seeking something. It was evident his mind was failing, but one of his native brethren not having noticed this, and thinking he was seeking something, said to him, "Brother Dzing, what do you want?" The dying man was recalled to consciousness, and opening his eyes, and looking up, he painfully gasped out his last words, syllable by syllable,—

"Je—ho—vah my Shep—herd!"

and shortly after he fell asleep in Jesus, and found him whom his soul loved.

Tears of joy were shed that night around the bed of the dying saint; and the language of many hearts was, "Let me die the death of the righteous, and let my last end be like his."

It may be interesting to add, that there is much reason to hope that his prayers for the conversion of his aged partner were answered. She, too, has now entered into her rest.

Further to prolong this paper would be useless. Other instances might be enumerated;—acts of faith and patience, labour and love, joy in life and peace in death, might be narrated; but we trust enough has been said to prove that the Lord has been openly showing forth his glory in the sight of the heathen. This is the Lord's work, and it is a great privilege to be permitted to be a fellow-labourer with him. And this privilege may be ours. By prayer, by contribution, by personal devotion to the cause, we may help it on. If any feel no desire to be thus honoured, they are more to be pitied than many of those, concerning whom the question is so often asked, "Are they real Christians, or not?" But if they DO esteem this privilege, let them strain every nerve, in humble dependence on him who alone can bless their efforts, to help on so glorious a cause, for which prayers, men, and money, are now urgently needed. And when they have done all, let them with thankful love exclaim,—

"Not unto us, O Lord, not unto us,
"But unto thy name give glory,
"For thy mercy and thy truth's sake!"

RESIGNATION.

BY THE REV. J. DREW.

"Resignation to the will of God is the whole of piety: it includes in it all that is good: and is a source of the most settled quiet and composure of mind."—*Bishop Butler's Sermon on the Love of God.*

THE passive virtues of Christianity are found by many persons to be more difficult in practice than the active. The nature of such persons seems to have been constituted rather for action than rest—rather for resistance than endurance. If the whole of personal religion consisted in working or fighting, in running or wrestling, they could be religious most readily; and the Christian life would be more likely to fascinate them by its difficulties than to repel them by its sternness. The excitement elicited by action and sustained by effort, is rather pleasant than otherwise to them; and you need never fear for their manliness when their blood is hot and their courage kindled by danger. It is when lying wounded on the field, or disabled in the hospital, that their mettle is most sorely tried; and not a few who were never known to blench before the flash of the sabre, or to quail at the roar of the cannon, have filled the sick room with their wailings, and shrunk with terror and horror from the probe or the scalpel.

Yet, a large proportion of human life, especially of the Christian life, is made up of suffering. How to *suffer* rightly, therefore, is fully as important a problem to the Christian as how to *act* rightly. True it is, that problem does not receive so much attention as this; which circumstance may be owing to our repugnance to suffering, as a subject of thought, arising out of our dislike of suffering, as a matter of experience. The cause of suffering may be briefly stated to be twofold:—privation, or the absence of something we need, or think we need; and pain, whether it be that of the body, or mind, or heart; or, as is sometimes the case, of all these together. In its last analysis, however, perhaps all suffering would be found to resolve itself into privation.

Whatever may be the cause of our suffering, the state of mind in which we meet and undergo it must be confessed to be the point of greatest practical concernment. Nor will it be disputed that the state of mind most conformed to such a condition, as well as the best suited to the lot of man in such a world as this, is that of submission and resignation to the Supreme Will. So impressed was the great Bishop Butler with this, that he makes the whole of personal piety to consist in it; and perhaps, when we have looked a little further into the subject, we shall be found very much of the learned bishop's opinion.

The elements of Christian resignation are three: first, the surrender of our judgment to that of the Universal Ruler, from a conviction that he is wiser than we are, and knows better what would most conduce to our real welfare; secondly, the yielding up of our wills to his will, from an assurance that his will, and his will alone, is infallibly good and right; and, thirdly, the cordial acquiescence of the heart in all Divine arrangements, from a confident persuasion that those arrangements are all most

befitting and perfect. Take away either of these ingredients, and resignation is not complete. Eliminate the first, and the understanding is dissatisfied. Eliminate the last, and the affections revolt. The absence of either would affect the volition; and the meeting of the will is the rebellion of the whole man against his lawful Ruler and Judge.

Resignation has its roots in faith, out of which it springs, and to which it is affiliated. If the immediate object of faith be God, it implies the knowledge of him and trust in him. If it be Christ, then it involves acquaintance with, and confidence in, his person and work. If it be the Divine providence, faith recognises the fact of that providence, and approves of its plans and arrangements. In each of these cases, and in the whole of them, the direct tendency of faith is to produce resignation. Every defect in resignation, therefore, arises from some defect in faith. As is the strength of the latter, so is the completeness of the former. Murmuring is the voice of unbelief. Discontent bespeaks distrust of God, and of his Christ, and of his providence. Faith is the only principle that can apply an effectual check to both these vicious tendencies. Let it be strong and active, and our daily language will be, "Let him do as seemeth to him good."

But if resignation implies faith, it no less certainly implies love also. If you affiliate it to faith as its father, you must affiliate it to love as its mother. It is the joint issue of both. The knowledge that leads us to trust God awakens our hearts to love him. And he who loves and trusts God as his Father will find it easy to lie in his arms like a child. As faith recognises the foundations of trust, so love casts out all causes of suspicion. If I love and trust God, I cannot suspect him of any unkind intentions towards me. Does he smile? Love anticipated it, and understands its meaning. Does he frown? Love looks at his *heart*, and finds in it no anger. She then looks at herself, and, by removing the cause of the momentary displeasure, turns it into complacency. Love understands love, as nothing else can. But if love understands love, it understands God; for God is love. And nothing disarms us of all hard thoughts against a real friend like understanding him; but by disarming us of all hard thoughts of God, and inspiring us only with love and right thoughts respecting him, love puts the proper construction on all his ways and actions, and thus renders it easy and delightful to submit to him. Behold Resignation, then, coming forth, leaning on the arms of Faith and Love!

Another step, and we shall see Resignation tended by Hope. If the object of Resignation be suffering, Hope is ever pointing towards deliverance. Blessed angel! I see thee by the side of the wretched in his weary wayfaring, and in the midst of his jading toil, and raising thy full cup to his lips, how often dost thou stay and refresh him! I see thee yonder, where the living is sorrowing over the departed; and, with thy calm eyes looking, and thy celestial finger pointing onward and upward, thou hast quelled the tumult of his great trouble, and I hear him exclaim, without one tone of rebellion, "I shall go to him, but he shall not return to me." "The Lord gave, and the Lord hath taken away: blessed be

the name of the Lord." I see thee in the chamber of the dying, which thou hast filled with thine own unearthly brightness; and thy talk is all of Christ and heaven; and in thy hand is an elixir which no one but thyself knows how to mingle; and on thy bosom is the head of the sufferer, and, directed by thee, he is enabled to look away from this world of anguish and mortality, and to recognise the mansion provided for him in the house of his Father. O blessed Hope! it is thine to minister where none but thyself can enter, and to shed the radiance of heaven alike on the cradle and the sepulchre. What would earth be without thee, but an hospital surrounded by a Golgotha, where the bones must lie, and whiten, and rot for ever? No human patience could hold out under the suffering and misery of this world without hope. But when hope comes to illuminate the present with sunshine from the future, the heart submits to its great burden, and is sometimes scarcely conscious of the load.

Resignation lives and breathes in an atmosphere of humility. The two are inseparable from each other. Discontent always betrays more or less of pride. A man does not complain unless he thinks himself wronged. The man who murmurs against God, although he may shrink from avowing it, thinks that God is withholding from him something to which he is entitled. But whence can such a title arise, if not from the exaggerated estimate which he has put on himself? And what is that estimate but pride? Let him come down to the level of his own deserts, and he will soon see that the worst treatment he can receive in this world is infinitely to be preferred to them. "Why should a living man complain?" will at once become the expression of his submission and of his thankfulness. To be out of hell will be felt by him to be mercy enough to rebuke all his complainings; and if he can add to this that so guilty a creature is permitted to enjoy the hope of immortal happiness in heaven, he will gladly submit to everything that lies on his way towards it, and gratefully acquiesce in every trial intended to prepare him for it. The believer may thus pursue his journey onward, attended by meekness and humility, patience and resignation.

Resignation is fed by prayer. It is at the mercy-seat that we cast our cares upon the Lord. Prayer at once relieves the heart and strengthens it—it pours care out of it, and brings grace into it. By leaning on the Almighty it gives us all the strength of that on which we lean. Sooner might the solid earth give way under the weight of its own verdure than the soul be overwhelmed that casts itself on God in faith and prayer. The feeblest is equal to the strongest here. He who has made the spark stronger than the granite rock, has made the weakest of his children mightier than all the phalanxes of perdition. Prayer has paralysed armies, arrested the sun in his course through the heavens, and covered the earth both with famine and abundance. Nay, it has done greater things than these; for has it not shown its power to control the subtiler agencies of the world within a man's own breast? But prayer has never fully answered its purpose till it has taught us, not only to call upon God, but also to yield ourselves up to God, that he might do with

us as seems best to his own wisdom. And this is resignation. Nevertheless, the most perfect resignation is not inconsistent with prayer for deliverance from the very evils to which it teaches us to submit ourselves; only it enables us to present those prayers in absolute surrender to the will of Him whom we supplicate. "Not my will, but thine, be done," is the final triumph of this spirit over whatever opposes our submission and obedience.

Resignation is a pupil in the school of Jesus. Is our lot a lowly one? It leads us to his manger, and bids us listen to his words:—"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." We sit at his feet and hear him say to us, "Blessed are the meek—blessed are the poor in spirit.—Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls"; —and as we are meek, and poor in spirit, and learn of him, and bear his yoke, we realise the blessedness of such a state. Are we hated, despised, and persecuted? We follow him, and find him pursued by the same feelings, only manifested in an intenser degree, and treated in the same way, only with greater violence and injustice. But how does he meet his persecutors? "When he was reviled, he reviled not again; when he was persecuted, he threatened not; but committed himself to Him that judgeth righteously." Are our hearts oppressed by the burden of a great anguish? We turn aside into the garden at the foot of the Mount of Olives, and we see him there on his face on the ground, and we see the great blood-drops as they force themselves through his skin, and chase each other downwards towards the earth. Yet, does one murmur escape him? Not one. "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And having learnt from him how to live humbly and suffer patiently, we come to his cross that we may learn how to die, as well as to live, like him. None can teach us meekness and resignation like the Saviour.

Amongst the effects of resignation are contentment, gratitude, and cheerfulness. The man who has learnt to submit every question to the arbitrament of the Supreme Will has acquired the whole secret of happiness. External circumstances can have but little power to disturb him. With something better than stoical calmness he can abide the issue of all sublunary events, because he knows that they cannot affect his eternal condition. There is a gracious sense in which God himself consents to be conquered by our yielding; for he contends only with those who contend with him; so that by overcoming our opposition, his infinite love condescends to be itself overcome. See now, how the Christian's strength springs out of weakness. Resignation is the confession of that weakness; it is the giving up of all contest with the Almighty. But we no sooner really feel this, and acknowledge it, than we rise from the ground clothed with the power of the Infinite.

What has been said ought to be enough to induce every one to desire and to seek this lowly but sublime virtue. What is hoped for by fighting against God? He *will* have his own way, whether we consent to it or not. We can only hurt ourselves by our continuing in opposition. Let

us adopt the wiser course, and, by yielding to him, put ourselves on his side, as we shall then be sure to have him on ours. Then all things will work together for good to us; our very sufferings will minister to our deeper peace; our losses will be converted into gains; and the disappointments of this world will only prepare us to enjoy the more keenly the solid and lasting blessings of the future. For the final posture of resignation is ever one of expectancy. It looks up from humiliation and pain, to glory, honour, and immortality. And while it looks, it brightens hope and strengthens courage. Relying on promises as strong as the Promiser, it changes the death chamber into the gate of Paradise, and brings the songs of everlasting triumph to mingle with the cries of mortality and the groans of dissolution.

THE UNEQUAL MARRIAGE.

THERE is not a pastor of any experience whose heart has not been made to bleed again and again from the effects of what are commonly called *unequal marriages*. It is a popular saying that "*marriages are made in heaven.*" This is no doubt true in some cases, but not in all; for many unions are evidently concocted in a region infinitely below the celestial. In plain terms, we believe that *Satan has vastly more to do with some marriages than God.* Who can read the proceedings of our new court of law for the obtaining of divorces, as they are reported from time to time in the public newspapers, and doubt this! And, alas! even good people do not always marry happily and wisely, because it too frequently happens that they do not marry "IN THE LORD." (1 Cor. vii. 39.)

Unequal marriages have ever been the bane and the curse of our churches. Such is the testimony which the writer must bear from observation, by no means limited. But let not the reader suppose that the author is some musty old fellow, without feeling and without soul; who would not sanction any marriage among his people unless contracted within the narrow limits of their own denomination! We do *not* say that husband and wife should believe in the same catechism, or in any catechism at all; but we *do* say that a devout Christian ought not to marry an ungodly worldling. It is not necessary that their children should be trained to repeat the Shiboleth of any particular creed, but it is necessary that both parents should be equally anxious to inspire them with a deep attachment to the broad principles of the religion of the Son of God. Is there not something fearful in the idea of a child of God making himself, by marriage, *a son-in-law to the devil?* Who would deliberately tie a dead weight to himself in running the race set before him in the Gospel? In fighting with the powers of darkness, shall we take an ally of theirs into our most secret counsels? Is *this* coming out from the world, and being separate from it? (2 Cor. vi. 17.) Is it not rather "being unequally yoked together with unbelievers?" (2 Cor. vi. 14—18.) Is it not a bold defiance of the law which commands Christians to marry "ONLY in the Lord"? (1 Cor. vii. 39.) How terrible the thought of taking as a partner one whose whole course of life will be a hindrance and a snare to our own souls, and will effectually neutralise all our endeavours to bring our children to God.

But perhaps the reader is beginning to think within himself, "This writer is getting rather prosy." Bear with me, gentle reader, for I feel deeply on this subject. As I cast my eye back upon my past voyage across the ocean of life I see many a wreck which unequal marriages have caused. And my soul is grieved to hear the cant of sentimental professors upon this question, how they will justify a yielding to the impulses of a blind passion, rather than the guidings of God's holy word. So that I must speak out and ask, "*Can two walk together except they be agreed?*" (Amos iii. 3.) "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. vi. 14.)

Such marriages consummated the corruption of the antediluvian world, and brought upon our earth the waters of the deluge. Thus the old story runs:—"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. vi. 2). The holy seed was mingled with the seed of the evil one, and the result was the world's destruction. A pretty face produced a deeper impression than a holy life. Passion swayed the choice, and not the will of God; until at length the light was put out, except in one pious household, and the shadow of death settled upon our earth.

It may be illogical to give the moral of our narrative first, but in this case we have felt it to be wise to do so.

Ellen Herbert was among the first fruits of my ministry. She was a young lady of considerable personal beauty, of strong mental powers, and of great refinement. She had received a liberal education, and had made the best use of her opportunities. It was to me a joyful day when I first gave to her "the right hand of fellowship," and welcomed her into the communion of the Church. She became one of our most useful members, and was ever ready to every good word and work. In the Sunday-school she took special delight, and being naturally of a cheerful, genial disposition, soon found her way to the hearts of the children of her class. Her talents and acquirements, too, gave her an influence and a weight. At my house she was ever a welcome visitor. Between her and the "wife of my youth" there sprang up a most cordial friendship. They became inseparable, and were, I believe, a source of great comfort and joy to each other.

Thus years passed away, and Ellen had reached the age of about five-and-twenty, without having consented to wear the yoke of matrimony, though often wooed to do so. I began to think that she was so fastidious, that she would die an old maid, and sometimes jocularly gave expression to such a fear. But such was not to be her lot.

At this crisis there came to settle in the town of M—— a gentleman who proved the evil star of Ellen's destiny. He took a flourishing commercial concern, from which the former proprietor was retiring with a fortune, after having been one of our "nobs" for many years. The new comer was a man of handsome exterior, of good parts, had seen much—alas! *too* much—of the world, and had a wondrously easy, self-possessed air in all companies. There was a great charm in his conversation and deportment. He never seemed to be ignorant about any topic that was on the carpet; but I could see that there was much affectation and hollowness about this assumption of universal knowledge. This was one of the things that first led me to distrust Mr. Worldly. A truly honest man will never desire to impose upon you in anything. ALL shams will be unto him an abomination. He will never arrogate to himself attainments that he does not possess. Mr. Worldly and myself frequently met on public occasions, and sometimes at the house of a mutual friend; but from

the first I never liked him. He always seemed to me a man who had drunk deeply of the cup of worldly pleasure, and had been initiated into the mysteries of some of the worst forms of vice. He indeed made no secret of his being essentially *a man of the world.* The theatre, the ball-room, the card-table, and the tavern dinner never came amiss. He was clearly as destitute of the first principles of religion as a man could be.

Ellen Herbert and the insinuating Mr. Worldly met, but I really forget where, for many years have elapsed since then. From that moment Mr. Worldly set himself to win poor Ellen's heart, and resorted to every stratagem to attain his end. But he proceeded very cautiously, well knowing that an instant avowal of his design would have secured his rejection. He was aware that Ellen was a thoroughly religious girl, while in his heart he utterly despised everything that savoured of real godliness, looking upon it all as "methodism and cant." Hence, like a skilful general, he masked his batteries until he had completed his plan of attack. His advances were at first very formal and restrained. His object evidently was to impress poor Ellen with a conviction of his profound esteem for her character. He showed her nothing more than marked respect. He did not obtrude himself into her society very frequently, always arranging matters so that the meeting should appear to be accidental; but whenever he met her, he invariably treated her with the most delicate attention. Then, too, he began about the same time to attend the sanctuary in which Ellen worshipped; and whenever present with us in the house of God, conducted himself with external propriety and decorum.

These indications at length seriously alarmed me, and I felt it to be my duty to caution our young friend against the advances of Mr. Worldly. She thanked me for my kindness, and with many blushes assured me that "she had no thought of Mr. Worldly for a husband, if he had ever thought of her for a wife." Still I was not satisfied. As Mr. Worldly had now become an occasional hearer of mine, I ventured to call upon him and inquire after his spiritual welfare. All I heard from him, and all that I gathered about him, convinced me that he was a thorough man of the world still, "a lover of pleasure more than a lover of God." But why should I lengthen out the painful narrative of the way in which he succeeded at last in getting poor Ellen to consent to become his wife? how his attentions gradually increased, his visits became more frequent, his conversation more interesting, and his society more fascinating? Suffice it to say that, after he had solemnly promised never to hinder Ellen in her attention to the duties of her religious profession, and had engaged to accompany her twice every Lord's day to the house of God, she permitted him to regard her as his betrothed. Need I say that I sought one more interview with our young friend before matters had reached this climax. Never can I forget that meeting. It took place in my study. I pleaded and implored, but to no avail. Many tears were shed by both of us, but Ellen was inexorable. In her esteem Mr. Worldly was a better man than in mine, and she *hoped* still further to improve him, *forgetting her own chances of deterioration.* I pointed her to the scriptural testimony against such unions, but she endeavoured to reason it away. She admitted that Mr. Worldly was without anything at all like religion, but talked about "the unbelieving husband being sanctified by the wife, and the unbelieving wife by the husband" (1 Cor. vii. 14), forgetting, as I told her, that the reference in that passage is to a union contracted when *both* the parties were in unbelief, one of them having been called by grace *after marriage.* I showed her how different her case was, seeing that of her own free will she was about, *after conversion*, to marry *out of the Lord.* But all my tears and expostulations were of no avail.

The excitement of that interview quite unmanned me. I could not help exclaiming, in the bitterness of my spirit, Why were women's hearts made so tender? Two things I begged of Ellen—the first, that she would still let us enjoy her friendship; and the second, that she would never reveal to her intended husband my strong opposition to their marriage, as this might prevent my doing him the good which I earnestly wished to do. Both promises were made, and the latter at least was, I believe, faithfully kept.

Not long after this, Ellen Herbert became Mrs. William Worldly. At the time of the wedding I was purposely away from home.

The marriage had not taken place long before my worst fears began to be realised. Mr. Worldly did indeed keep his promise to his wife. He never *prevented* her *by compulsion* from attending to the duties of religion; but from the day of their marriage he commenced a course of conduct systematically arranged to undermine her religious principles, and to make her like-minded with himself. It was a slow process; but before long it began to tell. Throughout he never even thwarted his wife, but treated her with unvarying kindness. He wrought her up to an idolatry of himself, and then made use of this tremendous influence to alienate her heart from her Saviour and her God.

Ellen's first overt act of apostacy was turning her back upon the Sunday-school and all other active efforts for the spiritual good of others. For this she had no valid excuse, as she never had any children, and her physical health was of the best. *But her husband wanted her society*, and to please him she gave up all labour in the cause of her Lord.

After this, the process of deterioration proceeded rapidly; and at length Ellen's only connection with the people of God consisted in an occasional attendance upon the services of the sanctuary on the Lord's day. She resigned her nominal connection with us as a Church of Christ, for conscience would not let her retain her membership, living as she then did with her heart divided between her Lord and the world. This was the finishing stroke to poor Ellen's downward career. She felt that she had now got rid of all external restraint, and could do as she pleased. She became, in short, as worldly as her husband, and was as much at home as he at the theatre, or card-table, or ball room.

But was she *happy* during this career of declension? Assuredly not. I learned after her restoration that during her apostacy she had often been wretched beyond measure. Her conflicts were sometimes tremendous. Often did she wish that she had never been born. Death she dared not desire, for she knew too well that she was utterly unfit to die. I afterwards learned, too, that during this winter in her soul, she never altogether gave up the form of secret prayer, nor the occasional reading of the Scriptures in private. In the house of God she only appeared once in the week, and that was generally on the Lord's day morning. We seldom met, and then she contrived not to be alone with me, evidently fearing lest I should renew my expostulations. But I more than once wrote to her, and poured out my soul in affectionate pleadings with her to return to her "first love," to the kindness of her spiritual youth, and to the love of her espousals. These letters, however, produced no visible impression.

Affairs were in this state when we began to observe a great change in our beloved friend. Her attendance at the house of God became more frequent; she listened with apparent interest to the reconciling word, and often wept under its sound. Her countenance assumed a more serious expression, and her whole demeanour underwent a thorough change. But at the same time there were indications of failing health. I began to hope that the Good Shepherd was reclaiming this wandering sheep to his fold. The sequel proved that

I was right in my conjecture ; but, oh, how terrible were the means by which the blessed end was realised !

While my mind was vacillating between despair and hope about our beloved friend, I was surprised one morning by a visit from her. She wished to see me alone. I took her into that study where years before we had had interviews of a very different character. Her errand now was to tell me that she feared she had not long to live, and to inform me how she had met with what she suspected would prove her death. The particulars of that interview I would not reveal, were not both Ellen and her husband now in the eternal world. It was indeed an affecting story. Poor Mr. Worldly had most innocently been the means of his wife's present alarm. It appeared that one morning when Mr. Worldly had a business engagement of a very urgent and important character, as he and his wife lay sleeping side by side he dreamed that he had overslept himself, had consequently failed to keep his appointment, and had thus lost several hundred pounds. With a terrific start, he threw out his arms, and sprang up in bed. Alas, alas ! with the sharp angle of his elbow he struck his wife a tremendous blow in the breast ; and now she feared that a cancer was forming and rapidly spreading its deadly fangs, as the result of that involuntary injury. Mr. Worldly was aware of the infliction of the blow at the instant of awaking, but his poor patient wife had in mercy to him foolishly kept her fears to herself, and concealed from him the extent of the mischief produced. And now my beloved friend came to me to tell me all the facts, and to ask for my advice ! Well may a true pastor say, Who is sufficient for these things ? Ellen's mind was in a state of terrible distress : conscience was doing its work ; the Spirit of God was striving within her. She feared that there was no hope for her ; that God had said concerning her, She is joined to idols, let her alone ! I did my best to direct her aright, and pointed her to the blood which cleanseth from all sin. But I told her that her duty was to tell her husband all her fears, and immediately submit the case to the judgment of two of our ablest physicians. This she promised to do, on one condition, namely that my wife should be present during the examination, and that I should be the medium of communicating the medical verdict to the sufferer and her husband. This promise was instantly made.

The examination was made a few days after in my wife's presence, and when it was over I received a visit from the two doctors. They did not need to tell me what their report was. Their countenances announced that they had no hope. It was a decided case of cancer of the worst type, and had been so long neglected as to make it extremely uncertain whether the removal of the entire breast would eradicate the malady ; while, supposing so extreme an operation were performed, there was the fear of the patient's sinking under it. And so I had to be the bearer of this sad, sad news !

Poor Ellen received the tidings with deep emotion. Her husband appeared to be stunned, utterly stunned by the intelligence. But He who "plants his footstep in the sea, and rides upon the storm," was with us, to bring good out of this great calamity. I pointed out to poor Mr. Worldly that no blame could attach to him for the *involuntary* blow which he had inflicted upon his wife's *body;* but I did venture gently to remonstrate with him on the guilt which he had contracted by *deliberately* ensnaring her precious *soul.* God blessed "the faithful wounds of a friend," and Mr. Worldly assented to the justice of the charge, and burst into an agony of weeping. I reminded Ellen that her Lord had suffered the idol which she had set up in his temple to become an involuntary rod for her chastisement, and begged her to recognise the mercy which was

mingled with the judgment. It was altogether an interview never to be forgotten. The callous indifferent husband was suddenly awakened to a consciousness of his grievous sin, and the backsliding wife was aroused to an earnest desire to return to Him from whom she had so grievously departed. The means used to accomplish both these ends were certainly to us very mysterious, but God blessed them. Perhaps nothing *less terrible* would have done the work.

Poor Ellen sank slowly but surely. The disease never faltered in its progress until it had done its deadly work upon its lovely victim. She was brought to the house of God as long as she could bear to sit in her pew, and then she became a prisoner to her room, and finally to her bed. I visited her to the last, and had great hope in her death. But her mind was long covered with a thick darkness, in which not a ray of light was to be seen. Her sin in having lived for so many years at such a fearful distance from her Saviour was like a millstone round her neck. But she found peace at length in the infinite merits of the great propitiation, and died in the exercise of a humble hope of salvation. Her sufferings she bore with unfaltering meekness and submission, often blessing God for "the thorn in the flesh" by which she was brought to restoration, and her husband to repentance.

Poor Mr. Worldly was thoroughly humbled and converted by his grievous trial. It led him to Jesus. He expressed a wish to be received into the communion of the faithful. His wife too desired to be restored to her former standing in the Church, though there was no possibility of her ever meeting with us until we joined the blessed in heaven. Both requests were complied with. Mr. Worldly became a devout communicant with us, and, I believe, a thoroughly changed man; and poor Ellen's name was entered in the church book under his, as restored to our fellowship.

The day of release came at length, and Ellen died, calmly and peacefully looking to Jesus, cheered with the thought that the man who had led her astray was now himself a pilgrim to glory. At her funeral I could not but think of the suggestive words, *Saved, yet so as by fire!*

After her death, her husband could no longer remain in the neighbourhood. He parted with his flourishing business, and emigrated to America, where some years back he died in the faith and hope of the Gospel. He never married again.

VERITAS.

A FEW REMARKS UPON PRAYER-MEETINGS.

BY THE REV. C. H. SPURGEON.

OUR meetings for prayer have very greatly improved during the last few years. A gracious Revival has shed a benign influence upon many of the Churches, the spirit of supplication has been rekindled, and the fire of prayer remains while the flash of excitement has departed. It would be too flattering to hope that the beneficial change is universal, but our observation leads us to believe that it is very general. The hard-shelled brethren whom no enthusiasm can penetrate, and no arguments arouse, continue in their usual petrified condition, mumbling forth prayers which exercise none of the Christian graces, except the patience of those who are doomed to listen to them; but their influence and supremacy are on the wane even in their own circles. Encompassed with solid bulwarks

of ice, there are some Churches which are impenetrable to any genial warmth from without, and far removed from the possibility of a thaw from within; but these, we think, are rare exceptions, demanding our deepest humiliation before God, but not forbidding our fervent expectation of better things in the Church at large. Perhaps even these are rather apparent than real exceptions; even here an irresistible undercurrent of earnestness may be setting in, destined in due time to quicken the sluggish tide which now conceals it. It is our own conviction that the most sorrowful cases of immovable indifference are not without signs of progress; the very dullest of our Adullams have been disturbed with echoes which have startled their hollow caverns, and Zoar itself has become weary of its boasted littleness. Where zeal for Christ, love for souls, and earnest pleading with men are still suspected to be dangerously unorthodox, there is nevertheless an alteration in tone and manner, indicating a secret revolution of which the men themselves are unconscious; so unconscious, indeed, that they would repel the blessed impeachment with contempt if it were pleaded in their hearing. If the prayer-meetings of our Baptist churches were all visited, there would be found to be a very considerable advance in the numbers attending them, the spirit of the supplication, and the manner of utterance. We may be wrong, but making all allowance for the cases at which we have hinted, we speak with much confidence, and believe that our estimate is a correct one.

The old faults, which are gradually disappearing, were mainly these:—*Excessive length:* a brother would pitch himself against the table-pew, and pray for twenty minutes or half-an-hour, and then conclude by asking forgiveness for his *shortcomings*—a petition which was hardly sanctioned by those who had undergone the penance of endeavouring to join in his long-winded discourse. A good cure for this is for the minister judiciously to admonish the brother to study brevity; and if this avail not, to jog his elbow when the people are getting weary. This fault, which is the ruin of all fervency, ought to be extirpated by all means, even at the expense of the personal feelings of the offender.

Cant phrases were another evil. "*We would not rush into thy presence as the unthinking (!!) horse into the battle.*" As if horses ever did think, and as if it were not better to exhibit the spirit and energy of the horse rather than the sluggishness and stupidity of the ass. As the verse from which we imagine this fine sentence to be derived has more to do with sinning than with praying, we are glad that the phrase is on its last legs. "*Go from heart to heart as oil from vessel to vessel,*" which is probably a quotation from the nursery romance of "Ali Baba, and the Forty Thieves," but as destitute of sense, Scripture, and poetry as ever sentence could be conceived to be. We are not aware that oil runs from one vessel to another in any very mysterious or wonderful manner; it is true it is rather slow in coming out, and is therefore an apt symbol of some people's earnestness; but surely it would be better to have the grace direct from heaven than to have it out of another vessel—a Popish idea which the metaphor seems to insinuate, if indeed it has any meaning at all. "*Thy poor unworthy*

dust,"—an epithet generally applied to themselves by the proudest men in the congregation, and not seldom by the most monied and grovelling, in which case the last two words are not so very inappropriate. We have heard of a good man who, in pleading for his children and grandchildren, was so completely beclouded in the blinding influence of this expression, that he exclaimed, "O Lord, save thy dust, and thy dust's dust, and thy dust's dust's dust." When Abraham said, "I have taken upon me to speak unto the Lord, which am but dust and ashes," the utterance was forcible and deeply expressive; but in its misquoted, perverted, and abused form, the sooner it is consigned to its own element the better. Very many other perversions of Scripture, uncouth similes and ridiculous metaphors, will recall themselves to the reader; we have neither time nor patience to recapitulate them: they are a sort of spiritual slang, the offspring of unholy ignorance, unmanly imitation, or graceless hypocrisy; they are at once a dishonour to those who constantly repeat them, and an intolerable nuisance to those whose ears are jaded with them. They have had the most baneful effects upon our prayer-meetings, and we rejoice to assist in bringing them to their deserved end.

Another evil was, mistaking *preaching for prayer*. The friends who were reputed to be "gifted," indulged themselves in public prayer with a review of their own experience, a recapitulation of their creed, an occasional running commentary upon a chapter or psalm, or even a criticism upon the pastor and his sermons. It was too often quite forgotten that the brother was addressing the Divine majesty, before whose wisdom a display of our knowledge is impertinence, and before whose glory an attempt at swelling words and pompous periods is little short of profanity; the harangue was evidently intended for man rather than God, and on some occasions did not contain a single petition from beginning to end. We hope that in our own time good men are leaving this unhallowed practice, and are beginning to see that sermons and doctrinal disquisitions are miserable substitutes for earnest wrestling prayers, when our place is the mercy-seat and our engagement is intercession.

Monotonous repetition frequently occurred, and is not yet extinct. Christian men who object to forms of prayer will nevertheless use the same words, the same sentences, the identical address at commencement, and the exact ascriptions at conclusion. We have known some brethren's prayers by heart, so that we could calculate within a few seconds when they would conclude. Now this cometh of evil. All that can be said against the prayers of the Church of England, which were many of them composed by eminent Christians, and are, some of them, as beautiful as they are scriptural, must apply with tenfold force to those dreary compositions which have little virtue left, since their extempore character is clearly disproved. O for warm hearts, burning with red-hot desires which make a channel from the lip in glowing words; then, indeed, this complaint would never be made. "What is the use of my going to the prayer-meeting, when I know all that will be said if So-and-So is called on?" is not an uncommon excuse for staying away; and really,

while flesh is weak, it is not so very unreasonable a plea: we have heard far worse apologies for greater offences. If our (so called) "praying men" drive the people away by their everlasting repetitions, one half at least of the fault lies at their door.

Most of these diseases, we trust, are finding their cure; but the man would be hardy, not to say foolhardy, who should affirm that there is now no room for further improvement. "Advance" must still be our motto, and in the matter of the prayer-meeting it will be found most suitable.

Our brethren will excuse our offering them advice, and must take it only for what it is worth; but having to superintend a large church and to conduct a prayer-meeting which scarcely ever numbers less than from 1,000 to 1,200 attendants, we will simply give our own notions as to the efficient means of promoting and sustaining these holy gatherings.

1. Let the minister himself set a very high value upon this means of grace; let him frequently speak of it as being dear to his own heart; let him prove his words by throwing all his vigour into it, being absent as seldom as possible, and doing all in his power to give an interest to the meeting. If our pastors set the ill example of coming in late, of frequently staying away, or conducting the engagements in a drowsy formal way, we shall soon see our people despising the exercise and forsaking the assembling of themselves together. A warm-hearted address of ten minutes, with a few lively words interposed between the prayers, will do much, with God's blessing, to foster a love to the prayer-meeting.

2. Let the brethren labour after brevity. If each person will offer the petition most laid upon his heart by the Holy Spirit, and then make room for another, the evening will be far more profitable, and the prayers incomparably more fervent than if each brother ran round the whole circle of petition without dwelling upon any one point. Compare the subjects of prayer to so many nails; it will be better for a petitioner to drive one nail home with repeated blows, than to deal one ineffectual tap to them one after another. Let as many as possible take part in the utterance of the Church's desires; the change of voice will prevent weariness, and the variety of subjects will excite attention. Better to have six pleading earnestly, than two drowsily; far better for the whole meeting that the many wants should be represented experimentally by many intercessors, than formally by two or three. As a general rule, meetings in which no prayer exceeds ten minutes, and the most are under five, will exhibit the most fervour and life; in fact, length is a deathblow to earnestness, and brevity is an assistant to zeal. When we have had ten prayers in the hour, varied with the singing of single verses, we have far oftener been in the Spirit, than when only four persons have engaged. This is an observation confirmed by the opinion of our fellow-worshippers; it might not hold good in all cases, but it is so with us, and therefore we thus witness.

3. Persuade all the brethren to engage. If the younger and less instructed members shrink from the privilege, tell them that they are not to speak to man but to God. Assure them that it does us all good to hear their groans and ineffectual attempts at utterance. For our own part,

a few breakdowns generally come very sweetly home, and awakening our sympathies, constrain us to aid the brother by our more earnest wrestlings. It gives a reality and life to the whole matter, to hear those trembling lips utter thanks for new life just received, and to hear that choking voice confessing the sin from which it has just escaped. The cries of the lambs must mingle with the bleating of the sheep, or the flock will lack much of its natural music. As Mr. Beecher well says, "humble prayers, timid prayers, half-inaudible prayers, the utterances of uncultured lips, may cut a poor figure as lecture-room literature. But are they to be scornfully disdained? If a child may not talk at all till it can speak fluent English, will it ever learn to speak well? There should be a process of education going on continually, by which all the members of the church shall be able to contribute of their experiences and gifts; and in such a course of development, the first hesitating, stumbling, ungrammatical prayer of a confused Christian may be worth more to the Church than the best prayer of the most eloquent pastor."

Every man feeling that *he* is to take part in the meeting at some time or other, will become at once interested, and from interest may advance to love. Some of those who have now the best gifts, had few enough when they began.

4. Encourage the attendants to send in special requests for prayer as often as they feel constrained to do so. Those little scraps of paper, in themselves most truly prayers, may be used as kindling to the fire in the whole assembly.

5. Suffer neither hymn, nor chapter, nor address to supplant prayer. We remember hearing seven verses of a hymn, ending in "he hates to put away," until we lost all relish for the service, and have hardly been reconciled to the hymn ever since. Remember that we meet for prayer, and let it be prayer; and oh! that it may be that genuine, familiar converse with God which shall drive out the formality and pomposity which mar so much our public supplications.

6. It is not at all amiss to let two or even three competent brethren succeed each other without a pause, but this must be done judiciously; and if one of the three should become prolix, let the pause come in as soon as he is done. Sing only one verse, or at the most two, between the prayers, and let those be such as shall not distract the mind from the subject by being alien from the spirit of the meeting. Why need to sing about the temptations of Satan just after an earnest prayer for the conversion of sinners? and when a brother has just had joyous fellowship with Christ in intercession, why drag him down by singing, "'Tis a point I long to know"?

Of course, we ought to have said all manner of good things about the necessity of the Holy Spirit, but upon that point we are all agreed, knowing right well that all must be in vain without His presence. Our object has rather been to gather out the stones from the way than to speak of that divine life which alone can enable us to run therein.

PIERRE DU BOSC.

THE DOCTRINE OF GRACE.

(*Continued from p.* 410.)

As for election, and predestination to salvation, it is expressly called *the election of grace*, to teach us that God hath chosen us not by the consideration of our works, nor by the foreseeing of our merits, but solely by the inclination of his mercy. The great God does not act as men do. They choose things because they believe them to be good, or they foresee that they will become so one day. When a prince wishes to construct his court he fastens upon persons whom he deems furnished with qualities most distinguished and most appropriate to his purpose; but God in electing men has not chosen them because they are good, but because he intends to make them so; and he foresees in them no virtues besides those which by his grace he will himself bestow. It is this which is set forth in those emphatic words of St. Paul, "He hath chosen us that we should be holy." He does not say that he hath chosen us because he foresaw that we should be holy, but in order that we might be holy; so that holiness is not the cause, nor the condition, nor the motive which precedes election, but, on the contrary, the effect which follows it. And this is invincibly proved in that emphatic verdict of the same apostle, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Is not this to give all to grace, and to leave nothing to works?

From election let us descend to the vocation by which God calls us to himself, draws us to communion with his Son, incorporates us in his Church, illumines us with his knowledge, warms us with his love, and fills us with his fear; and it will not be less evident that in this respect we are saved by grace. And this is expressed by these words, worthy to be carved on marble in letters of gold:—"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We must not, then, imagine that God calls some into his Church, and unto salvation, rather than others, because he sees in them better dispositions and preparations for grace, because they use the light and strength of nature better, because they lead a life morally more pure and laudable, and that for this reason God feels himself induced to communicate supernatural grace and the celestial and saving light of faith. And since, in the doctrine of St. Paul, "whatsoever is not of faith is sin," and "without faith it is impossible to please God," must we not of necessity conclude that before the heavenly vocation, by which we receive faith, there is nothing in us but what is vicious, detestable, and displeasing in the sight of the Lord, nothing that can please him, or invite him to benefit us? Consequently it is God, who of his pure grace, without being at all attracted by our virtues, calls us to the knowledge and participation of his blessings. "I thank thee, O Father," hereupon said the Truth himself, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And what is the reason of this distinction? "Even so, Father, for so it seemed good in thy sight." The grace, then, of his vocation does not find us disposed to receive it; on the contrary, it finds us in a condition entirely miserable, having only in our understanding thick shadows, in our wills only a deplorable perversity, in our affections only raging disorder, in all the faculties of our souls monstrous corruption and deformity. Hence the prophet Ezekiel, representing to us figuratively God entering into covenant with his Church, says, that when he first passed by her she was a child cast out in the field, loathsome to all who beheld; meaning thereby that if God honours us with his love, and espouses us in his eternal compassion, it is not for any excellency that he remarks in our persons.

We may also notice that in those instances of this high calling spoken of in the Sacred Word, God was pleased to call men when they were in the worst condition in which they could be found. What was Abraham when God called him to be the father of all believers, the stem of the Church, and the trunk even of the tree of life? He was an idolater, sunk in the abominations of his

fathers, and in the criminal worship of his country—Ur of the Chaldees—probably so called because this was the site of the Chaldean fire-worship, the place in which they rendered the most solemn homage to that element of which they have always been great devotees—for the word Ur, in the Hebrew, properly signifies fire. So that even out of the bosom of idolatry, from the most famous theatre of error, and from amongst the impure flames of superstition, God called this patriarch into covenant with him. What was St. Matthew when Jesus Christ addressed his word to him, and made him partake of his grace? He was a publican, a miserable exactor, a public minister of oppression and tyranny; and while he was in the very exercise of that odious profession, fastened to his desk, seated at his iniquitous counter, and zealously occupied in plundering, Jesus favoured him with one of those blessed looks which in an instant carried holiness to the heart, calling him from tax-gathering to apostleship, and suddenly transforming a great sinner to a great saint. What was Mary Magdalene when the Lord converted her? She was possessed of seven devils, the resort of unclean spirits. She was a living hell, when it pleased him to change her to a little paradise of holiness. What was St. Paul when the Son of God called him from heaven? He was a roaring lion, a furious wild boar, a tiger thirsting for the blood of believers, and who breathed slaughter and death. He was destroying all in his way; he hasted to massacre with his heart full of rage, his mouth of blasphemies, his hands of swords and bonds; and it was in that strange moment that Christ made him feel his vocation, and took him to become a chosen vessel, and to make him the most marvellous herald of his grace. What were these Ephesians to whom St. Paul addresses himself in our text? They were the most famous magicians of the world, and the most noted idolaters of the earth; they were the people who cried out with all their might, "Great is Diana of the Ephesians." What, then, could constrain God to call them to Christianity, and render them co-heirs with his Son, but that mercy and free bounty which the apostle places before their eyes, saying, "By grace ye are saved"?

Its rights are not less evident in justification. And here is that which manifestly proves the truth of our text, that we are saved by grace. For elsewhere our apostle says, "Being justified freely by his grace." In fact, it is impossible that we should be by our works, because the whole Scripture assures us, "There is no man that sinneth not;" that "in many things we all offend;" that "if we say that we have not sinned, we make God a liar; we deceive ourselves, and the truth is not in us." And St. James distinctly tells us, that he who offends in one point of the law is guilty of all. There being, then, no man upon the earth who does not commit some sin, there is not one who by virtue of the law can pass for innocent before God and bear away a sentence of absolution from his judgment. This is the protestation of the most upright man of his day:—"How should a man," said Job, "be just with God?" "If he will contend with him, he cannot answer him one of a thousand." It is the declaration of the holiest of kings, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." It is especially the decision of the greatest of all doctors, for St. Paul, after a long consideration of this subject, after having strenuously argued about it, after having amply explained it, at length concludes in these remarkable words:—"Therefore, we conclude that a man is justified by faith without the deeds of the law." By which this admirable doctor of grace excludes from justification all sorts of works, without exception, whatsoever they may be; for will any one affirm that he only rejects those of the ceremonial law, whose righteousness was but typical, and incapable of sustaining us before God? But he himself declares that the law of which he speaks is that which forbids to steal, to commit adultery, and to worship idols; commandments which everybody knows belong to the moral law. Will any one say that he only condemns works done in a state of nature, and by the sole influence of free-will, as the virtues of the heathen, and not the works of the righteous, which are performed in a state of grace? But he no less reveals his design upon these when he adduces the example of Abraham and David, who, according to him, were not at all justified by works. Were not Abraham and

David in the state of grace? Were they not of the number of the saints? Was not one of them the father of the faithful, and the other the man after God's own heart? Nevertheless, the works of these two illustrious patriarchs have not been the cause of their justification, according to the remark of St. Paul. Man, then, not being justified by his works, the only way which remains is the grace of his God, the mercy of his Judge, and the clemency of his Sovereign. And it is thus, in fact, that we are justified, by grace, by mercy, by the bounty and love of the heavenly Father, who finding in us no righteousness at all, seeks in his own compassion the motive of our justification, and absolves us by an act of indulgence, as a prince who shows grace to a criminal.

Hence the Scripture makes justification to consist in the remission of sins, as the apostle proves by the words of the Psalmist, "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." He does not say, Blessed are they who possess a perfect holiness, and a purity without spot, in which the eyes of the Holy of Holies shall see nothing to condemn. For, alas! there are none thus blessed; it is a blessedness imaginary as far as earth is concerned, an ideal felicity nowhere to be found in our world. But the true happiness of man consists in the pardon of his sins and the grace of his God. It is thus the great prophet sought his justification when he cried out, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee." "O my God," said he, "I find nothing in myself to justify me before thee. When I consider myself, I discover only cause for despair. The blood of Uriah, the impurity with Bathsheba, the numbering of my people, a thousand other crimes, black and atrocious, present themselves to my view; my conscience accuses me; thy law condemns me; every day of my life reproaches me with my wanderings. I tremble at the thought of the number and enormity of my transgressions. Thus confounded in myself, I turn toward thee, O my God, to implore thy mercy and to wait from thy mercy that which I dare not hope from thy justice." So the apostle to the Hebrews addresses us, "Let us come to the throne of grace, that we may obtain mercy." He does not wish that we should go to the throne of justice, for we could not stand there, and could carry away only confusion of face. It is a throne more formidable than that of Solomon, which was surrounded with a dozen lions; and we could only call there, like the wretched ones in the Apocalypse, to the mountains and the rocks, "Fall on us and hide us from the face of Him that sitteth on the throne."

It is to the throne of grace, then, that we must go to obtain salvation. It is to Mercy that we must present ourselves, to obtain from her not the declaration of our innocence, but the abolition of our sins. St. Bernard understood it thus, and it was under this conviction that he uttered that pure and truthful saying, "The righteousness of man is the indulgence of God." "It is in this divine indulgence," says the true believer, "that I will seek all my merit. When I shall appear before God, I will not plead the purity of my words, for I am of *unclean lips;* nor the holiness of my thoughts, for I am naturally *uncircumcised in heart;* nor the integrity of my actions, for *I do not the good that I would;* but that which will assure me before the tribunal of this sovereign Judge, shall be his mercy and his paternal goodness;—where if I must have a righteousness to stand before his judicial seat, where if I must necessarily give an account of my actions, it shall not be my own that I will produce, for alas! *all my righteousnesses are as filthy rags,* but it shall be the righteousness of my Saviour, which alone is proof against the most rigorous judgment of the Eternal, and alone weighs in the balances of the sanctuary, to incline them in my favour on the side of life and salvation—a righteousness which, far from opposing grace, is itself the first and chiefest of all graces. For it is grace which offers it us, grace which gives it, grace which applies it, grace which procures it in all respects, and we are altogether indebted to grace that 'He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. And it was this admirable righteousness that St. Paul himself—this grand vessel of election and most regenerated soul of Christianity—desired for

his justification, when he said, 'And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.' "

Again, let us ascend to the highest degree of salvation, which is glorification, and here we shall see grace shine forth in all its lustre, and the inestimable prize of glory will compel us without doubt to confess that we are saved by grace. For if we consider the immense grandeur and the infinite excellence of eternal life and glory, we must confess that it cannot be a reward of merit; that we obtain it not as a debt, but as pure grace; that God gives it as not by necessity, but by love; and that it is the profusion of his liberality, not the reward of his justice. Thus our blessed apostle assures us that it is a gift, and moreover a free gift. For thus much the word imports which he uses in the original in that memorable passage, "The wages of sin is death; but the gift of God is eternal life." Marvellous wisdom of this holy man! For to form a perfect antithesis—as he well knew how—he should have said, "The wages of sin is death; but the wages and reward of God is eternal life." Why does he thus change the terms, in constructing a contrast, where the words ought to be exact, and to correspond exactly with one another, if not to impress upon us the thought that, *not as the offence so also is the free gift*, and that while to sinners death holds the place of a payment, to the just, life is only a gift, and a gift of grace? And indeed, how could our works merit it? For to merit, it is essential that our works come from ourselves, and our own strength; it being evident that if they proceed from another, he who performs them in us is not indebted to us but we to him; and do not all holy works in us come from God? are they not the effect of his Spirit and productions of his grace, seeing that he worketh in us *to will and do of his own good pleasure*, and even that *no man can call Jesus Lord but by the Holy Ghost?* To merit, it needs be that our works are perfect, and our persons without defect; for where there is imperfection and vice, there is need of pardon, and pardon and merit are utterly incompatible. It is impossible, then, for men to merit. Who can say, I have made my heart clean; I am pure from my sin? as the wise king asks; and where in the earth is the soul so sanctified to whom the Lord cannot address the rebuke that he addressed to the angels of the churches in Asia, "I have somewhat against thee"? In order to merit, there must be a proportion between our works and the glory, and the two should be of equivalent value. For a man would not be reasonable who, presenting a blade of grass or a glass of water to his prince, should pretend to merit thereby his throne and crown. And how great and manifest is the inequality between our works and the future life, since the former are finite, the latter infinite; the one is transient, and endures but for a moment, the other is eternal, and abides from age to age; the one is imperfect and defective, the other is perfection itself! Doubtless of all good works, martyrdom is the most glorious and most worthy the admiration of men and angels. It is the crown of sanctity, the utmost effort of the highest virtue, the most difficult and the most precious sacrifice of the faithful. However, it does not approach the incomprehensible excellence of the heavenly bliss, since the apostle, after having struck the balance and weighed the one against the other, finds that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." In order to merit, it is necessary that we should not be obliged to perform the good works that we do, for obligation destroys merit. A man merits nothing of his creditor in paying that which he owes; and if he should demand of justice to be recompensed for the payment, assuredly he would not be well received. And do not we owe to God our persons, our being, our life, our thoughts, our words, and our actions? Invincible reason that by which the Son of God overturns merit and destroys it altogether. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Let us, then, acknowledge in all respects that as we are saved, it is by grace; that our salvation is so completely the work of grace, that in whatever condition we contemplate it, and from whatever side we view it, it can be derived from

no other source. For as that father in the Church, whose words have always passed for oracles on this subject, excellently says, "Grace is not grace in any respect, unless it is gracious in all respects."* Let us part with all idea of the worthiness of our works. Let us banish from our belief and from our minds the thought of merit, or if we wish to retain it, let it be only in the sense of the good and ingenious abbé of Clairvaux,† whom I cite expressly on this subject because his testimony is beyond suspicion. "My merit," says he, "is the mercy of the Lord. I am not entirely destitute of merit, while he is not of mercy. Shall I sing of my righteousness? Lord, I will celebrate thine alone, and I will sing eternally of thy mercy." That is the only merit which is innocent and orthodox. Let us never acknowledge any other, nor pretend to heaven as a conquest which belongs to us by virtue of our own exploits. Let us never hope to be able to scale it by our strength, heaping mountain on mountain, and adding work to work. This would be the enterprise of a giant, that God would inevitably strike to the dust. Let us remember that Esau in hunting after the prey for venison lost the paternal blessing; but Jacob in remaining with his mother, being clad with the garments of his elder brother, taking only a kid from the flock, obtained that blessing so precious and desirable; that is to say, that those who run after salvation by their works, and seek righteousness by the law, infallibly lose that which they pretend to find. But those who remain attached to grace, that good mother whose tenderness is boundless, who are clothed with the fragrant garments of the elder brother, Jesus Christ the Lord, whose righteousness covers our defects, who presents to God for an acceptable offering, delightful to his taste, that Lamb of the flock, that Lamb without spot, who takes away the sin of the world,—these assuredly carry away the blessing of the heavenly Father. Or to serve me here, take another example from the same Jacob. You know that he wrestled with the Lord, and came off victorious; but do you know how he vanquished his potent antagonist? It was, says the prophet Hosea, "He wept and made supplication unto him" (en pleurant et en demandant grace—*French Ver.*). His only arms were his tears, his strength was the ingenuous avowal of his weakness. It is thus we must wrestle with God, if we wish to prevail in the judgment; it must be, not in stoutly maintaining our integrity, but in mourning over our sins; not in holding fast against his justice, but in demanding grace, and humbly beseeching him to show mercy. Let us, then, consider salvation as truly grace. Let us imitate the four-and-twenty elders of the Apocalypse, by whom the Spirit represents to us the whole body of the universal Church, as well of the Old as of the New Testament; for it is said that they cast their crowns before the throne of God as an acknowledgment that they hold them from his simple mercy. Let us never think of the happiness which is promised and reserved for us in heaven, but we also say in ourselves with David, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake." Thou couldest destroy and thou savest us. Thou couldest cut us down, and thou crownest us. Thou couldest consign us to the abyss of hell, and thou raisest us to thy paradise. "It is of the Lord's mercies that we are not consumed;" and we know no other reason than thy grace alone.

MR. ONCKEN, AND THE LORD'S WORK IN GERMANY.

I HAD promised Mr. Oncken to write an article in this month's Magazine if he would furnish me the materials. He has done his part, but I have been quite unable to do mine. Very deeply do I sympathize with him in his present exigencies, and very earnestly would I plead with our churches to give him immediate and liberal assistance. Never has there been a holier cause, or one more intimately associated with our special work as a denomination.

C. H. SPURGEON.

* Augustine. † Bernard.

"My Dear Brother Spurgeon,—I hardly know in which form you wish to have the materials for the article which you kindly promised to write for our mission, and insert in the *Baptist Magazine*, but I presume a simple statements of facts will suffice.

"Let me commence, then, by pointing out the grievous defects of the Reformation in my fatherland, as developed in the Lutheran Church.

"1. In its unhallowed connection with the State, by which instead of having one Pope, we get thirty-three, every reigning prince being constituted head of the church in his petty dominion. The Lutheran Church became, by this union, a persecuting church, and has continued so to this day, as may be seen in the persecutions to which our brethren are still subjected in Mecklenburg, Hesse Cassel, and Hanover. 2. The persecuting spirit which has been fostered by it from its origin; for Luther, in the introduction to his catechism (used in the Lutheran church to this day), threatens all who will not learn it that they shall be given over to the devil, and that the prince shall drive them out of the country. 3. The doctrine of sacramental efficacy, which is firmly maintained, not only in her catechisms and confessions of faith, but preached by the most evangelical teachers. Baptismal regeneration is the great rallying point of the orthodox party in that community. 4. The divine power with which Christ has invested all ministers, good and bad, as his representatives to forgive sin. 5. The mutilation of the Ten Commandments, especially the fourth, in Luther's catechism, which the Augsburg confession of faith has abolished, by asserting that that institution is not binding under the New Testament. The consequence has been that the Lord's-day was never revered and kept holy by our nation, but desecrated as a day of sinful pleasure, and in innumerable instances also as a day of traffic. Our poor people have had to suffer much on account of their strict observance of this blessed day. As yet we are the only body of Christians in Germany, with the exception of the American Methodist Episcopal Church, who hold the observance of the first day in the week to be a divine institution.

"The persecutions to which we have been subjected have always had their origin in the hatred and opposition of the clergy, and, to the present day, notwithstanding the laudable efforts of the Evangelical Alliance, we have to expect no mercy from that quarter. Nor can we wonder at this, whilst the office of a minister in the Lutheran State Church is of so mercenary a character. The clergy are chiefly dependant for their support on fees paid for infant sprinkling, confirmation, and absolution.

"I had, therefore, hardly commenced my mission at Hamburg, when the clergy set the police at work to extinguish the first aspirations after Christ, kindled in the hearts of a few sinners, by the Holy Spirit, who in my own hired apartments had listened to the gospel from my lips.

"Every thing ingenuity and wickedness could invent, and ecclesiastical and civil power could bring to bear against us has been employed, in private and in public, to destroy the infant cause. More than one Lutheran clergyman at Hamburg has said:—'My head shall not rest till this sect is destroyed;' our police and senate have promised the clergy to do their utmost, and they have so far redeemed their pledge, as to imprison me twice, to rob me of my goods, and to threaten me with severer measures. One of the senators went so far as to say to the deputation of English brethren,—'This fellow has given us so much trouble, that he deserves to be quartered, and then burnt.'

"But Jehovah has been our shield and sun, and he has shown once more to the world, in the triumphs and present position of our mission, that he is the same still, who rules in the armies of heaven—who have been sent forth

to us as ministering spirits—and among the inhabitants of the earth—who have been restrained by his power, not to swallow us up; and that when his time is come to rebuild Zion, he smiles at all opposing elements, and has his enemies in derision.

"When I now compare my feeble beginning towards the close of 1823, at which period I gave my first humble testimony to the preciousness of the gospel of Christ, with our present position, my soul is lost in wonder, love, and praise, and I must exclaim,—What has God wrought? Amongst 60,000,000 of our perishing fellow-sinners in Germany, Denmark, Norway, Sweden, Russia, Poland, Lithuania, Bohemia, Austria, Hungary, Wallachia, Switzerland, and France, the gospel of Christ has been widely spread: nearly 800,000 copies of the holy Scriptures, and 20,000,000 of tracts and books have been circulated in different languages, 30,000 vessels from all parts of the globe have been visited and supplied with Scriptures and tracts. In the Austrian and Prussian armies, as also among the Danish military, a large number of tracts, portions of Scripture, and New Testaments, have been distributed. Our staff of missionaries and colporteurs consists at present of upwards of 100 brethren, who devote their whole time to missionary labour; a larger number, engaged during the week in the ordinary business of life, help in dispensing the word of life at our numerous preaching stations on the Lord's-day. In the towns and cities our other members are actively engaged, by visiting from house to house, lending tracts and books, inviting children to our Sunday-school, and their parents to our chapel; so that a large machinery is now at work, by which the precious name of Jesus is made known, from north to south, and east to west, in central Europe, and which embraces lands thickly inhabited not only by Protestants, but also by large numbers of Roman Catholics. The fact that so many millions have heard of the only name given among men whereby they must be saved, will more than compensate the time and the trials connected with this work; for assuredly we shall find many in the great day when the Lord shall make up his jewels, who will be our crown of rejoicing. We have *seen* the work of the Lord prospering in our hands, and the result of our very imperfect labours has been overwhelming. Upwards of 30,000 precious souls have, on the most moderate calculation, been converted, and found pardon, righteousness, and eternal life through simple faith in the Lord Jesus Christ, and his finished work. To the Triune Jehovah be all the glory, for these wonderful manifestations of his electing, redeeming, and sanctifying love.

"But more than this has been accomplished; 67 churches, after the Model Church at Jerusalem, under the New Testament dispensation, have been formed, and the institutions of our Lord restored in their native simplicity.

"We number at present nearly 10,000 members, in full communion, and at 855 preaching stations the Word of Life is regularly dispensed.

"Great as our success has been, we expect to witness yet greater things; for all things are possible with the great Captain of our salvation. We are feeble, it is true, and Satan and the world powerful; but Jesus sways the sceptre of universal empire, and looking to him, and resting in his faithfulness, he will lead us from victory to victory, until my fatherland and the lands around it shall resound with the praises of millions, ransomed by the Redeemer's blood, and raised from the dead by the Spirit of the Lord.

"Our influence begins to be felt throughout the land. In some of the states, as, for example, at Hamburg, Bremen, Lubeck, Grand Duchy of Oldenburg, Wurtemberg, and Prussia, we have already obtained a large amount of religious liberty; and, but for the clergy, most of the states would give us all we can wish for.

"Our people are, on the whole, poor as to this world's goods, but behind no Christians of the present day in cheerfully contributing of their substance for the spread of the Gospel. Many of our members make real sacrifices, and practise a life of self-denial, that they may have to give. I witnessed this in an affecting manner on the last Sabbath previously to my departure from Hamburg. Our pecuniary distress rendering us unable to pay the quarterly salaries to the missionaries and colporteurs, induced me to make a special appeal to my people; and after two missionary sermons, I collected nearly £100—not, indeed, all in gold and silver coin, but in watches, rings, other trinkets and old silver spoons, &c. I merely state this that our brethren in this country may know we are doing what we can to help ourselves.

"I have already stated, on a former occasion, that in consequence of the civil war in America, all aid from that country has been withdrawn from our mission, amounting annually to upwards of £1,500; and that unless this is made up by Christians in this country, we shall be necessitated to dismiss about twenty-five missionaries and colporteurs.

"A thousand grateful thanks to you, my dear brother, and the church under your care, for the promise given of supporting two of our missionaries, and for your kind offer to advocate our mission in other quarters.

"With affectionate regards, I am, my dear brother,

"Yours, in the best of bonds,

"J. G. ONCKEN."

Reviews.

Codex Alexandrinus. Novum Testamentum Graece ex antiquissimo Codice Alexandrino a C. G. WOIDE *olim descriptum, ad fidem ipsius codicis denuo accuratius edidit* B. H. COWPER. Williams & Norgate, royal 8vo., 12s.

THE Alexandrian Manuscript in the Library of the British Museum, consisting of four volumes, the last of which contains the greater portion of the New Testament, has long been recognised as among the highest manuscript authorities by which the true text of this part of the sacred volume is to be determined.

As to external appearance, the volume containing the New Testament is very accurately described by Mr. Cowper as—

"A volume measuring somewhat more than ten inches wide and fourteen inches high. The material is thin, fine, and very beautiful vellum, often discoloured at the edges, which have been injured by time, but more by the ignorance or carelessness of the modern binder, who has not always spared the text, especially at the upper inner margin. The manuscript is written in a light and elegant hand in uncial letters. These letters at the end of a line are often very small, and much of the writing is very pale and faint. Each page contains two columns of text." (Introduction, p. 3.)

As long ago as 1786, Woide, aided by the trustees of the British Museum, published this text of the New Testament, printed in fac simile, so called, that is, in types cut to resemble the general form of the letters in the MS. itself. This edition, however, is now rare and expensive; and Mr. Cowper has rightly judged that it was time to reprint it in a less costly form, and, if possible, with all the errors eliminated. This design he has executed, and upon the whole satisfactorily. We cannot say *very* satisfactorily, for several reasons.

In the first place, Mr. Cowper seems to have forgotten that he was not preparing an edition of the Greek Testament which Christian students should take into

daily and ordinary use, but a work of reference. It was therefore in no degree necessary that he should take such pains to modernise its aspect. Not only are the words divided, which in the original run into each other (which is perhaps permissible as an aid to the reader), but contractions are expanded, and at least in the case of Δαβιδ, which should be Δαυειδ, incorrectly—and breathings, accents, and the *Iota* subscript are added, none of which appear anywhere in the MS. itself. To the antiquarian eye all this is peculiarly offensive.

Nor is it less so that every lacuna has been filled up from Mill's Greek Testament. These portions are, it is true, carefully bracketed; but, nevertheless, such interpolations are at once unnecessary and inconvenient. Every one is aware that this MS. is defective,—that, for instance, more than twenty-four chapters at the beginning of Matthew's Gospel are wanting. But in a work of this character one does not wish to find chapter after chapter supplied from another source. One very obvious disadvantage of this arrangement is that in consulting the volume, at least until the reader is familiar with all the more important lacunæ, it is necessary for him to glance his eye to the corners of the pages, to see whether any brackets are lurking there, and whether it really is Codex A that he has on the page before him, or the Textus Receptus.

But again: the MS. has a punctuation of its own throughout; and however imperfect this punctuation may be, it should have been accurately copied. The editor who professes to reproduce the contents of any MS., is bound to reproduce them, not as he conceives they ought to be, but exactly as they are, right or wrong. It is not his province to form a text: that belongs to the biblical critic. His business is simply to furnish materials for the critic, by clearly and faithfully exhibiting just what that MS. contains, without addition, omission, or alteration. Mr. Cowper virtually *alters the text* when he puts a comma only after υπο των εμων, in Jno. x. 15, where the MS. has a space, equivalent in it to a full stop; and when, in Jno. i. 3, he puts an unauthorised full stop after γεγονεν, and only a comma after ουδε εν, where a stop, the average value of which is certainly more than a comma, can be readily seen in the MS. by good and unprejudiced eyes.

There remain two or three other points to be noted; and, we may remark that we have carefully examined the MS. itself in every passage which is here referred to.

In Phil. iv. 15, Mr. Cowper in a note designates the word μονοι, which finishes a line, as an "additio antiqua." There is not a shadow of reason for so considering it. The letters are small, as everywhere, where there has been a difficulty in getting them into the line; but the colour is precisely the same as in all other places (the last few pages of John's Gospel, for instance) where the ink was laid on so thin as not to cake, and consequently not to fall off. The form of the letters, too, is exactly that of the original handwriting.

We will not stay to comment on the strange, the unaccountable, blunder of Mr. Cowper's in Matt xxvi. 3, in affirming with an emphatic "sic codex" that in τοτε συνηχθησαν οι αρχιερεις, the MS. erroneously reads αχιερεις, *which is not the case;* we pass on rather to 1 Tim. iii. 16. Here we hold it to be utterly unwarrantable that Mr. Cowper has written Θεος εφανερωθη in his text. The true reading, clearly legible in the old brown ink, is undoubtedly ος, which, with a dot and a line roughly and clumsily added in black ink (now almost rubbed off the vellum), has been changed by some modern hand into $\bar{\Theta}\bar{\varsigma}$, the usual abbreviation for Θεος. A foot-note of Mr. Cowper's does not mend the matter. He says, "manus recens lineam supra $\bar{\Theta}\bar{\varsigma}$ crassavit," which means* "a recent hand

* We have heard it suggested that Mr. Cowper did not know the meaning of the Latin he wrote: that he intended to say, "has made a thick line." The conjecture is at least charitable.

has thickened the line over the Θs," of course implying that there was a line there to be thickened. But of such a line in the original brown ink, not only can nothing be seen by the naked eye, but not the least trace can be detected even by the highest powers of the microscope. Such was the result when an eminent microscopist, not many months since, examined this passage at the request of the authorities of the Museum. No one, therefore, ought to affirm that the *true* reading of the MS. is θεος εφανερωθη. But it is only the true reading that Mr. Cowper ought to have admitted into his text, whatever he might add as a note.

The introduction to the volume before us contains much that is valuable. Besides a description of the MS. in its present condition, some account of its known history is given.

"This manuscript was formerly in the possession of Cyril Lucar, at one time Patriarch of Alexandria, and afterwards of Constantinople, where he was put to death by the arbitrary decree of the Turkish Emperor in 1638. Cyril made a present of the precious volumes of this document to King Charles I., in 1629, and it has ever since been regarded as the most important manuscript of the Greek Scriptures in this country."

There is also an inquiry as to the country in which it was written, the claim of Egypt being supported by various arguments of considerable weight. And there is a discussion of its age, on which question Mr. Cowper has arrived at about the same conclusion as Tischendorf and Tregelles, that the MS. was written about the middle of the fifth century.

A few pages, too, are devoted to the consideration of the orthographical peculiarities of this MS. Mr. Cowper has not, however, pointed out to his readers how much light is shed on these by the pronunciation of Modern Greek. To cite an example or two. The Greeks in the present day make no distinction between αι and ε, sounding both like *e* in *where;* and so in this MS. we find continually οψεσθε for οψεσθαι, ερεσις for αιρεσις, Μακαιδονια for Μακεδονια, and so on. They pronounce ι, ει, η, υ, οι, υ, and υι, all alike, and as our *i* in *marine* or *ee* in *meet*. Hence in this Codex, too, we find ζειτ for ζητει, Βυθυνια for Βιθυνια, συνοιθροισμενοι for συνηθροισμενοι, and ημεις and υμεις continually confounded. In the unusual form Καμπαδοκια the μπ doubtless stands for our sound of *b*, as Anna Comnena wrote Ρομπερτος for *Robert*, and the Assyrian Merodakh Baladan is the Μαρδοκεμπα(λ)δος of the Ptolemaic Canon. We are strongly tempted to enlarge on this curious topic, but forbear "spatiis exclusus iniquis."

Words of Comfort for Parents bereaved of Little Children. Edited by WILLIAM LOGAN. James Nisbet. Second Edition.

A THESAURUS of the sentiments of eminent divines and poets upon the subject in hand. It must be welcome where death has made havoc among the little ones, since it casts light on little graves, and tells of the security of infants asleep in Jesus. One of the extracts from a work by our beloved friend, Dr. Steane, is too comforting to be withheld :—

"We arrive at the conclusion, so delightful in itself, and so consolatory to parents in the hour of bereavement, that their precious children whom, in the sweetness of their infantile innocence, the cold hand of death has rifled from their bosoms, are translated to the regions of the blest. Those delicate flowers which the rude storms of our inclement atmosphere have blighted, unfold in eternal fragrancy beneath the pleasant beams of the sun's celestial glory. Those bright but little stars, which to us seem prematurely quenched, do but sink beneath the horizon till, with new lustre and augmented magnitude, they repair their drooping radiance, and 'flame in the forehead of a morning sky.' Those gems, more precious than pearls or rubies, of which the anguished mother has been despoiled, are set in deeper brilliance in that glorious mediatorial diadem which encircles the Redeemer's brow. Those infantile voices which had scarce learnt to lisp his name, now sing in lofty descants, 'Salvation to him that sitteth upon the throne, and to the Lamb.' Then let the

stricken hearts of parents, whom death has made childless, no longer indulge an immoderate grief. Your beloved and lamented offspring, looking down from their heavenly spheres, would chide your sorrow. Among the ransomed they have taken their immortal stations. There are the wise, the devout, the meek, and the lowly: all in every age who loved and believed in Christ. There venerable and hoary-headed patriarchs, who lived on earth through centuries of time; and

> " 'There, in heaven's most wide embrace,
> Myriads, too, of infant race,
> Rudely snatched from earth that seemed,
> Swell the hosts of the redeemed,
> Though the sword that harvest reap,
> Childless mother, cease to weep:
> Weep not for thy sinless dead:
> Rachel, be thou comforted.' "

The History and Destiny of the World, and of the Church, according to Scripture. By ALEXANDER KEITH, D.D.

As a writer upon Scripture prophecies, Dr. Keith has already gained a well-earned reputation, which may naturally have prompted him to renew his inquiries, and to publish his more matured reflections upon this interesting theme. His former researches were but a brief essay of his strength in comparison with the present undertaking. To this task, it must be admitted, he has brought all the higher qualifications of deep, patient, and laborious investigation that it demanded. His principal aim has been to illustrate, by the most authentic historical records, the prophecies of the four kingdoms by Daniel, and to complete the parallel between the fourth kingdom of Daniel and the Apocalyptic beast of New Testament prophecy. In this his efforts have been most successful. His object has not been to make any new application of Scripture prophecy so much as to elucidate and establish that which has generally been maintained. The identity of Romanism with the great Apostacy in the book of the Revelation is accurately traced, and undeniably confirmed; and in this respect, in an age in which every art that literary ingenuity can supply is employed to divert those predictions from apostate Rome, this volume has rendered great and essential service to the progress of Divine truth. The copies and illustrations of numerous coins and medals give force to the arguments, and much relief and attraction in the perusal. It is remarkable that this scheme of interpretation necessitates the omission of any direct reference to the rise and ascendancy of Pagan Rome in the vision of Daniel, although its influence upon both the Church and the world has been confessedly greater than all other political kingdoms. It is not impossible, we think, so to harmonise Daniel's vision with undoubted history as to give the Old Roman Empire the prominence it deserves. This, however, is not the place for such an inquiry. To all who have any doubt respecting the place of Papal Rome in Old or New Testament prophecy, and to those who wish to see the resemblance in any of its minute and most striking particulars, this volume will be invaluable.

Novum Testamentum Græce ad fidem potissimum Codicis Vaticani B recensuit, varias lectiones Codicis B, Textus Recepti, editionum Griesbachii, Lachmanni, Tischendorfii integras adjecit, Philippus Buttmann. Lipsiæ, 1856. London: Williams & Norgate.

THE design of this edition of the Greek Testament is excellent; the execution of the design very imperfect, because premature.

It was a happy thought to give the Christian student the text of the New Testament as it appears in the Vatican Manuscript B, supplying its deficiencies from the Alexandrian MS.; and to exhibit in the notes at one view the various readings of the Received Text, and of the editions of Griesbach, Lachmann, and Tischendorf.

The work, however, was premature, inasmuch as the editor had only the imperfect collations of the Vatican MS. to make use of. The text itself of that

codex had not yet been published, though Buttmann must have known that Cardinal Mai was preparing it for the press. The consequence of this error is that very frequently that is given as the reading of Codex B which is really not found there.

Almost every page contains instances of this. In less than two chapters we find the following. In John xiii. 19, the codex reads ἵνα πιστεύητε, indicative of an abiding faith; Buttmann gives πιστεύσητε. In John xiv. 20, the MS. has ὑμεῖς γνώσεσθε, "*ye* shall know," with an emphasis which the other reading, γνώσεσθε ὑμεῖς, loses. In John xv. 6, it should be εἰς τὸ πῦρ; but Buttman gives the common reading, which omits the article.

So it is also in the well-known passages, Rom. v. 1, and viii. 11, where every critic is by this time aware that Codex B reads ἔχωμεν and διὰ τὸ πνεῦμα. At least some Biblical scholars knew this to be the case before Mai's edition came out; and Buttmann might have known it, but he prints the common readings.

We hope that some other editor may some day carry out the same or a similar design with better success. It would, however, be an important improvement that the text of the Sinaitic MS. should be used as well as that of the Vatican MS., and that the results attained by the critical labours of Tregelles and Alford should also be incorporated in the notes.

Brief Notices.

The Pastor's Bequest and Demands. Two Discourses by the Rev. F. F. Thomas, his last at Tooting, and his first at Torquay. Ward & Co. 6d.—Two very practical sermons, well adapted to the occasions; popular, interesting, and likely to be useful.

The Sunday School Times. Lowe & Co., 31, Paternoster Row.—This weekly paper, issued at the nominal price of one halfpenny, still holds on its way. We urge every Sabbath-school superintendent to circulate it among the children. It is the cheapest and best serial of the kind; nothing but an enormous circulation can ever repay the publisher and editor.

The Temperance Dictionary. By Dawson Burns. Job Cauldwell.—A very natural idea carried out with the usual zeal and force of this well-known teetotal advocate. Everything and everybody that can by any means be connected with total abstinence are here catalogued and made to advocate it, in some form or other.

Scripture Claims of Teetotalism. By Rev. Newman Hall. Nisbet. — Dr. Guthrie hopes that this treatise will be scattered over England thick as snowflakes. Mr. Hall is so great a favourite with abstainers, that the Doctor's wish will probably be fulfilled. It is not always that temperance authors write temperately; Mr. Hall has done so.

The Cherubim: What Do They Mean? By Mathetes. Nisbet.—We cannot answer the question, but we could answer our author's reply. It is far more easy to disprove another man's theory than to establish your own. Thinkers who delight in these mysteries, will find room for their freest speculations in this tract.

The Old and New Theology. By Henry James, New York. Longman, Green, & Longman. — When Proud Self-conceit wrote this book, Blasphemy sat at his right hand, and Cunning at his left. It is no credit to the honourable firm of Longmans that they are the publishers of such a work, which we pronounce to be more dangerously profane than Paine's Age of Reason, because beneath the cloak of Christianity it carries the dagger of defiant infidelity. The advertisement to the reader is evidently written by a clergyman of the Church of England, and we view the work as a cockboat belonging to the crew who have manned the piratical frigate called "Essays and Reviews." We were going to quote, but it is hardly justifiable to put such infamous sentiments into circulation, even though the object be their condemnation: if this be the outgrowth of "The New Theology," the Lord be pleased to rivet us anew to the Old.

The Pleading Saviour; or, The Wondrous Love of Christ, as displayed in his Intercessory Prayer. By Rev. James Smith. T. Nelson & Sons.—A most admirable exposition of the Seventeenth Chapter of John. Our friend Mr. Smith writes

so much, that it is wonderful how he writes so well. During the last six months, we have noticed a peculiar interest and unction in all his pieces written for the magazines; they were always good, but in our judgment they are now better than ever; the dew of his youth glistens upon every leaf, and a sweet savour flows from each page. The present treatise we conceive to be the best of Mr. Smith's productions; it is certainly second to none. It is cheaply and elegantly got up.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

HAMPSTEAD.—On July 23rd the new chapel erected for the Baptist congregation at Hampstead was inaugurated for Divine worship by the celebration of two opening services; the preachers on the occasion being the Rev. William Brock (in the unavoidable absence of the Hon. and Rev. Baptist Noel), and the Rev. Newman Hall. The chapel, which is a neat, light, and elegant structure, is situated in Heath Street, and presents an appearance of a very ornamental character. It has been erected at a cost of £5,000, and contains sittings for about 800 persons. Its interior is conveniently fitted up, and the sittings are comfortably cushioned, while the lightness of the roof and ventilation are all that could be wished for. Galleries run round the entire space, the organ being placed in a recess immediately in the rear of the pulpit, and facing the congregation. In addition are large and commodious school-rooms underneath the chapel, as also a vestry and other rooms necessary for the transaction of chapel business. The pastor of the new congregation is the Rev. William Brock, jun.

ISLE ABBOTS, SOMERSET.—The chapel in this place having undergone considerable repairs, the annual tea-meeting was held on Wednesday, July 24th. In the afternoon a sermon was preached by the Rev. R. Green of Taunton, and in the evening addresses were delivered by the Revs. J. Moreton, G. Taylor, J. Young, R. Serle, J. Teall, R. Green, and J. Chapell (the minister).

BARNSTAPLE.—The commodious chapel, built by the church and congregation under the pastorate of the Rev. Samuel Newman (who is at present laid aside from his work through affliction), was opened on July 17th. In the morning, at seven o'clock, a.m., there was a meeting for prayer. At eleven, the Rev. Alfred Tilly, of Cardiff, preached. At three o'clock there was a public meeting, when the Rev. George Lovering presided, the Rev. Hugh King prayed, Revs. J. J. Brown, David Thompson, John Besley (Independent), John Saunders, and Joseph Wilshere addressed the meeting. The Rev. Thomas Winter preached in the evening. The collections, including the profit from the tea, amounted to £67. The chapel is a beautiful building, that will seat about 900 persons.

SALEM CHAPEL, CARDIFF.—This building was opened on Sunday the 28th of July. The Revs. Daniel Davies, D.D., B. E. Thomas, and E. Evans, Dowlais, preached. The chapel will accommodate about 600 people, and its cost is about £1,200, £200 of which have been collected.

RECOGNITION AND ORDINATION SERVICES.

TOWN MALLING KENT.—On July 16th, Rev. T. Field, late of Shadwell, was recognised as pastor of the Baptist church in this town. Rev. John Russell, of Shoreditch, preached in the afternoon. In the evening, a public meeting was held in the chapel; Rev. J. H. Blake, of Sandhurst, presided; Rev. Robert Shindler, of Matfield-green, offered prayer. The meeting was addressed by Revs. W. H. Bonner; J. Lewis, of Chatham; J. Russell; G. Haigh, of Bessels-green; J. Mountford, of Sevenoaks; Mr. David Taylor, of Whitechapel; Mr. Constable, of Borough-green, and the newly-elected pastor. Mr. Sedgwick, of Shadwell, concluded with prayer.

WATERFORD, IRELAND.—On July 28th and 29th, services were held to recognise Mr. Thomas Evans, of Haverfordwest College, as pastor of the Church assembling here. The Revs. D. Davies, Pembroke, and T. Davies, president of the Haverfordwest College, preached.

CIRCUS CHAPEL, BIRMINGHAM.—The Rev. J. P. Barnett, the new pastor of the church worshipping in this place, received a public welcome on July 30th. The Rev. J. J. Brown, the former pastor, presided. The Revs. R. W. Dale, of Carr's-lane; J. Barnett, Blaby; S. T. Allen, Penzance; R. D. Wilson, Ebenezer Chapel, Birming-

ham; J. F. Feaston, Lozells; and J. H. Hopkins and W. Middlemore, Esqs. addressed the meeting.

PRESENTATION.

July 15th. The Rev. L. B. Brown, of Barnsley, a gold watch and purse of gold, on the occasion of his removal to Berwick-on-Tweed.

MINISTERIAL CHANGES.

The Rev. J. Teall having resigned the pastorate of the church at Hatch, Somerset, has accepted a cordial invitation from the church meeting in Queen Street, Woolwich.—Mr. D. T. Davies, student of the Baptist College, Bristol, has taken the oversight of the church at Presteign, Radnorshire.—The Rev. J. H. Jones has resigned the pastorate of the church in Kidderminster, and is open to invitation to supply any vacant church.—The Rev. C. W. Vernon, late of Southmolton, has accepted the unanimous invitation of the church at Tetbury.—The Rev. Thomas Michael has resigned the pastorate of the church at Evesham, and has accepted the pastorate of the church, Pellon-lane, Halifax.

MISCELLANEOUS.

LLANGOLLEN.—On July 30th the Rev. C. M. Birrell, of Liverpool, formed the English members, fourteen in number, into a church, professing "one Lord, one faith, one baptism." The increasing number of English inhabitants, and the many English visitors to the place, have rendered it absolutely necessary to hold regular English services in the town.

TREDEGARVILLE, CARDIFF.—The foundation stone of a new chapel for the Rev. A. Tilly was laid on July 31st, by Mr. R. Cory, jun. The Revs. Dr. Thomas, E. Probert, G. Short, and — Humphries took part in the proceedings.

PLUMSTEAD, KENT.—The foundation-stone of a new chapel was laid in this village on the 14th of August, by S. Whittaker, Esq. Messrs. Jones, Gwinnell, Bland, Edgecombe, and Chamberlain, conducted the service.

SOLDIERS OF THE CROSS.—Pious English officers are doing a great work in Rangoon. Prayer and conference meetings are carried on by officers and soldiers, quite independently of the missionaries. The prayer meeting is an institution of some of those regiments. Nor are these meetings carried on in a lifeless, formal manner. Far from it. There are in this country British officers, who would compare favourably with many American ministers and lay brethren, by their earnest, faithful dealing with sinners of all ranks. A great change this from the state of things common in the early days of the Serampore missionaries. May the work thus spread until all know the Lord.—*American Baptist Missionary Magazine.*

ADVENTURE WITH PIRATES. (*From the pen of Mrs. Knowlton, wife of the American Baptist Missionary at Ningpo.*)—I trust I may be pardoned, if I refer to a personal experience of an attack. Last winter my health was such that a sea-voyage was deemed imperative. After much prayer for Divine direction, it was decided that I should accept the kind invitation of Capt. and Mrs. Baillie, for a visit to Japan. Home duties prevented Mr. Knowlton from accompanying me. But about the 1st of May, he sent me to Shanghai, under the escort of the Rev. Mr. Inslee, of the Presbyterian Mission, and a young English merchant. We embarked on board one of the small merchant sloops, which ply between Ningpo and Shanghai. But it was not till after four days of tumultuous tossing at the mouth of the river, not more than twelve miles from home, that we were fairly under weigh, with a "leading wind."

We had been sailing about six hours, when the Chinaman at the helm uttered a screaming call, in his own language; this was followed by another in the same breath; but in no dialect I ever heard before. However, it was heard and understood by the Dutch captain, who, thus suddenly awaked, gave to his crew, Chinese and Malays, in "broken English" and worse Chinese, a series of orders in rapid succession. The Chinese, with the exception of the helmsman all ran below the hatch on the first alarm. The captain had given up to me his own cabin, a comfortable "state room," which occupies the after part of the sloop; while the fore cabin was occupied by the gentlemen passengers, a Chinese Christian, and my servant.

Simultaneously with the first call, I arose and threw on my dressing gown; then, dropping on my knees, I implored God to appear for us. I knew full well what must be our fate if we fell into their hands, and that no power, save his Almighty arm, could rescue us from the impending danger. The muskets and swords were taken from the fore cabin in less time than I can tell it; then the mate rushed into my cabin, in which was stored the great canister containing the powder bags for the cannons. These bags are made of woollen cloth, and were about six

inches long and three in diameter. While he was getting them, the firing from the pirates was so terrifying to the poor fellow, that he let them fall as fast as he picked them up. I passed them to my servant, who took them on deck. And when the last one was taken out, the little Dutchman ejaculated, "There's no more, Gott help me.'

The sloop carried two large guns, six swivels, and about a dozen muskets. The captain was scarcely less frightened than his mate; and he most willingly allowed Mr. Inslee to take his stand and direct the principal gun. I went up the after gangway, and was surprised to see with what a foe we were contending. There were three thoroughly armed and manned pirate craft close upon us; they were half native and half schooner built and rigged. The whole of the bulwarks are guarded by rattan shields, or the still more impervious masses of old fishing nets; and they are supplied with a large number of oars, which they work with great dexterity when the wind does not serve their purpose. We could see the man at the mast-head ready to throw the "stinging pot," when they should approach near enough. This is an earthern jar, containing a combustible composition, which, being lighted with a slow match before it is thrown on to the deck of a vessel, ignites in the breaking, and burns with such fury and noisomeness, that no mortal can live near it. Thus it is one of their most formidable weapons. One glance at all this, and the sound of the enemy's grape falling around me, was quite sufficient, and I hurried below.

The Christian Chinaman was trembling in every limb. He said to me, "This is terrible." I replied, "You and I cannot fight, but we must pray to Jesus." Just then the merchant came down to get his revolvers, and I held the lamp for him to put them in order; but no word was spoken.

The unremitting fire from our large guns sounded like one prolonged tremendous crash. After about half an hour from the first alarm, although it seemed much longer, the joyful exclamation was given, "One is running;" and in a short time it was evident that the other two had given up the chase.

I might tell of several instances where I have seen numbers shot down, or cut to pieces, within a few rods of our own door.

Two weeks ago, when Mr. Knowlton was in the country, there was fighting between two parties of pirates, for four days in succession, close to our house. At one time the natives about our premises all left, and I was quite alone.—*American Baptist Missionary Magazine.*

REVIVAL IN SOUTH AFRICA.—Professor Hofmeyer, pastor of a Dutch Reformed church in Cape Colony, thus writes:—"The revival first began at the village of Montagu, about the month of May, and has visited since the parishes of Worcester and Wellington, a portion of the parish of Tulbagh, and that part of the parish of the Paarl which is called Klein Drakenstein. Since the month of August the parish of Calvinia, situated at a distance of hundreds of miles from these places, has also been affected by this same religious movement. It is worthy of note that both Montagu and Calvinia were at times destitute of a minister, and but very inadequately provided with the usual means of grace. In my humble opinion, this simple fact stamps upon the revival the seal of its Divine origin. In none of the places I have mentioned can it be shown that the revival is connected with the special exertions of any individual. At the Conference held at Worceeter in April last, one of the most blessed meetings ever held in South Africa, it was strikingly evident that the Lord was preparing the minds of his people for this blessing, though none, perhaps, at that time felt its near approach. It is remarkable that the present revival commenced immediately after the Conference, and that, Calvinia excepted, those parishes which were most largely represented at this meeting most of all shared in this gracious visitation. Many carried home with them enlarged views of this matter, and were strengthened to supplicate for this blessing with increased earnestness. We know of several prayer-meetings in different parishes, which were organised shortly after this meeting by persons who had been attending it. At Montagu and Worcester especially, the Conference had at once a powerful effect. Indeed, at these places the revival can be directly traced back to this meeting. A member of our Parliament, who has known the people at Calvinia for some years back, and who is at this moment travelling at that place, wrote a few days ago to his wife, that he could not express to her how wonderfully the people had improved since he saw them last year. Not a few of the heathens who live with our farmers, and among whom are to be found the outcasts of society, have been made partakers of the enlightening and renewing influences of the Holy Spirit, often to the utter astonishment of those by whom they were known. Some Kaffir and Fingo children are among their number. A farmer was one day attracted

by the distant lamentations of a human being apparently afflicted with grief. He drew near to the spot whence the strange sound had reached him, and was deeply struck when he discovered a little Fingo girl engaged in earnest prayer, wrestling with God for the remission of her sins, in the name of Jesus Christ. When he returned home, he inquired whether she had shown before any token of concern about her salvation, and was told by his wife that the previous day she had been asked by this ignorant girl, whether Christ had died for her also, and whether she could obtain pardon as well as others."

AUSTRALIA.—On Monday evening, April 15th, Rev. W. B. Landells, pastor of the Pædobaptist church, Oxford Street, Collingwood, Melbourne, his wife, and one of their sons, were baptized by the Rev. James Taylor in the Collins Street Chapel. The devotional services were conducted by the Rev. Isaac New, and an address was delivered by Mr. Landells.

We have much pleasure in announcing the safe arrival at Melbourne of Mr. James Smith, Missionary of the Baptist Missionary Society at Delhi, India. Mr. S. has been compelled, in consequence of failing health and great prostration, to leave a field of labour where he has been most eminently useful. We are glad to add that both Mr. and Mrs. Smith have been much benefited by their voyage from Calcutta. We hope our esteemed brother will be soon so far restored to health as to warrant a partial resumption of labour, and that his residence in this colony will prove a blessing to our churches and to many precious souls.—*Australian Evangelist.*

Correspondence.

To the Editors of the Baptist Magazine.

DEAR SIRS,—I have long felt strongly (and wherever I have had suitable opportunity I have expressed this feeling) how highly desirable it is that our Baptist friends should use every effort to open up fresh centres of Christian influence, by the formation of new Baptist churches in those localities in the metropolis and its suburbs, which are at present neglected, and without such religious advantages.

In this view I have read with much pleasure the letter of our friend Mr. Spurgeon, in the *Baptist Messenger* for August, recommending the establishment of Preaching Stations in destitute districts; and in this view also I have been much interested in a very successful effort of this kind, which I am desirous of recommending to the sympathy and help of your subscribers and the denomination generally.

The case to which I allude is the church at Peckham, over which the Rev. T. J. Cole presides.

This church owes its formation to the efforts of a few Baptist friends residing in the locality, who, in the year 1853, agreed to meet at the house of one of their number, who had a large room fitted up for public worship, in Hill-street, Peckham; and early in the following year, a church was formed of twenty-two members. At the close of the year 1856, Mr. Cole, from Chelsea, became the pastor of the church; and, in the commencement of 1857, it was resolved to erect a place of worship, with sittings for 250 persons; and, on its opening, a Sabbath school was commenced which has steadily increased, and become the parent of two branch schools in the destitute parts of the neighbourhood. In the following year, a gallery, containing eighty additional sittings was erected; and in 1859 the attendance had so increased, that it was felt desirable to purchase a freehold site for a more commodious chapel, which was done at a cost of only £180.

The committee have decided on a plan for a chapel and school-rooms, which, when complete, will cost £3,000. The chapel to hold 800 people; to be a handsome and substantial structure, without any money being spent in needless ornament. This chapel will be situated in Park-road, Peckham; and I had the pleasure of laying its first stone on the 1st of July.

The neighbourhood is a densely populated one, destitute, to a lamentable extent, of the means of grace, and the effort is really of a home missionary character. The gradual growth of the church, and the increase of the numbers in attendance at the chapel and in the schools, is most encouraging for the future.

My object in going into these particulars is to stimulate other friends in similar localities to go and do likewise; and also to ask the aid of such of our friends who may not have the opportunity of taking direct action of a like kind, towards the case I have detailed, as the burden of the effort there falls upon a small circle, none of whom are wealthy, and most of whom are poor.

Contributions towards this new chapel will be thankfully received by the pastor, Rev. T. J. Cole, 1, Grove-terrace, Peckham; the treasurer of the building fund, Mr. R. May, Acorn-wharf, Old Kent-road; or by myself.—I am, dear Sirs, very faithfully yours,

S. Morton Peto.

12, *Kensington Palace Gardens, W.*
20th August, 1861.

To the Editors of the Baptist Magazine.

My dear Sirs,—As you have kindly promised to notice the operations of the Bible Translation Society in the next issue of the *Baptist Magazine*, I am glad to be able to inform you that our Committee, *during the past week*, have made the following grants in aid of the translation of the Scriptures by Baptist missionaries.

Towards the translation of the Scriptures into Bengali, Hindosthani, Sanscrit, and Hindi, the sum of £400.

Towards the translation of the Scriptures into Oreya, by Mr. Buckley, of the General Baptist Missionary Society, the sum of £200.

Towards the translation of the Scriptures into Cingalese, by Mr. Carter, the sum of £150.

Towards the translation of the Scriptures into the Camaroon language, on the Western coast of Africa, by Mr. Saker, the sum of £100.

Making a total of £850.

The Committee have in reserve a sum of money which they purpose appropriating in aid of a new version of the Scriptures in the Chinese language.

I am, my dear Sir,
Yours faithfully,
W. W. Evans,
Sec. Bible Translation Soc.

Abstract Statement of Scriptures printed from Jan. 1, 1852, to Feb. 29, 1860.

Bengali New Testament Scriptures.

Testaments	3,000
Matthew	32,000
Mark	32,000
Luke	36,000
John	16,000
Acts	10,000
Luke and Acts	5,000
	134,000

Bengali Old Testament Scriptures.

Old Testament	5,000
Genesis and part of Exodus	5,000
Psalms	5,000
Proverbs	5,000
Psalms and Proverbs	[illegible]
Isaiah and Daniel	[illegible]
	[illegible]
Entire Bible	[illegible]
Total	16

Hindustani Scriptures.

Matthew	[illegible]
Mark	[illegible]
Luke	[illegible]
John	[illegible]
Acts	[illegible]
	2[illegible]

Hindi Scriptures, Deva Nagri Chara

Matthew	[illegible]
Mark	[illegible]
Luke, one edition, probably	[illegible]
John, one edition probably	[illegible]
	30

Kaithi Character.

Matthew	5
Mark	5,
Luke and Acts	[illegible]
Four Gospels and Acts	3,
	16,

Sanscrit Old Testament Scriptures, D Nagri Character.

Bible, vol. ii., Judges to Esther	[illegible]
—— vol. iii., Job to Solomon's Song	[illegible]
Genesis, with part of Exodus	[illegible]

Bengali Character.

Psalms, Sanscrit, and Bengali	[illegible]
Genesis, with part of Exodus	1,
Proverbs	[illegible]
Luke	[illegible]
	1[illegible]

Summary.

Bengali Scriptures	1[illegible]
Hindustani	[illegible]
Hindi	[illegible]
Sanscrit	[illegible]
	[illegible]

The Committee have much plea[sure] reporting that an Annotated Edition Old and New Testaments in Ben[gali] about to be issued by Mr. W[ard] the consent of the Committee of [the] tist Missionary Society; and [the] effort is to be followed by [similar] in some of the other vernaculars [of]

To the Editors of the Baptist Magazine.

GENTLEMEN,—In Dr. Wayland's work, "The Principles and Practices of Baptist Churches," chap. xxxiv., are the following statistics relative to Baptist Churches in the United States:—

"In 1792 there were 1,000 churches, and 1,264 ministers—that is, 264 more ministers than churches.

"In 1812, 2,433 churches, and 1,792 ministers, leaving a deficiency of ministers of 611.

"In 1832, 5,322 churches, and 3,647 ministers, leaving a deficiency of ministers of 1,675.

"In 1852, 9,584 churches, and 7,393 ministers, leaving a deficiency of ministers of 2,191; and if from the number of ministers we deduct those without charge, the deficiency will be 2,889 . . . Suppose these 9,584 churches all supplied with pastors. The average duration of a pastor's life is not, probably, more than twenty-five years . . . I presume that twenty-five years' service for each individual is a large average. To supply these churches at their present condition, *without any hope of increase*, would require 383 ministers annually."

He then goes on to shew that at the same rate of increase as that between 1832 and 1852, about an addition of 600 ministers annually is required to meet the requirements of the Baptist churches in the United States.*

It is probable that many of your readers, as well as the writer, have had a vague impression that in the United States the Baptist churches were chiefly supplied with ministers from the various colleges. It appears from Dr. Wayland's work, that probably not more than 90 or 100 per annum are called from their colleges and theological seminaries; and this in a land where there is no state religion and dominant hierarchy closing the national halls of learning against every one who dares to think for himself, and refuses to profess an *unreserved* belief in every dogma laid down in her creeds and services.

The chapters, xxxv. and xxxvi., in which Dr. Wayland answers the question, What is to be done, and how the supply of ministers is to be obtained? are worthy of the *thoughtful* and *prayerful* consideration of every Christian. The reference to the Saviour's own instruction, Pray ye, therefore, the Lord of the harvest, &c., points out our first step towards the end in view; and if taken and perseveringly pursued in simple reliance on Him who has commanded it, will fully answer the question, and supply the wanting ministers, not only in the United States, but in all the world besides.

I am, yours truly,

G. B.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query V. pp. 44, 234, 362, 369, 440, 508.

As strict accuracy is of the first importance in historical statements, especially when the statements contain alleged *facts*, I feel impelled to correct an error in the last communication of Joseph Green, in which he asks to "state a few of the facts of the case" respecting the General Baptist Church at Staplehurst. Mr. Green says it "was gathered by the labours of the Rev. Joseph Kingsnorth, formerly *a clergyman* in the neighbourhood." This is a mistake. Christopher Blackwood, then clergyman of Staplehurst, was *the clergyman* who "became convinced of the unscripturalness of infant baptism and Parliament-made churches, by the memorable visitation sermon." I have before me now the old church-book of the society "meeting in and about Smarden and Staplehurst." It commences with "The account of the Original of the Church of Spilshill in Staplehurst, as collected by Daniel Medhurst, one of the Deacons of that Church." After an interesting relation of the conversion of Mr. Blackwood to Baptist views, it is stated, "Richard Kingsnorth, the first of that name

* It appears from the *American Baptist Almanac* for 1860, published at Philadelphia, that in 1858 there were in the United States—

12,186 churches of Regular Baptists.
7,619 ordained ministers.
1,010 licentiates.
99,243 persons baptised in 1858.
994,820 members in full communion.

In addition to the above, of other denominations that practise immersion—

5,725 churches or societies.
4,438 ordained ministers.
178 licentiates.
531,987 members.

at Spilshill, in Staplehurst, Kent, being a *church man*,* was one of the auditory of Mr. Cornwell when he preached the sermon aforesaid at Cranbrook, was convinced of the doctrine then delivered, and was likewise baptized by William Jeffrey. There was a meeting set up, or a church gathered, at Spilshill-house, in Staplehurst, Kent. The ministers which served them were Richard Kingsnorth aforesaid, and Christopher Blackwood before-mentioned." The account in Taylor's history agrees with this, Mr. Kingsnorth being represented as "one of the parishioners" of Mr. Blackwood. (Vol. i. p. 286.)

2. I find no evidence that the Spilshill, or Staplehurst part of the church ever became Unitarian. It appears that a number of the members had imbibed the errors of Matthew Coffin. One result is thus stated in the church-book:—

"After the decease of the aforesaid Richard Kingsnorth, there appeared a difference in their apprehension concerning the doctrine of the ever-blessed Trinity, and after many debates which arose on this head, they brought it to this conclusion, that, forasmuch as there was a division in the eldership and ministers on both sides, they, for peace sake, granted a quiet dismission to their brethren that differed from them on that point. . . . This party met at Biddenden and Frittenden, and now at Headcorn and Biddenden."

This separation took place about 1677. Now observe the result. The cause at Biddenden and Frittenden has become totally extinct; that at Headcorn is struggling for existence. The Staplehurst church, in 1706, was called "The ancient Church of Christ, meeting at Spilshill, in Staplehurst and Smarden," and about that time contained upwards of 200 members. Gradually Smarden became the most flourishing branch; Staplehurst declined, and ultimately became extinct. The chapel was sold, and is now "a part of the one occupied by the high folks." The church at Smarden has been troubled by Unitarianism, but has continued, and still continues, to be sound in the faith.

3. Joseph Green (p. 369) says:—"I have heard it repeatedly affirmed their degeneracy commenced with the practice of open communion." I find no allusion to this in the church-book referred to. There is a creed, probably inserted about the year 1706, the first article of which is as follows:—"We, the Church of Jesus Christ, meeting in and about Smarden and Staplehurst, owning and believing the doctrine of believers' baptism as absolutely necessary to Church communion according to the Scripture."

4. Joseph Green observes (p. 369), "I wish they would tell us by what process they became Unitarian." This has been done by Dan Taylor, who, in the year 1793, was requested by the Lincolnshire Association to write his thoughts "on the decay of Christianity among the baptized churches." No man possessed greater facility or ability for such a task than he. His investigation is summed up in a paragraph which appears to be so instructive and admonitory that I venture to hope that space may be afforded for its insertion. He says:—"Towards the latter end of the century (the seventeenth) the sentiments of Arius and Socinus were countenanced by some of their leaders. Others were alarmed at this. Their zeal for the doctrines of the Gospel was raised; they preached and wrote with vigour and earnestness, and insisted that Christ atoned for the sins of men, and that none can be saved but through that atonement. These were calumniated and aspersed as defective in charity. Too many of them yielded so far as to trim and temporise, and to treat these fundamental doctrines as if they were matters of indifference. Consequently they were but seldom preached; and when they were mentioned, even by those who maintained them, it was rather in the way of controversy, as their opinions; not as the only foundation on which the everlasting all of man depends. The people too much lost sight of these all-important doctrines, and their relish for them gradually dwindled. Carnality and conformity to the world prevailed in the then existing members of the churches. The Gospel, as the means of conversion, being nearly laid aside, others could not possibly be converted by their ministry. And thus one church after another came to nothing, and a great number of their meeting-houses were lost or converted to other uses in almost every part of the nation. In a word, they degraded Jesus Christ, and he degraded them."

Smarden. J. H. WOOD.

* The italics are mine.

REFUSAL TO BURY THE UNBAPTIZED.

Query XVI., pp. 304, 370, 441.

As you solicit contributions for "a collection of curiosities of clerical intolerance," the following may be acceptable.

During my residence, some years ago, at Billesden, near Leicester, a member of the General Baptist Church in that village died at an advanced age. As her husband was buried in the churchyard, her children were desirous of interring her body by his side. The vicar, a D.D., was informed of the intention, and stated, in reply, that the curate would officiate at the funeral. Reflection, however, induced a change in the mind of the reverend doctor: he remembered that, although the deceased lady had been duly christened in infancy by clerical hands, yet in mature age she had been immersed by a Dissenter, and in addition to this, one of her daughters had married the minister of the General Baptist Church in the village. Under the influence of reminiscences like these, a note was penned and sent to the relatives, informing them that "as Mrs. H. had *renounced her baptismal vow*, the doctor could not allow her remains to be taken into the church." Nor were they: neither to the church*yard*. A vault was made in the

chapel, and there the body was deposited to await the resurrection morn.

Smarden. J. H. WOOD.

THE TRYERS.

Query XXVII., p. 444.

No man may rashly "judge the judges" of his own day. Would it be decorous to try the Tryers of Cromwell's days? Condemn them we will not; nor can we show cause why the decisions should be reversed, at which, in the majority of cases, they arrived in their choice of ministers. But to assert that the system which they practised bore in every instance the peaceable fruits of righteousness, is a position which we are hardly prepared to defend. It was one feature of the great drama on which we now look back, as on HIS strange work, with solemn awe,—a prophecy of the past, from which we are to derive lessons of sobriety for the ominous future. Your correspondent, "P. M. T.," will, therefore, pardon me, if, from the examinations of the witnesses who came forward to prove this or that parish minister's incapacity, I feel less disposed to furnish matter for clerical scandal than to draw inferences indicative of the infancy of that Reformation which unseated the old incumbents, while it retained their compulsory system of revenue.

It were easy to recite the allegations of parishioners who from time to time appeared against their ministers, all tending to show the heathenish state in which the rural population was kept by the old Elizabethan clergy, and so far valuable as furnishing an abundant apology for the "root and branch" reformers of the day; but I prefer selecting the following scene, as the starting-point of a few observations of a totally different kind, to exhibit rather that strong under-current of public opinion at the time of the Restoration, which made it for some months a doubtful point whether, after all, the nation would not cast off, at once and for ever, the bondage of patrons and tithes.

A censure passed on Thomas Stubbs, the (Presbyterian) Vicar of Wroughton, near Swindon, in Wiltshire, before the Wilts Commissioners, sitting at Marlborough, on the 10th of August, 1658, that is to say, in the last year of Oliver Cromwell's Protectorate.

"Mr. Stubbs, the minister of Wroughton, this day appeared; whereupon the Commissioners entered into a serious debate and consideration of the matters in charge against him; and insisting only on the first and third articles in charge. First. That he is guilty of frequent brawling and quarrelling with his neighbours and others; and is very contentious among them, uttering and divulging many threatening words. And, thirdly, that he is guilty of scoffing at and railing the profession and professors of religion and godliness. After a long debate of the matter offered, for proof whereof Mr. Stubbs withdrew himself, and, being alone for a short season, came in to the Commissioners again and desired to be heard a few words, dilating himself in a speech tending to a very humble acknowledgment of his errors and faults in reference to these articles, John Lord and John Sympson, the prosecutors, being present; who thereupon made it their earnest request that the Commissioners would be therewith satisfied, and so stay all further proceedings. Whereupon it was resolved that the chairman, Mr. Thomas Bayly, should deliver himself in the following lines as the judgment of the Commissioners, in presence of delinquent, auditors, and prosecutors:—

"'Mr. Stubbs,—Upon your ingenuous acknowledgment of your deep sense and guilt of the matters charged against you, and the desire of John Lord and of John Sympson, the Commissioners have thought fit to accept submission, and hope you will be so deeply sensible of your miscarriage as to humble yourself before God for your offence. And as you have now expressed your sorrow for it before us, so we hope you will before others concerned, as occasion shall offer itself. And we desire this may be a motive to engage you to walk the more cautiously in your conversation towards all persons for the future, but especially towards the said John Lord and John Sympson. In confidence whereof, the Commissioners do dismiss you from the charge before them depending against you.

"'Examined by me, William Blissett,
Clerk of the said Commissioners.'"

Few will assert that the prevalence of convocations such as the above could tend much to edification. While their Honours the Commissioners were making it all smooth as between Messrs. Lord and Sympson, and their brow-beaten parson, the mass of the people, stimulated by George Fox and John Milton, were quietly resolving to make a clean house of both parties. The real cause why the clergy, whether called Presbyterian or not, united with the Royalists in calling home the King, comes out clearly enough in Quaker history, while the fashionable historians generally contrive to hoodwink the affair altogether. It just arose from the universal panic which spread among the incumbents at this juncture, from a belief that the nation was about to throw off the burden of compulsory tithes; and, by removing from Christianity the ægis of the constable's staff, to give her, at last, a fair chance. So long as the Protector Oliver, engrossed by foreign wars and domestic treasons, permitted the continuance of the old-established practice of Church government, the ministers were well content to support his authority. Had he attempted to change so ramified a system, he would have turned society upside down from one end of the realm to the other; for the clergy, by being stationed everywhere, and maintaining their sway by the principle of "Divide and conquer," would, though perhaps not quite a match for the Lord Protector, have, nevertheless, wrought him sore travail. At all events, he delayed the hour of purgation till it was too late, or until, as the Quakers expressed it, he was laid aside as an empty vessel. But now, when the two Protectors, Oliver and Richard, had in succession both passed away, and there was as

yet no thought of recalling Charles II., not only were new schemes of civil government set on foot, but eloquent appeals were made in the matter of Church government also, by John Milton, by the military officers, and by sundry energetic seers among the Quakers. The principal of these was from the masterly pen of Edward Burrough, addressed "*To the present rulers of England, whether Committee of Safety so called, Council of Officers, or others whatsoever;*" and a more dignified or prophetic expostulation the age did not produce. The sovereignty with which the Omnipotent Maker of all things fulfils his own designs is the opening thesis. The present men in power in England are then invited to review the scenes of the late overturnings, when, a providential opening having been afforded for establishing a reign of righteousness, the opportunity had been lost through the idolatrous self-worship of the agents. The persecution to which the seekers after a purer form of worship had been subjected is not lost sight of; nor the inevitable doom that awaited the heads of the nation, should they still persist in judging for reward, in supporting hypocrisy, and in stopping the cry of the oppressed. "Your estates," says he, "shall not be spared from the spoiler, nor your necks from the axe; your enemies shall charge treason upon you; and if you seek to stop the Lord's work, you shall not cumber the earth very long."

Need we stop to point out how, shortly after, this prediction was most marvellously fulfilled

"And whereas there is a great cry about sending forth and maintaining a godly ministry; to this I answer, in my Lord's behalf, that while you are troubling yourselves about such a matter, you are but meddling with things above your line and out of your jurisdiction. For it belongs to HIS Government to send out ministers, whom and as he will, and to maintain and defend them according to his own pleasure. He will have a ministry in this nation purely his own, not of man, nor by man. And such a ministry you shall not be able to hinder . . . . . As for those so called, I must tell you plainly, that in the way of their setting up and sending forth, and in the way of their maintenance, in every particular, they are the greatest and most woeful oppression in the nation, the most abominable and unjust cruelties and tyrannies being acted through them as any other thing in the nation.* . . . Let this ministry alone, and free the inhabitants from the tasks and yokes of such men. Uphold it not against the Lord; for if you do, you shall never be established."

While the people were being leavened with doctrines such as the above, it falls strangely on our ears to be told of the frantic joy which hailed the return of Charles II., and to be assured by Lord Macaulay that the Parliament, which soon after met, was more in love with royalty than the king himself, and more unanimous for Episcopacy than the very Bishops. It is true, perfectly true, that the triumph obtained by the powers of darkness was complete, and that "the reign of the harlots" is an unquestioned epoch in the history of England; but it is also true that the contest, even in the House, was much nearer a drawn battle than many suppose; and had it not been for the fright occasioned by Venner's Fifth-Monarchy plot, and the Act of Uniformity might never have taken place. A few (hitherto unedited) documents from Secretary Nicholas's correspondence may here serve our purpose to show how very far the electors of London were from exhibiting that homage to lawn sleeves and that love of Egyptian bondage, with which Lord Macaulay has complimented the entire national council at this juncture; and when it is remembered how great was the influence of London throughout the struggle with the Stuarts, the force and meaning of the citizens' conduct at the crisis of this celebrated election will be the more fitly appreciated.

Thomas Powell (of London) writing to Walter Vasey, of Gloucester, March 19th, 1661, says, "All the fanatics, so called, have joined together as one man to choose for London four as brave men as their hearts could desire. The Royalists are in a wonderful maze."

A friend writing to Thomas Bayly, of Marlborough, assures him that "four eminent men have been chosen in as full an assembly as was ever known, and wishes that the rest of the nation would follow the example. Their names were Alderman Thompson and Alderman Love, both Congregationalists; Captain Jones, a Presbyterian, and Alderman Foulke, a countenancer of good men, and one present at the Act for abolishing kingly government."

M. York to Edward Bowles says, "there never was so general a muster of Presbyterians, Independents, and Anabaptists, crying down the Episcopalians, who went away cursing and swearing and wishing they had never come [to the poll]. Some wish the country would follow the example of the city, and choose half Presbyterian and half Independents. The pulpits disclaim against Popery and Prelacy. Little Crofton [Zachary Crofton], who preaches against bishops, has the greatest auditory in London; and the anti-episcopal party is strangely revived." [*Revived!* what a remarkable term to be so employed within two years after Charles' return! Truly it was high time for the bishops to look about them, and get ready their Act of Uniformity.]

"All the [London] members," writes Henry Toome to his brother in Staffordshire, same date, "are against lawn-sleeves and formal worship. Some ministers have conformed, to keep their places. Other able ones withstand the Bishops, who hope to dethrone them when Parliament sits. There are abundance of Quakers in prison, and many Anabaptists too, who refuse to swear."

William Williamson to Sir John Mennes, April 1st, says:—"Yesterday there were great congregations of Presbyterians, Anabaptists, and Fifth-monarchy men, so that the major part of London was there. Ser-

* The writer is alluding to the imprisonment of Quakers, principally on the score of tithes.

mons were delivered, exhorting the people to suffer rather than pollute their consciences. The meetings of the Sectaries cannot be particularised; they are everywhere. They have collections at church and from house to house, on pretence of supporting poor ministers; and are resolved to stand against Episcopacy, though by resisting unto blood."

Richard Boyle to his brother-in-law, John Hill, of Taunton, March 19th, says:—"Good choice at the city election. All honest men cheerfully acknowledge God's hand in it."

Thus we see that even the sanguinary executions that followed on Venner's insurrection had failed to flog the citizens of 1661 into veneration for Stuartism. The whole affair was creditable to the city, and the present seems a not unsuitable occasion for placing the transaction once more upon record.

Those who have studied the history of that period are well aware that Venner's plot is often attributed to the Baptists; and also that the falseness of the charge has been abundantly testified. One testimony from among many others, may be added on this point, drawn from the same source as the above extracts, namely, the correspondence of Secretary Nicholas. Sir John Finch describing to Lord Conway (Jan. 11th, 1661) the rising of the Fifth-monarchy men in London says:—"None now are to wear arms, unless registered; or to exercise religious duties out of their own houses. This troubles the Quakers and Anabaptists, who had nothing to do with this business." It is nevertheless true that if the disbanded Baptist soldiery, who were extremely numerous throughout the country, did not actually draw the sword after the Restoration, they were quite ready for it; and though they refused to "stab men in the dark," they ardently longed for a fair stand-up fight. There is no use in disguising this fact. Even the venerated names of Kiffin and Jessey occur in the dangerous correspondence of the hour, though not as writers themselves. Happily for the heroes of that day, an unseen hand led them by another road, less pleasing to flesh and blood; but safer, lowlier, diviner.

We began with the Tryers sitting in the seat of Judgment. We end with them tried in their turn, destitute, afflicted, tormented. Such of our readers as are interested in the subject are hereby informed that the events of 1662 will receive copious and graphic illustration in Mr. Stanford's forthcoming work, "The History of Joseph Alleine, the Martyr of Taunton."

[J. W.

[Justice to our indefatigable correspondent requires us to add that a great portion of this interesting record is from the State Paper Office, and never before published.—EDS.]

FEMALE ADMINISTRATION OF BAPTISM.

Query XXXV. p. 512.

Your correspondent X. Y. Z. is certainly mistaken in supposing that it was the practice of the early churches for females to baptize females. This was the case with some obscure sects of heretics, such as those against which Tertullian wrote (about A.D. 200) his treatise "On baptism," who also admitted females to the pastoral office. Tertullian also strongly reprobates both practices.

The mistake has probably arisen from allusions to deaconesses as ministering *at* baptisms, which means merely attending to the baptized before and after the ordinance.

This was one of the functions of the female diaconate, an office which dates from apostolic times, and began to be discontinued in the fourth century. It was never universal, but was established chiefly among the Greek churches in consequence of the social separation of the sexes, which was carried to a much greater extent among the Greeks than among the Jews, among whom, as both Testaments prove, the position of woman was very different from what it was and is in the East generally.

The general introduction of infant baptism in the fourth or fifth century was certainly one cause of the cessation of the office of deaconess, but the growth of a purer and more natural freedom of intercourse between the sexes, which made it no longer impracticable for males to instruct or visit female inquirers or members, had probably something to do with it.

X. Y. Z. assumes too hastily that *private* baptism was the rule in apostolic times. It is most probable that Paul was baptized in the Abana or Pharphar, in presence of many disciples and others, for their interest in his case was naturally strong; and the eunuch's baptism was certainly public, for the retinue of such a man would be large.

On the contrary, private baptism was rare in apostolic times, and unknown in the church of the fathers.

In special circumstances it may be admitted, but the publicity of the rite is almost essential to its meaning; and were X. Y. Z. acquainted with the instances of lasting spiritual results produced by *public* baptisms which most ministers could relate, I am persuaded that further thought would soon lead her to bear this testimony to her Saviour before the church and the world.

H. C. L.

XXXV. p. 512.

In reply to "X. Y. Z.," I observe, that whatever may have been the practice of the Primitive Church after the decease of the apostles, there is no evidence that baptism was administered by female hands during the apostolic age; and as the late Dr. Carson somewhere observes, "My Bible ends with the Book of Revelation."

On the other hand, the presumptive evidence that women were baptized by *men*, and that publicly, whatever "Oriental habits and feelings" in general may have been, is very strong. It would be very extraordinary, if there was not a woman among those of "*Jerusalem*, and all Judæa, and all the region round about Jordan," that were bap

tized by *John*, in that river, and a more *public* baptism could scarcely be imagined (See Matt. iii. 5, 6). Again, we are told that when the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and *women*" (Acts viii. 12). Now, who baptized these women? *Philip* appears to have been the administrator; for there is no evidence that any Christian was present, male or female, except himself and the converts. *Lydia* must have been baptized by Paul or Timotheus; for, as in the former instance, they were the only Christians present except herself and family; and the ordinance was most probably administered in the river, by the side of which they preached the Gospel to the women who resorted thither—certainly not in her own house, for we are informed that, *after* her baptism, she besought the apostles to come "*into* her house, and abide there" (Acts xvi. 13—15).

That baptism may be administered privately when and where it cannot be observed in public, as in the case of the Ethiopian eunuch, is readily admitted; but let it be observed, that even the eunuch's baptism was as public as it could be under the circumstances. It might be right to administer baptism privately in a *desert*, and wrong to do so in a *city*. If baptism be a profession of faith, the more public the better; and we think it ought never to be observed with closed doors.

JOHN BROWN.

Conlig, Newtonards.

ADDITIONAL WITNESSES.

The learned Romanist writer, V. Deschamps, in his able though prejudiced work entitled "Christ and the Antichrists," published in 1858, when arguing with obstinate Protestants who persist in requiring Scriptural authority, triumphantly, as he deems it, lands them in a dilemma:—"Montrez-nous cela dans la Bible, répondent imperturbablement les Protestants. Mais qu'ils nous montrent donc dans le Bible tant des choses qu'ils croient encore avec nous et qui n'y sont pas; le *baptême des petits enfants, par exemple.*"—"Show us *that* in the Bible, the Protestants obstinately reply. But let them show us in the Bible many things which they in common with us believe, but which are not there; *the baptism of little children, for instance.*"

Professor Owen, in January, 1854, communicated to the Geological Society of London his description of the fossil skull of a small creature found in a lump of Picton coal in Nova Scotia. He concludes his able memoir by stating, "I propose to name the present fossil *Baphetes* planiceps (βάπτω, I dip or dive) in reference to its probable diving habits."—*Quarterly Journal of Geological Society, vol.* 10, *p.* 208.—*Owen's Palæontology*, 184.

In the debate on expenditure, by the Fine Arts Committee, in the House of Commons, July 25, Sir G. Bowyer is reported to have said:—"If the House wished to see a specimen of the taste and judgment of the Fine Arts Commission, they had only to go to the House of Lords, and look at what professed to be a representation of the baptism of King Ethelbert. That sovereign was represented entirely naked; but he had a crown on. It might be said that the baptism was by immersion; but the answer to that was that the water with which he was baptized was represented by the picture to be contained in a small vessel into which the king could no more be put than he could be put into a teapot (Laughter)."

NEW QUERIES.

XXXVI. In the comprehensive edition of Rippon's "Selection," the Hymn 615, commencing "Come, saints, and adore Him," is stated to be by De Fleury. Was the author a Roman Catholic, and Confessor to Louis XV.? W. J.

XXXVII. Dr. Calamy, in his farewell sermon, states, "St. Austin saith that a man ought not to tell a lye, though he might save all the world from hell; for there is more evil in one lye than there is good in the salvation of all the world. If hell were on one side, and sin on the other, and I must choose one, I would choose hell rather than sin; for God is the author of hell, but it is blasphemy to say he is the author of sin."—Edit. 1663, p. 8.

Will any of your correspondents be good enough to state in what part of Augustine's works this quotation is to be found?

W. J.

XXXVIII. In the "Life and Times of John Calvin," by Paul Henry, D.D., translated by Dr. Stebbing, it is recorded, vol. i., p. 412:—"In the year 1543, that is, soon after his return, Calvin established the Liturgy, which still constitutes the foundation of the Liturgies of the Reformed Church."

Thomas H. Dyer, in his "Life of John Calvin," writes, p. 140, "Calvin also drew up and published, in 1541, his Liturgy, or form of prayers, with the manner of administering the sacraments, celebrating marriage, and visiting the sick."

Is there an English translation of Calvin's Liturgy? M. S.

XXXIX. Is it consistent with liberty of conscience for an Anti-pædobaptist husband to hinder his Pædobaptist wife from having her children baptized, if she take the responsibility entirely on herself? It is readily admitted that the husband is the head of the wife in all civil matters; but has he a right to interfere in what she conceives to be an act of obedience to God? Or ought she to obey in such a case? It is no doubt his duty to instruct her in the nature of the ordinance; and where both parties are Christians, perhaps he will generally succeed in bringing her to his views. But should he not succeed, is he warranted to go beyond instruction and persuasion?

Conlig, Newtonards. JOHN BROWN.

THE MISSIONARY HERALD.

THE WORK OF GOD IN DELHI.

THE mission in this important city continues to present those gratifying features which it assumed so soon after the arrival of the Rev. James Smith. The re-occupation of the city by the population, scattered during the months of the memorable siege, brought large numbers of persons under the sound of the Gospel, and among them many who listened with deep and saving interest. With the increase of labourers, by the arrival of the Rev. Messrs. Broadway and Parsons, the work expanded on every side. Numerous villages, which lie scattered in every direction among the wide-spread ruins of the five former cities of Delhi, asked for the Word of Life, presenting a large number of inquirers after salvation. The severe exertions these manifold claims made upon the strength of our esteemed missionary, the Rev. J. Smith, constrained him at the commencement of the hot season of 1860 to seek a change in the hills. He returned home in July. In that month fifteen persons were added to the church; the new converts were found to be going on well, and but few cases of necessary discipline presented themselves. The work of consolidation had commenced, and four churches were nearly organised, with pastors over them of their own lineage and race. One of these churches has made its home in the place rendered memorable as the locality of the residences of the missionary Thompson, and his martyred successors, Mackay and Walayat Ali. It is also near the spot where Walayat testified unto death his faith in Christ his Saviour. Not a little pleasure is there also in the fact that many of the inquirers spoke of the faithful labours of Thompson, as the means of first awakening in their minds the desire to know the Redeemer of men.

At the same time, Mr. Parsons established a meeting for frequent and earnest prayer for the Divine blessing on the scene of his labours. These were not confined to the city, but extended to the village of Murhowlee, lying under the shadow of the wondrous pillar named the Kuttab Minar, and amid the ruins of Hindu temples and Moslem mosques, some twelve miles from Delhi. Here inquirers were numerous; while in Delhi itself he was visited by several respectable and influential natives, who expressed their determination to give up the religious systems in which they had been brought up, and embrace Christianity. His evening services were becoming more and more interesting, and the truth appeared to be rapidly gaining ground. Under date of September 14th, he writes: "Last evening I had the pleasure of baptizing two converts in the river Jumna. One had been a leading character among the Mohammedans; the other was a respectable Hindu. Both are well-read and intelligent men. They have given satisfactory evidence of their sincerity, and I hope they may prove ornaments to the Christian profession."

It was a day or two before this that a new chapel was opened in the village of Shahdra. The event was an interesting one. Many Christians from Delhi attended, as well as a large number of heathens and Moham-

medans resident in the village. Two native brethren, pastors of two other churches, Bhagwan and Kurreem Buksh, took part in the service; and at its close, Mahar Das, the pastor of the church, gave refreshments to the visitors from a distance. "The prospects of the mission," said Mr. Smith, writing at the time, "were never brighter than at present; on all sides openings present themselves, and the desire for native village preachers far exceeds our means, in both men and money." He enumerates four churches as being then fully formed:—Shahdra, with about twelve members; Purana Killah, with about fifty; Durria Gunge, thirty; and Pahar Gunge, twenty; besides a small nucleus in six other places. In the following month sixteen persons were baptized, in the presence of crowded assemblies gathered on the banks of the Jumna, so often desecrated with the polluting rites of heathenism, to witness the consecration of souls to Christ. One drawback is, however, mentioned to this pleasing statement, and that, alas! among our fellow countrymen. The conduct of her Majesty's 88th Regiment, chiefly consisting of Roman Catholics, during their stay in Delhi, was most discreditable and injurious to the Christian cause.

In September died two of the native helpers. The following extracts from Mr. Parsons's journal give interesting particulars respecting them:—"Visited this morning our two native helpers, Nainsookh and Bahar Shah, stationed at Khwas Purah and Mir Khan Gunge. Found both these brethren very ill with fever. On inquiring into the state of their souls and the ground of their hope for salvation, Nainsookh replied, 'I experience no comfort or consolation from anything my friends and relatives say to me [they are still heathens]; but when I read the holy book of God, and call upon the name of Jesus Christ, I feel comfort in my heart. I have a firm trust in him as my Saviour, and I am well assured that God will pardon all my sins for his sake.' Bahar Shah remarked:—'I cannot sufficiently praise God for having taught me the true way of salvation through faith in his Son Jesus Christ. I have been very wicked. My sins are countless as the sands. My heart is bruised by their heavy load. For a long time I sought relief in my own ways, but could not find it. At last, Jesus Christ gave rest to my soul, and now all my hope is in him alone.' Here" continues Mr. Parsons, "are two men who, a short time ago, were strangers to God, without hope, and sunk in idolatry. Now behold them turned from idols to serve the living and true God, reposing with unshaken confidence in Christ as their Saviour, and supported in the prospect of death with a hope full of immortality." A few days after this the following entry occurs:—"The two native brethren referred to above died, the one on the 1st and the other on the 2nd inst. I did not see them in their last moments, but I have reason to hope that they both fell asleep in Jesus."

At the end of the year these pleasing prospects continued, and each month a considerable number of persons were added to the churches. Another church had been formed in the suburb of Subzi Mundi, in the midst of the village which, so often during the siege, was the scene of conflict between the mutineers and the heroic force which occupied the neighbouring ridge. On December 4th the brethren from Agra and Muttra, with the Rev. George Pearce, of Calcutta, met in conference, to consult on the future conduct of the mission from the constrained departure of Mr. Smith for Australia on account of impaired health. The brethren remained in conference till the 14th. They also enjoyed

the assistance of the lay brethren, Messrs. Parry and Price, spending a portion of their time in inspecting the native churches and visiting the districts around. At the close of the meeting they resolved to request the sanction of the Committee to the removal of Mr. Evans from Muttra to Delhi. They also prepared an address to the churches in Australia, which was confided to the hands of Mr. Smith, with the hope that he may be able, while sojourning among them, to create an interest in the mission at Delhi, and aid somewhat in its support. During the session of the conference, several interesting incidents occurred. On the Lord's day, the 9th, all the native Christians in Delhi and the immediate villages assembled, and, to the number of 150, sat down to commune with each other and with Christ at his table. No wonder that their hearts overflowed with intense emotions of gratitude for what the Lord had wrought. For forty years the labour of God's servants had seemed almost fruitlessly expended. Then came the tempest of mutiny and war, as if to obliterate with the life's blood of Christ's messengers the few traces that had been made in the hardened soil. Four only remained of the little flock which had been gathered in Delhi, when Mr. Smith resumed the work. And now 150 professed followers of Christ assembled in this blood-stained city to commemorate his dying love, and again to testify that God's ways are not our ways, nor his thoughts our thoughts. Truly it was a scene of deepest interest and fullest joy. The motto of the primitive Church was again verified—"The blood of the martyrs is the seed of the Church."

On the day following, the new chapel in Purana Killah was solemnly consecrated to the worship of Christ. Mr. Evans preached in Hindi to the 250 persons who assembled to take part in the service. The chapel was built at the cost of our esteemed friend, Mr. Parry, to whom the mission and its missionaries are indebted for many acts of generous and Christian kindness.

The year had truly been one of progress. One hundred and twelve persons had been baptized in Delhi and its suburbs, and the work, in the estimation of the brethren at the conference, was as promising as ever. It must not, however, be supposed that all these numerous converts exhibit the same degree of earnestness in their profession. With many there is no very deep conviction of sin, nor very clear views of the value and importance of true religion. The lower castes of India are very ignorant; and while there are among the converts many who exhibit an intelligent piety, others are very illiterate, though seeking after the light of true knowledge and salvation. There is, however, one peculiarity visible in these large accessions to Christianity. Many of them are from sects which have only slight affinities with rabid Hinduism, especially those from the sect called Kabir Panthees. This sect hates idolatry. Some of the sayings of their founder seem to point to the rise of a purer faith in which his adherents should be absorbed. Thus one sentence runs:—"Let the sons or disciples of Kabir sink, but let the sons or disciples of light arise." Even many of their hymns are capable of being read, with a very slight change, in a Christian sense. Thus, when stirred by the message of the Gospel, there is a comparative absence of prejudice, and the force of idolatry over the minds of the Hindus is in their case almost wanting. There is also no doubt a good deal of family influence at work. In some cases the head of a family seems to bring with him a whole circle of relations, in accordance with the patriarchal sentiment, which still has so strong a hold on the minds of the

people in the north-west province. Nor must we expect to find the converts displaying a very vigorous spiritual life. At present they contribute little or nothing to the support of their teachers, nor is there much spontaneity in the spread of the work. They look to the missionary with reverence, and trust too much to his energy and persistent action. His station seems to them so superior to their own that they cannot think of offering their pence or food to him. And they do not see nor acknowledge that their native pastors have the claim upon them which their former teachers had. Yet with all these drawbacks the work is a very hopeful one. "European Christianity," says Mr. Gregson, whose words we quote with much pleasure, "was not the growth of a day, and I look upon what is being done here as a most promising step in the right direction. Large bodies of men are at least renouncing false religions, and placing themselves under Christian instruction. Nor can we doubt the result of patient persevering Christian instruction, and this is especially what is wanted. I look upon all that is now being done as valuable chiefly in laying a magnificent foundation for Christian instruction."

It may be interesting to add to these remarks the following analysis of the castes and religions of sixty-five persons baptized in 1860, furnished us by Mr. Broadway.

Hindus.		Mohammedans.		Other Bodies.	
Brahmins	1	Pathans	10	Church of England...	4
Khatris	3	Shikh	4	Church of Rome ...	1
Kaysth	1	Moguls	4	Greek Church	2
Jat	1	Syud	1		
Chumar	33			Total	7
Total	39	Total	19		

One convert is mentioned as being a granddaughter of the king of Delhi, but reduced to extreme poverty through the rebellion. Another is the zemindar, or proprietor of the village of Rona, and is a very talented and zealous Christian. Another is the son of the moulvie who saved Mrs. Leeson in the rebellion; he has been obliged to leave Delhi in consequence of the persecution he met with from his parents.

In connection with the Delhi Mission a very interesting work has sprung up at Mulliana, a village near Meerut. After the conference, the brethren Parsons, Gregson, and Evans, went over. Previously Mr. Smith reported that the people there evinced a remarkable thirst for the word of God, and that in the bazaar the people came together in crowds to hear it preached. On another occasion Mr. Parsons was not only favoured with large assemblies, but he received an invitation from seventy-three heads of families in the district to visit them, and professing their desire to embrace Christianity. On this visit they baptized two men and twelve women in the canal close at hand, and then as a church met to commune at the table of the Lord. These with previous baptisms make a church of twenty-four natives. A small number of soldiers have also been baptized and formed into a church, and they support the catechist of the native brethren. The native church is said to possess several men of superior scriptural intelligence and piety; while others are desirous to unite with them in a profession of Christianity. It is with respect to this part of the field that Mr. Gregson says, "Nothing can exceed the readiness of the people to listen to us. In the villages there is quite as much readiness to profess the Gospel as about Delhi."

Thus is God wonderfully manifesting his power in this region, where but four years since anarchy and rebellion trampled all order under foot and revelled in blood, and the most fearful hate was exhibited to the Christian name.

FOREIGN INTELLIGENCE.

CHINA.

In the month of January Mr. Hall was permitted to accompany the English expedition up the Yang-tze-Kiang. To facilitate his movements, he was appointed by Admiral Hope one of the interpreters. He took with him a large supply of Bibles and other religious publications. Before leaving, he found that his labours in Shanghai, notwithstanding the opposition of the chaplain, had been blessed of God to the conversion of five or six persons in the naval service. Of one of these instances, he gives the following interesting particulars:—

"A short time since, a number of men from H.M.S. *Actæon* being at our house to tea, we were talking of home, &c. One young man stated that his home was in London. Further conversation brought out that he had been to the same school as myself; he sat awhile thinking, and then suddenly asked, 'Do you know Mr. Miall?' I rejoined by fetching his photograph. It then transpired that this young man's mother had been a member of Mr. Miall's church—a fellow church-member with my parents and self for many years. He came again and again to our prayer-meetings. On inquiry, I found that he bore a very good name on board, but that he would never permit any one to converse with him on religion, remarking, 'I know these things as well as you; and I will not be talked to about the Bible.' A little since, after having had a few words with him concerning the conversion and baptism of his sister, I remarked in parting, 'I hope Mr. Miall will have the pleasure of baptizing you on your return.' He replied, with a tear starting from his eye, '*I hope and think so too.*' From other sources I hear that his course of conduct is now changed, and that he, with not a few others, unite in prayer-meetings on board, *all of whom* came to my house first, and have since, and in consequence, visited other missionaries, and come under other Christian influences."

In the voyage to Nankin, Mr. Hall had two American brethren for his companions. Among the places visited was Chinkeang. It is beautifully and healthily situated on the river's bank. Though a large place, it was found deserted by the inhabitants, but occupied with a force of many thousands of Imperialist troops, who were being besieged by the insurgents. Mr. Hall thus describes Nankin, the capital of the insurgents, in the main corroborating the account given by Mr. Kloekers in a former number of the HERALD:—

"*Nankin is a ruin, except a few palaces.* Outside and in you walk over broken bricks. All trade in the city is prohibited (except the sale of drugs) *on pain of death;* and outside there is very little doing. It may generally be said, that the citizens of Nankin are all in Government employ, and are provided for by rations; all the boats are in the same way in connection with Government; the presence of one or two vessels was sufficient cause to make the suburb nearest to them the busiest part of Nankin, and straw hovels for shops sprung up like mushrooms. . . . I saw no indication at Nankin that the Teen-Wang's government cared one jot for the public weal in this particular; all is in a state of desolation. *Loot* is the staff of life; and the Chang-Wang was not ashamed to confess, when spoken to on the subject of the utter destruction of property, &c., which marks the course of their armies, and that the time must come when loot will fail, 'Ah, well, we may as well have a clean sweep out, and begin again.' *At present*, as far as I can learn, their policy is nothing but to destroy."

Mr. Hall's inquiries led him to the following conclusions relative to the character and claims of the chief of the rebel movement. We give them in his own words, as it is desirable to have every fact and opinion that will throw light on this interesting subject:—

"Whatever the Teen-Wang may have been when he started, I cannot now but look upon him as an impostor, in the same category with Mohammed, and as very Antichrist. Without disputing about language and terms, my own investigations led me to the following conclusions concerning him and his doctrine:—I. That he claims equality with Jesus. II. That he has added to 'the things which are written in *the* book.' III. That he is worshipped by his followers as equal to Christ; and, IV. I cannot but believe that this he has done, and is doing, *knowingly*, to answer his own ends. With regard to his followers, *some may have* some better ideas of divine truth; the great bulk, however, I think, know no more than the use of a few terms; and, as Mr. Roberts remarks, he thinks the 'Shangti' worshipped by the masses is the *Chinese* 'Shangti,' and not the 'Shangti' of the 'Delegates version.'"

There is much in support of the view thus given to be found in the correspondence alluded to in a former notice, which has been carried on between Mr. Roberts and the Teen-Wang. It is obvious that the movement contains very contradictory elements, some favourable to the spread of the Gospel, others calculated to mar its beauty and destroy its purity. Diversities of judgment naturally arise as the one or the other of these opposing sides come into view, and hence the contradictions which are met with, not among secular persons only, but among missionaries themselves.

On his return to Shanghai, Mr. Hall had the pleasure to find that the services in his house with the sailors had been kept up by Mr. Kloekers and Mr. Cowie with increasing usefulness; and before leaving Shanghai for Chefow, he had the satisfaction of administering the ordinance of baptism to two persons,—one English and one Chinese,—the first fruits of our mission in China. Mr. Hall thus relates the incident, and the formation of the first English Baptist church in China:—

"On Sunday afternoon, April 7th, at the American Baptist chapel in the city, I went into the baptismal waters. For some considerable time I had been convinced also of the Christianity of my cook, and he was baptized at the same time. Brother K. addressed the Chinese, and I said a few words in English. The same afternoon, we, that is Mrs. H., Brother K., Mr. Tong, 'Du-ming-yuih,' and myself, together commemorated the Saviour's dying love, and, in effect, formed the 'first English Baptist church in China.' The *Actæon* is now leaving; several on board, including Mr. Tong, ascribe their conversion to either Mrs. H.'s or my own influence under God, and many real Christians on board are seriously asking, 'What is the Master's will in relation to baptism?'"

An excellent opportunity presenting itself for a visit to Che-fow, in the province of Shantung, Mr. Hall thought it his duty to undertake a voyage thither, to ascertain if it were a suitable place for missionary labour. The province of Shantung lies to the north of Shanghai, and is regarded as one of the healthiest portions of China. Che-fow, its principal port, lies on the route to Pekin by sea, and is a place of considerable trade. The population of the city and surrounding neighbourhood is large, and favourable to missionary labour among them. Mr. Hall reached Che-fow on the 1st May. His first residence was a temple, which was found to be overrun with vermin. Through the kindness of the consul, a son of the late Dr. Morrison, a more pleasant and suitable residence was obtained, and subsequently a Chinese granary was taken to be fitted up as a home for himself and family. "The field here," he says, "is more encouraging than elsewhere. The men are more manly. There is evidently more individuality and thought amongst them, and more desire really to know what we come to teach. I am at present the only English missionary settled here. I feel as well that we shall be able to continue our efforts for our navy probably to a greater extent than at Shanghai, as here a dockyard is established." Here, for the present, Mr. Hall proposes to remain.

Mr. Kloekers, meahwhile, has commenced a journey to Pekin, having ob-

tained a passage in the suite of the Prussian ambassador. At the date of his last letter, he had reached Tientzin, and was anticipating a speedy journey to the capital. The English ambassador, Mr. Bruce, had, however, declined for a while to give passports. This is the more obnoxious to remark, as Romish priests were permitted free access to Pekin, while only Protestant missionaries were denied. Recent information states that Mr. Bruce has withdrawn his objection, and the difficulty is partly removed.

INDIA.

AGRA.

After the very pleasant conference, referred to in a previous page, Mr. Gregson returned to Agra. Of the work there he speaks in an encouraging manner; for, although not so extensive or important as in Delhi, the word of God has been largely blessed. During the year 1860, there were added to the native church nineteen persons, and to the English, thirty-seven; a total of fifty-six baptisms for the year. Writing on the 4th of January, Mr. Gregson says: "There is something about the native congregation which encourages me. It is large and attentive; and I hope we shall have other additions to the church before long." The absence of Mr. Gregson, and the departure of Mr. Hemmings from Agra, have in some measure hindered the progress of the English church. The Christmas festivities drew aside a few; but the bulk of the members in the army have remained true to their profession. A soldiers' tea-meeting was held at Christmas, when upwards of 150 persons were present; of whom more than 120 were soldiers. Of the speakers, four were soldiers. The chapel services were as numerously attended as ever. Mrs. Gregson has been most usefully engaged in teaching the native women to work, which has been a great help to them. She has also had charge of some orphans, and been very active among the female members of the English congregation. She has proved a true fellow-helper to our brother in his arduous work.

Early in the year, in company with Bernard, Mr. Gregson took a missionary tour of three weeks in the districts around Agra, extending his journeys to Goverdhun and Muttra. Several hundred tracts and gospels were sold—a practice preferred generally by the missionaries of all denominations in the north-west provinces; and large and attentive congregations gathered to hear the Gospel. The following remarks of Mr. Gregson are striking:—

"We did not succeed in drawing any inquirers after us; and although we had something to cheer us in the attention paid and the Scriptures distributed, yet I confess that the general apathy and indifference to Gospel truth painfully affected me. The people are pleased and satisfied with their own vile demons and immoral and soul-destroying errors, and apparently have no aspirations or desires for aught better. Nor does any representation we can make of the falsehood and hurtfulness of their religion—though often they admit all we say to be true—appear permanently or practically to influence them. It would be easy for us to obtain inquirers if we would pay them or find them employment, and numbers asked what provision would be made for them if they became Christians. No doubt six shillings a month would have secured hundreds of such—and in Agra now we might command any number of inquirers upon similar terms—but such a plan of drawing inquirers would, if practicable, be fraught with most serious evils; and we cannot, and would not if we could, adopt it. Still I question whether the readiness to be bought is not an indication of the decay of prejudice. How many inquirers could Carey, Marshman, and Ward have secured in this way? I believe they did not hesitate to give temporary support to *all* who would come to them, and yet how few would come! Religious bigotry and hatred, or dread of Christianity, kept them away. Let us now act as our first missionaries did in this matter, and we could collect thousands upon thousands of inquirers. Does not this indicate that Christianity is less dreaded, or Hinduism less loved, than of old?"

It must not, however, be overlooked that the districts visited by Mr. Gregson on this occasion are those in which, above all parts of the north-west, the influence of idolatry is strongest. Both Goverdhun and Muttra are places of pilgrimage, the seats of Krishna's worship, and of the vilest orgies of Hinduism. Here gather the worst, as well as the most superstitious of men. And it is no wonder that the self-denying, pure, and holy doctrines of the Cross are the least acceptable.

Writing on the 20th of March, Mr. Gregson notices the arrival of Mr. Rose, and then proceeds to give the following account of the station:—

"The Rifle Brigade has left. Up to the time of their going away there had been steady progress made amongst them, and never were appearances more promising. Had they remained I really think our additions from them this year would have been larger than last. The very week before they left, four were baptized. The 42nd Highlanders is coming in their place, but has not yet reached, so that the last two weeks there has been a great falling-off in our attendance. I am thankful to say that we have three more candidates for baptism this month—all Europeans.

"I have just succeeded, *after a two years'* attempt, in getting a shop in the city for the sale of Scriptures and tracts, and also to serve as a sort of zayat. We have it opened every day, except Sunday, from morning till evening. Bernard, Sujaat Rai, the catechists, and myself, all attend more or less.

"It is in a good situation—in that respect indeed all that I could wish. I hope it may be the means of doing good. The native congregation is very good. I preach to it every Sunday morning, and on Monday hold a prayer-meeting with them. I have also a Bible-class after service on Sunday morning. I really hope some improvement is being made in our native Christians. Since I took the discipline of the church into my own hands, and told them that no one who walked disorderly should be spared—that if I had to be left alone, discipline should be exercised—the effect appears to have been most salutary.

"I am sorry to say we have no movement among the heathen in these parts to report. We have one or two inquirers, one I think fit for baptism; and would we feed or employ men, could easily get large numbers.

Mrs. Gregson has her working-class still; twenty-two or twenty-three women are working at knitting and crochet work, &c. The aid to them has been very great, especially now that provisions are so high."

A few weeks later we learn that the English congregation, seriously diminished by the departure of the Rifle Brigade, was recovering in numbers, though no other regiment had arrived to take its place. Several of the Artillerymen had joined the congregation. One of them had been baptized, whose simple, intelligent, and earnest piety gave great satisfaction to the church. Others appeared under deep conviction. Two inquirers were also reported in the native congregation.

On the 1st of May, Mr. Gregson reports that two native candidates had been received for baptism, and the native congregations were on Sunday mornings very good. At the shop in the city, a few Scriptures had been sold, and very many had heard words whereby they may learn the way of salvation. Still, the missionary often felt disheartened, so listless and indifferent are the masses which throng the streets, and perhaps, for a little listen and then turn carelessly away. Plenty of half-starved men would become inquirers if the missionary pleased; but honest, intelligent seekers after truth are very few. Well may the servant of Christ exclaim, "When I think of the thousands and millions of idolaters around us denying their Creator and Preserver, and giving his glory to graven images and lying abominations, oh! why is it our message is received by so few?"

CHITOURA.

We have received an interesting letter from our excellent missionary, the Rev. Jas. Williams, which contains some account of his course since his arrival in the country; and as he has not before favoured us with any lengthened account of his views and feelings with respect to his work, we give his communication nearly in full. It is dated December 31, 1860:—

"There are only fourteen months and few days more since I set my foot for the first time on the shores of India; I arrived at Calcutta on the 25th of October, 1859, and having spent a few days there with my brethren, I afterwards started for Muttra, which was, according to previous appointment, to be my station. I left Calcutta for Muttra on the 9th of November, 1859, reached Agra on the 16th of the same month, and having spent four days there at the Rev. J. Gregson's house, and commenced, by his assistance, to learn the Hindi alphabet, I at last left Agra on the 1st of December, 1859, and arrived safely at Mr. Evans's house in Muttra the same day. Now, before I could do anything among the natives, I was obliged to study their language, and understand to a certain degree its idiomatic expressions. To this work I applied myself diligently and laboriously, until I became able to speak a little to the poor benighted heathen, who are 'dead in trespasses and sins,' respecting the Saviour and the wonderful works of God. This work I commenced, though in a foreign language, imperfectly, April 19, 1860. From this time until the end of July last, I often addressed the Muttra people in the bazaar; and, moreover, during my stay at Muttra, I used to join Mr. Evans, and assist him in every part of the English work among the soldiers, which included preaching, distribution of tracts, prayer-meetings, Bible class, singing-school, &c. When the rainy season came in, I got at Muttra some severe cold, and was taken very ill for few days; and verily, I thought at the time that the end of my earthly career was approaching, because I saw myself, as it were, withering up under the mortal influence of death. But by God's overruling providence and tender mercies, means were blessed for my recovery, and, to a great degree, my health was restored. When Mr. Evans saw my health improving, and from a wish that it should be thoroughly restored, he advised me to go to Chitoura for two or three months, for a change of air; for, said he, 'that will do you good in two ways, viz., in restoring your health more thoroughly, and in acquiring the language more speedily; because there is nothing but the native language spoken in the place.' So I took his advice, and left Muttra at the end of July last, and arrived at Chitoura at the beginning of August. Since I came to Chitoura I have employed my time every morning to read some Hindi books with my pundit; and every evening Thakurdas (the native preacher) and myself go out to Chitoura and the surrounding villages to preach Christ to the people, and converse with them respecting divine things and respecting their folly in worshipping idols and believing what is not true. We both attend the fairs and the markets, and in such places we get sometimes hundreds of people to surround us, and to listen to the things spoken; and at the time we distribute many tracts among them, which many of the people read with some care and attention.

"THE FAVOURABLE ASPECTS OF CHRIST'S CAUSE AT CHITOURA.

"At present there are only two Christians at Chitoura besides myself, and those are Thakurdas, the native preacher, and his wife. But a few days ago I found there are other four at Futtyabad, which place is about eight or nine miles from Chitoura. These four told me that they are very desirous to return to Chitoura again, that they may enjoy the same spiritual comfort as they did before the mutiny. Indeed, they seem to me to be exceedingly earnest and sincere in their attachment to Christ and his religion. When my brother Thakurdas and myself go out to the different villages around, to preach the Gospel to their inhabitants, the people seem to listen with attention, and to relish the doctrine preached unto them. When we ask them, 'Why do you worship your Krishna, Ram, Mahadev, and not the true and living God? and why do you not break your caste, which destroys your happiness, and come out from your bondage into the liberty of the Gospel of Christ?' great many of the people reply and say,—'We do not worship Krishna, Ram, &c., and we love the God of whom you speak, and secretly in our own houses we pray to him, and worship him. As for our caste, we know it injures us, and deprives us of a great deal of happiness and comfort; but we, at present, are too much afraid of our relations, and other men, to break it.' When we tell them in return, that, if they fear men and their relations more than God, that their conduct proves that they do not love the true God but very superficially; and if their love to him be superficial, that that is not the kind of love which the Almighty requires, and therefore that they have not the love of God in their hearts, 'Sahib', say they, 'you tell the truth, and we know not what to do, though we believe that your religion is the true one.' Then we reply, 'If you believe that our religion is the true one, give up your false religion, and profess it, and commit yourselves unto God, and he will take care of you.' Here generally ends the discourse between us. Many of the people, too, read the tracts which are given unto them, and that, as I have mentioned, with some attention.

The natives also seem to have more confidence in the missionaries than in their own people, for they generally say, the 'Padre people will not do us any harm, because they are holy and good.'

"THE UNFAVOURABLE ASPECTS OF CHRIST'S CAUSE AT CHITOURA.

"You must not infer from the above account that we are without our *troubles* at Chitoura. We have to proclaim the 'glad tidings' of the Cross, not merely to those who are favourable to Christianity, who are generally of the lower classes of society, but also to those who are perfect enemies to the truth. We have to face Brahmins, pundits, and men of every rank, who sometimes show their severest opposition to the religion of Christ. Indeed, often do they shake their heads at us, and in scorn and ridicule laugh at us with the greatest contempt. Frequently are our best feelings brought to the most rigid test, but by God's mercy and assistance we bear their reproach. Had some of these men the authority in their hands, they would soon put an end to our lives. Lately, when Thakurdas was preaching in the village of Chitoura (I was at the time returning home from Delhi), five men rushed at him, and beat him with their shoes until his face was covered with blood. These men are the servants of the *Gosain* (*i.e.* holy person) of the village, and they were among those who destroyed the mission's property during the mutiny. The *Gosain*, and his brothers and servants, are entire enemies to the Gospel, and do their best in every way to trouble us, and oppose the principles of truth and righteousness. He, the *Gosain*, endeavours to persuade all who relate to him, and are under his authority, to be of the same spirit. But thanks be unto God, all are not of this spirit, for they want to see and hear us again. We were obliged to give the five men into the hands of the magistrate, that they might receive their due reward, and suffer the consequences of their evil deeds.

"We should next year set up two or three daily schools at Chitoura and in neighbouring villages, for the instruction of the children, and others that may come to it. Three are wanted; and these three can be supported with Rs. 30 per month. For this purpose we cannot get any money in the station, because there are no Europeans here, and the natives will not give a penny towards such thing. There should be also another native preacher here, for the field of labour is very large; and we, Thakurdas and myself, though going out every day to preach, can visit the different villages but very seldom. This native preacher could be maintained with five or six rupees per month."

Some peculiarities in the diction of the above letter will be accounted for by the fact that Mr. Williams is a native of Wales, and at the time of his departure from England had but an imperfect acquaintance with English. It is gratifying that he has been able in so short a time to master the vernacular of the people, and can tell them in their own tongue the wonderful works of God.

BENARES

We have received from the Rev. J. Parsons a very interesting account of a tour, undertaken in the early part of the year, through the north-west provinces, in company with Mr. M'Cumby. This excellent speaker of the native languages is supported by our esteemed friend, the Rev. W. Start. The first and last parts of the journey were accomplished in a gig, attended by a bullock-cart to carry the luggage, books, and tent. The larger portion was effected in dawks, through the generous kindness of Mr. Greenway, whose many services to the Society are worthy of the kindest remembrance. The brethren started on the 22nd January. They visited Mirzapore, Allahabad, Cawnpore, Meerut, Delhi, Agra, Lucknow, Fyzabad, and Ajodhya, and many interesting villages. Mr. Parsons thus sums up the general results of the tour:—

"Our united tour occupied three months and five days, during which we travelled 1,086 miles, and preached to 83 large out-door congregations in the cities and the Ajodhya mela, to ten smaller village congregations, and for ten days in the Allahabad mela continuously (with the aid of native brethren sometimes) from morning to evening. So that at the lowest calculation our hearers must have considerably exceeded 20,000; and if we should reckon those who came and went during our discourses, listening only for a short time, the number would amount to 30,000 or 40,000. We had little opportunity of distributing Scriptures and tracts, except in Oude,

we were in the sphere of other missions, and it is better to leave this matter to the resident missionaries. And we distributed very few books gratuitously. We charged a small price, much less than cost price, but enough, as we judged, to ensure the books being taken care of. Thus we disposed of 230 Scriptures, chiefly single Gospels, and 165 tracts."

A few extracts from this interesting tour will gratify our readers. And first of Allahabad, the scene of an immense concourse of people gathered to worship at the confluence of the Ganges and Jumna :—

"Our work at Allahabad was confined to preaching in the mela and services in the native and English chapels. Mr. Ziemann, of Ghazeepore, arrived on Feb. 1st, and my colleague, Mr. Heinig, on the 5th, and they, with ourselves and several native brethren, were permitted to set salvation by a crucified Redeemer before the assembled idolaters. Brother M'Cumby and myself were at the mela every day, with the exception of Sunday, Feb. 3rd, from Jan. 31st to Feb. 11th. It is held on a strip of sand at the junction of the Jumna and the Ganges, which used to be more extensive, but this year was circumscribed by the encroachments of the river. Mr. Walsh, the Presbyterian missionary, had pitched two tents for the convenience of our preaching labours, where our congregations could assemble, but not so pleasantly or commodiously as in the shady groves of the Hajeepore mela. For the first three days the occupants of the ground were principally the merchants and dealers, who were erecting their booths and preparing their shops for the business of the fair; the numerous religious mendicants, who had opened their shops (for so they may be truly called) of another description, their stands of idols variously decorated to attract attention and win the offerings of deluded worshippers; and the priests and barbers, who claim the right to the profits of the bathing and the shaving, which are the leading ceremonies of the mela. Among them we walked, and took opportunities of conversation and discussion. Our attention was particularly excited by a fakeer from the north-west, who, by the singularity of his appearance and behaviour, and his skill in composing and singing poetry, has gathered a number of disciples, and is endeavouring to establish a new sect; another instance of what used to lead our late dear Brother Nainsookh to describe Hindostan as a field without an owner, from which every passer-by gathers a handful, until the field is desolated. After the 4th of February, our visits to the other parts of the mela were confined to the morning; and afterwards we staid at the tents, where mostly two congregations continued to hear from the time we commenced until evening, the speakers relieving one another, and the congregation also changing by parties coming and going. Some, therefore, heard very cursorily, while some remained for hours, or came repeatedly. I cannot form any estimation of the numbers who may have heard. Oh may the hearts of some prove to be like the good ground!"

With painful recollections of Nana Sahib's treachery and sanguinary cruelty the brethren entered Cawnpore :—

"For six days we preached morning and evening in the bazaars of Cawnpore, and greatly were we pleased with the reception we met with there. On every occasion we were surrounded by large congregations of attentive hearers. Those who came forward to oppose us in argument were comparatively few, while nearly all our hearers listened quietly through two long discourses, in which it was our aim to give as clear an exposition of Gospel truth as we possibly could, and to encounter the prevailing superstitious errors of the people with the plainest arguments and most urgent expostulations. The native city of Cawnpore is a busy, thriving place at the present time, being the terminus of the railway and the Ganges Canal, on both which the traffic is increased just now by the great efforts made to push up supplies of grain to the famine districts. The Baptist chapel was closed and unoccupied, and when we passed by it to the important field of preaching labour presented in the city, we could not but heave a sigh of regret that our Society has no representative in Cawnpore. It was with mingled pleasure and regret that we heard the request of one of our hearers, after our last sermon there, that we would stay a week or fortnight to allow him and some others an opportunity of further inquiry. But we felt it was an object to be kept in view, to pay other visits to this city as opportunity may be afforded."

At one time a small English Baptist church existed in Cawnpore, for whose accommodation the chapel was erected. The mutiny destroyed the last of the

little band. May God in his mercy ere long raise up in Cawnpore another Church to testify of his pardoning love.

At Meerut the missionaries were kindly received by the members of the Church Mission, with one of whom they united in frequent preachings in the bazaars. They had also the pleasure of meeting the brethren who have been gathered in Church fellowship by our brethren from Delhi. Mr. Parsons says:—

"We found two distinct spheres of labour in Meerut. The Sudder Bazar, near the cantonment, containing a considerable population, we found to comprise a preponderance of Mohammedans; and though we had large congregations, we had to suffer interruption generally from objections and arguments, urged with the warmth and bitterness that usually characterise that class.

"The city of Meerut, at some little distance from the Sudder Bazar, contains a less proportion of Mohammedans. There our congregations were still larger, and we had not quite so much interruption from persons coming forward to dispute. Among our opponents in Meerut was one man avowing rank infidelity. He came forward, though a Mohammedan, loudly asserting that the Quran, Shasters, and Bible, were all fictions, invented by Moulvies, Brahmins, and 'Padrees,' to frighten the people; that every sect was pulling its own way, and there was no such thing as distinguishing truth from error; that there was no hell, and would be no punishment for sin, &c. It was less painful to hear the foolish errors of the Hindu, or the positive dogmas of the Mohammedan, than the wild and unreasonable ravings of such a man. While at Meerut we several times saw Sergeant Gilson, deacon of the little church which Brother Evans was privileged to form, consisting chiefly of men from the Carbineers; but that corps had lately left the station, and so few were left behind, that they did not meet in a separate assembly for worship on the Lord's-day. We had also the pleasure of visiting our native brethren at Mulliana, where in an 'upper room,' that took our thoughts back to that mentioned in Acts i. 13, we enjoyed a season of reading, singing, and prayer, with these simple villagers, and listened with much interest to the account given by one or two of them of the Lord's mercies to them."

As we have given elsewhere a full account of the state of the missions in Delhi and Agra, we omit Mr. Parsons's references to these places. On the 18th March, they started for Lucknow, passing the scenes of Havelock's triumphs on the way. Some of the villages had been reduced to desolation by the war. After preaching for some days in Lucknow, without any very noticeable incident, the missionaries proceeded to Fyzabad. The journey was a slow and tortuous one. At Nawabgunge, on the way, the following incident occurred:—

"After our discourses in the bazaar on Sunday morning, a pressing request was brought to us that we would visit in his house in the village a respectable confectioner, who appeared to be a well-known man, and universally esteemed for his attainments in the knowledge of the Hindu religion. We cheerfully complied with the invitation, and went to his house, or rather lodgings, but the courtyard was very small, and instantly filled to suffocation with the large crowd that accompanied us from the bazaar, wherefore we adjourned to the shade of a large tree in the village, where, amidst the crowd, we had a conference with the man, whom we found quiet and reasonable, and willing, to our gratification, to listen to a comprehensive statement of the Gospel. The discussion which followed was neither very long nor very important. Here we began to dispose of our Scriptures in larger numbers; and on Sunday evening had visitors at the Serai till a late hour to take books and converse."

As the district of Oude, visited by our brethren, is but little known as a missionary field, we give the detailed narrative in full.

"On the 6th of April we reached Fyzabad, which, I am told, is the second city in Oude in importance. It was founded by and has belonged to the Mohammedans, and contains many extensive public buildings, which were erected when the city was the capital of the province. Three miles to the east of it lies Ajodhya, famed as the seat of government of the ancient king, Dusseruth, father of Ram, the most generally worshipped of all the Hindu deities in this part of India, esteemed as an incarnation of Vishnu, in the family of Dusseruth. Here modern buildings are shown, which are said to mark the sites respectively of Ram's birthplace, of his father's

palace, and of his own residence after his marriage. The ghauts also, on the Surjoo river, which runs by, are esteemed sacred. Here also is a famous temple to the monkey-god, Hunooman, which is a fortified place of considerable strength, and is known as Hunooman Gurhee, or Hunooman's Castle. Connected with it is a numerous establishment of byraggees, or religious mendicants, who live in high style in the Gurhee, and in fine houses erected for them, as an act of merit, by wealthy Hindus. Between these byraggees and the Mohammedans, the fight took place which kindled a fire of enmity between Hindus and Mohammedans throughout Oude that seemed likely to desolate the province, and induced the English to annex it to their own dominions. Fyzabad and the Ram Noumee mela at Ajodhya were the last spheres of our preaching labours before returning home. On arriving at Fyzabad we pitched our tent at a little distance from the city, choosing a place where we could have good shade, which was necessary, as the weather was now becoming warm; and from that afternoon till the 12th, we preached morning and evening in the bazaars of Fyzabad, with the exception of one morning, when we went to see a famous place of pilgrimage, called Gooptar Ghaut, where Ram is said to have drowned himself, or, as others will have it, to have gone to heaven, taking all Ajodhya with him, but the pilgrimage to which has been prohibited on account of its falling within the boundaries of the cantonment; and one evening, when we went to seek a proper place to pitch our tent in the mela. Our congregations in Fyzabad were usually very large, and sometimes quiet and attentive. At other times we had much dispute and opposition to encounter, either from Mohammedans arguing, or rather dogmatising, with their accustomed warmth, or from light-minded persons, of whom there is generally no lack in the bazaars of a large city. On the whole, we had good opportunities of making known Christ crucified, and we disposed of a good number of Scriptures.

"AT AJODHYA.

"On the morning of the 13th April we removed our tent to Ajodhya, and pitched it in a shady grove in the midst of the fair, between two principal thoroughfares leading to the ghauts. As, however, we were without an awning, and, being only two, had not strength to continue preaching throughout the day, we did not gather congregations at our tent, but morning and afternoon selected the most convenient places, and preached to the people. Till the 16th the pilgrims were not very numerous, and we usually secured pretty good congregations in the mornings in the permanent or temporary bazaars, and in the evenings had lively conversation and discussion with pundits, byraggees, and others, on the fine stone ghaut, the principal one in Ajodhya, called the Swurg-dwaree (or Gate of Heaven) Ghaut. After that date, the multitude was very great, and the crowd too dense to attempt preaching in the places of principal resort. Indeed the crush was fearful in some particular cross-roads, and persons who lost their footing were trampled by the throng, who, themselves borne forcibly along, were powerless to avoid it. We were repeatedly told that the fair was larger than it had ever been, in consequence of the safety of the roads since the accession of British authority. We had therefore to choose vacant spots aside from the great thoroughfares, where we were soon surrounded by congregations numbering sometimes in the evening as many as 700 or 800,—as many, in fact, as our voices could reach in the open air amidst the buzz and bustle of a fair. Highly gratifying it was to unfold the story of redemption before such great multitudes, to many of whom, I feel assured, it was quite a novelty. Many exhibited considerable interest, and all our stock of Hindu Scriptures and tracts was exhausted before we left the fair.

"AN INQUIRER.

"When we went over, in the first instance, to seek a place for our tent, we were accosted by a byraggee, who told us he had heard the Gospel and received books at a previous mela from Mr. Ziemann, of Ghazeepore; that he regularly prayed to Christ; and that in paying his devotions to him he found such delight as he had never before experienced. He asked if he could not receive baptism, and then live a hermit's life, as before; but that, we told him, was not consistent with Christian duty. As soon as we went over again for the fair, he was with us again, even before the tent was pitched, and every day during our stay he came soon after noon, and stayed with us till we went out for our afternoon preaching, engaged in inquiry and conversation. Gradually his desire to abandon his present connections ripened into a full resolution to follow us; and in token of his adoption of Christ as his hope, he requested us to call him, not by his former name, but by one of his own choosing, which imports that he has made Jesus his refuge. We are much pleased with his character so far as we can judge of it. He seems simple-minded, sincere, and

straightforward, and we are encouraged to hope that he has been taught of God, and that the Holy Spirit will work saving faith in his heart. He left his business and family ten or twelve years ago to become a byraggee, from the conviction that he could serve God better so than amid the entanglements of secular life; but he has been disappointed. It costs him, however, evidently a hard struggle to give up his respect for Ram. He has accompanied brother M'Cumby to Dinapore, where he earns a livelihood by teaching in a school, and receives daily religious instruction."

May this poor wanderer be truly brought to the fold of Christ as the first fruits of Oude unto Christ. So deeply impressed were the brethren with the importance of the field thus opened to them, and the interest shown in the message of peace, that they propose to revisit this part of Oude next cold season, and to renew among its people their work of faith.

HOME PROCEEDINGS.

A FEW of the Autumn Missionary Meetings have taken place during the past month. The Rev. J. Sale completed the series of services in Staffordshire, attending a meeting at Mazepond with the Rev. J. Wenger, and at the close of the month assisting at a series of meetings in East Yorkshire. The Rev. W. K. Rycroft has been engaged in Wales, and the Rev. F. Trestrail at Scarborough.

As announced last month, the service for designating the Rev. G. Rouse to missionary service in India, and to take farewell of the Rev. J. Page, was held at Camberwell. It proved an occasion of great though of chastened interest. The absence of Dr. Steane on account of illness was the only drawback. These brethren are expected to sail for Calcutta on the 1st of October. A similar service took place on the 22nd of August at Vernon Chapel to bid farewell to Mr. Peacock, a member of the church recently formed there, but now engaged as a missionary of Christ in Africa. Our esteemed friend was for several years employed in efforts to redeem from barbarism the aborigines of Australia. Urged by an earnest conviction of duty, he now consecrates his life to the evangelization of Africa. He goes to join the missionary band at Cameroons. The Rev. S. Pearce, the Rev. J. Butterworth, the Rev. J. Teall, Mr. Templeton, and Mr. Underhill, took part in the service. Mr. Peacock sailed for his destination on the 24th ult.

With much pleasure we insert the following extract from a letter having reference to some recent meetings in Gloucestershire. We rejoice to find them to have been so interesting and profitable. "I had the pleasure of attending a series of missionary meetings with Brother Hewett at Shortwood, Stroud, and other places, last week, and drop a line to say that the attendance and spirit, and, I trust, the collections, of all the meetings were exceedingly good. I heard it remarked at one place that they were like the meetings of the olden time."

We have the satisfaction of recording the departure of the Rev. E. and Mrs. Baumann to their destination—the mission field in Hayti. They sailed in the steamer of the 17th ult.

We refer with very great pleasure to the excellent meeting held at the Metropolitan Tabernacle on the 19th of last month, to commemorate the centenary of Dr. Carey's birth. The attendance was very large indeed, and the speeches of the brethren, Chown, Tucker, and Spurgeon, admirably appropriate to the occasion. The chair was occupied by Sir Morton Peto: Mr. Marshman, who was expected, being unable to be present on account of the lamented decease of the youngest daughter of Lady Havelock. As an excellent report of the meeting appeared in the *Freeman* of the 21st, it is unnecessary to reproduce the speeches in the "Herald." The tone of the meeting is well expressed in the words of the apostle, "They glorified God in" him.

It will give pleasure to many of our readers to learn that our esteemed friend, Mrs. Knibb, has safely arrived in this country from Jamaica.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., June 27; Fuller, J. J., June 28; Saker, A., June 30; Smith, R., May 31, June 20.
AMERICA—NEW YORK, Brown, N., July 30; Colgate & Co., July 16.
ASIA—BEERBHOOM, Williamson, J., June 20.
CALCUTTA, Lewis, C. B., June 19, 22, July 8.
KANDY, Carter, C., June 27.
LANDOUR, Parsons, J., June 17.
SERAMPORE, Trafford, J., June 7.
SEWRY, Ellis, R. J., June 20.
SHANGHAI, Kloekers, H. Z., April 13, May 16.
YENTAI, Hall, C. J., May 29.
AUSTRALIA—CASTLEMAINE, Smith, J., May 24.
GEELONG, Rees, D., May 16.
BAHAMAS—NASSAU, Davey, J., July 25.
FRANCE—MONTAUBAN, Monod, A. W., July 18.
MORLAIX, Jenkins, J., July 18, Aug. 10.
PARIS, Cadet, A., Aug. 3, 10; Dez, R., July 25; Monod, A. W., Aug. 13.
GERMANY—FRANKFORT, Baumann, W., July 30.
HAMBURG, Sengelmann, H., no date.
HAITI—JACMEL, Bouhon, V. E., July 10; Webley, W. H., July 10.
JAMAICA—BELLE CASTLE, Harris, H. B., July 1.
BROWN'S TOWN, Clark, J., June 20, July 8.
LUCEA, Teall, W., July 6.
PORT MARIA, Day, D., July 2.
ULSTER SPRING, East, D. J., July 5.
TRINIDAD—SAN FERNANDO, Gamble, W. H., July 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Friends at the Metropolitan Tabernacle, by Mrs. Evans, for a Box of Clothing, value £18, for *Mrs. Saker, Cameroons;*

Mr. John Thornton, for a Parcel of Books;

Rev. G. Allen, for a Parcel of "Baptist Magazines;"

"Society of Friends," by Mrs. Allsop, for a Parcel of Sewing Implements, for the *Rev. A. Duckett, Jamaica;*

Mr. Ellis, Edinburgh, for a Case for the *Rev. R. J. Ellis, Sewry;*

Mrs. Green, Hammersmith, for a Parcel of Clothing, for the *Rev. J. C. Page.*

Mrs. Hosken, Fenny Stratford, for a Case of Useful Articles for the *Rev. and Mrs. B. Millard, St. Ann's Bay, Jamaica.*

Miss Austin, for a Parcel of "Baptist Magazines" and "Evangelical Christendoms."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21, *to August* 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans;* and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Anderson, W. W., Esq.	1	1	0
Balls, John, Esq.	1	0	0
Balls, W. H., Esq., for *India*	1	0	0
Do., for *China*	1	0	0
Billson, Mr. W., Keyston	0	10	6
Hoby, Rev. Dr.	5	5	0
Pardon, B., Esq.	1	1	0
Rickards, S. H., Esq.	3	3	0
Rogers, Mr. W.	0	10	0
DONATIONS.			
Bible Translation Socty., for *Indian versions* 400	0	0	
Do., for *Cingalese versions* 150	0	0	
Do., for *West African versions* 100	0	0	
By Mrs. Trestrail, for *Rev. J. C. Page's Chapel Fund, Backergunge*	2	13	0
E. M. J., for *China*	1	0	0
Do., for *India*	1	0	0
Fordham, J. H., Esq.	1	1	0
Hoby, Rev. Dr., for *China*	5	5	0
"1st of August," for *India*	5	0	0
Do., extra donation	2	2	0
Under 10s., for *China*	0	2	0
Do., for *Rev. J. C. Page's Chapel Fund, Backergunge*	0	12	0
LEGACIES.			
Bequest of the late Thomas Aspinall, Esq., of Liverpool 216	12	5	
Do., for *Translating the Scriptures into the languages of the East* 216	12	4	
LONDON AND MIDDLESEX.			
Brixton, Salem Chapel—Collection	13	0	0
Blackfriars, Church Street—Collections	7	0	6
Henrietta Street—Collections	7	1	8
Lambeth, Regent Street—Contribs., Sndy. Schl., for *African School, Rev. R. Smith*	10	0	0
Oaklands Chapel—Collections, moiety	6	0	0
Poplar, Cotton Street—Contribs., S. School	9	0	0
Stratford Grove—Collections, part	6	0	0
BEDFORDSHIRE.			
Steventon—Contributions	0	17	6

	£	s.	d.
BERKSHIRE.			
Caversham—			
Contributions	15	5	0
BUCKINGHAMSHIRE.			
Amersham—			
Collection, part	12	11	5
Contributions	12	2	11
Speen—			
Collection	1	17	11
Contribution	0	4	9
Do., for *China*	4	0	0
Do., Juvenile	0	7	4
	6	10	0
CORNWALL.			
Falmouth—			
Contributions, for *Rev. J. C. Page's Chapel Fund*	0	10	0
Helford—			
Contrib., for *China*	0	10	0
DEVONSHIRE.			
Bampton—			
Collection	1	12	6
DORSETSHIRE.			
Gillingham—			
Collection	5	9	7
Contribs., S. School	0	11	5
Do., for *N. P.*	0	13	3
East Sowen, col.	0	11	5
ESSEX.			
Langham—			
Collections	8	7	2
Contributions	9	15	0
Do., at Tea Meeting, for *Rev. J. C. Page's Chapel Fund*	7	0	0
	25	2	2
Less expenses	0	5	0
	24	17	2
Loughton—			
Contributions	3	16	10
GLOUCESTERSHIRE.			
Eastington, Nupend Chapel—			
Collection	2	7	6
Contributions	0	3	6
Do., Sunday School	3	4	1
Hampton—			
Collection	1	13	6
Painswick—			
Collection	1	5	0
Tewkesbury—			
Contribs., on account	20	0	0
Uley—			
Collection	2	5	0
Wotton-under-Edge—			
Collects. and Contribs.	9	7	0
Woodchester—			
Collection	1	8	8
Sunday School	1	5	10
HEREFORDSHIRE.			
Ledbury—			
Collection	1	10	6
Contributions	1	1	0

	£	s.	d.
KENT.			
Ramsgate—			
Contribs., for *Rev. J. C. Page's Chapel Fund*	5	0	0
LANCASHIRE.			
Rochdale—			
Donation, for *Rev. J. C. Page's Chapel Fund*	50	0	0
Accrington, Blackburn Road—			
Contributions	5	10	0
LINCOLNSHIRE.			
Alford—			
Contribs., for *China*	1	0	0
NORFOLK.			
Norwich, St. Clements—			
Donation, for *China*	5	0	0
Do., for *Rev. J. C. Page's Chapel Fund*	1	0	0
NORTHAMPTONSHIRE.			
Kettering—			
Contributions	25	7	11
Thrapston—			
Contributions, for *Rev. J. C. Page's Chapel Fund*	1	12	0
OXFORDSHIRE.			
Chipping Norton—			
Contribs., for *China*	2	14	3
Sunday School, for *do.*	6	0	0
Hook Norton—			
Collections	3	2	3
Do., for *China*	1	2	0
Contributions	2	3	1
SOMERSETSHIRE.			
Yeovil—			
Collection, for *China*	4	2	8
Contrib., for *do.*	0	10	0
	4	12	8
Less expenses	0	0	6
	4	12	2
SURREY.			
Norwood, Upper—			
Contribution	1	1	0
WARWICKSHIRE.			
Birmingham—			
Contribs., on account	57	16	9
Do., for *Rev. J. C. Page's Chapel Fund*	15	13	0
Leamington, Upper Parade—			
Collection, for *China*	4	10	6
WILTSHIRE.			
Laterton—			
Contributions	0	4	6
Nimsfield—			
Contributions	1	8	6
Trowbridge—			
Contributions	63	0	0
Turley—			
Contributions	1	4	0

	£	s.	d.
WORCESTERSHIRE.			
Blockley—			
Collection, for *China*	1	11	6
Bromsgrove—			
Collection, for *China*	1	9	0
Evesham, Cowl Street—			
Collection	6	5	0
Do., for *China*	1	4	3
Do., for *W. & O.*	1	3	0
Contribution	3	3	0
Do., for *Jamaica*	4	3	6
Do., for *N.P.*	1	0	6
Malvern—			
Contrib., for *China*	0	2	6
Pershore—			
Collection, for *China*	1	5	6
Contribs., for *do.*	1	10	0
Stourbridge—			
Collections, S. Schl.	8	3	8
Westmancote—			
Collections	1	10	7
Do., Public Meetings	1	10	6
Contributions	3	8	7
	6	9	8
Less expenses	0	12	6
	5	17	2
Worcester—			
Collection, for *China*	2	16	1
YORKSHIRE.			
Rawdon—			
Contribution	5	5	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Llanelly—			
Contribution	0	5	0
SCOTLAND.			
Elgin—			
Contribs., for *Rev. J. C. Page's Chapel Fund*	3	0	0
IRELAND.			
Belfast—			
Collections	2	3	0
Coleraine—			
Collection	3	4	8
Dublin—			
Collection, at Public Meeting, on Mr. Saker's departure	9	1	3
Less paid on Mr. Saker's account	3	6	9
	6	14	6
Do., Abbey Street—			
Collections	5	13	2
Do., Public Meetings	4	6	4
Do., Monthly	3	1	3
Do., Rathmines—			
Collections	6	16	0
Contributions	3	0	0
	29	10	3
Less expenses	1	13	6
	27	16	9
Newtonards—			
Collection	0	5	0

IRISH CHRONICLE.

SEPTEMBER, 1861.

BAPTISTS IN IRELAND.

[The following article, reprinted by permission from *The Freeman*, gives so correct a view of the POSITION AND PROSPECTS OF THE BAPTIST IRISH SOCIETY, that it is earnestly commended to the attention of all who are interested in the success of that important Mission.]

OUR readers have doubtless observed that many communications have recently appeared in our columns, as well as in other publications, respecting the progress of evangelical truth in connection with the Baptist denomination in Ireland. We are glad to know that the interest in this important though long-discouraging field of missionary effort, has, of late, been considerably increased and strengthened. Probably the greater knowledge of Ireland and of the Irish people, consequent on the increased facilities of intercourse between the two countries, has contributed to this. We trust that that interest will be still more strengthened by visits on the part of British Christians to a country so well fitted to be made the scene of their summer excursions, and so much needing all the influences that can be brought to bear on its spiritual welfare. We know that such visits have already been productive of great good, especially in cheering the hearts of devoted men who have long laboured there, oftentimes little noticed by brethren in the faith and hope of the Gospel. We cannot but regard it as a happy circumstance that many pastors of English churches have, during the last two or three years, been induced to visit Ireland, assured, as we are, that their visits have been made for purposes of real, earnest, vigorous evangelistic labour, and not for mere personal gratification. We know that in many cases they have, on their return, enlisted the sympathies of their churches in the good work which they themselves have so efficiently aided. From careful observation we are, however, convinced that the increased interest in the Irish mission has mainly resulted from the plans lately adopted by the Baptist Irish Society, under the guidance of its zealous and esteemed Secretary. The conviction is felt, and we rejoice to know that in some cases it has been avowed, that something is now being done in Ireland which gives hope of permanent results. Probably the state of things in former years rendered the system then observed appropriate to the case. But certainly the time had come for another order of effort. The altered condition of the people, educationally and socially, rendered it expedient that the object should be to establish and strengthen churches in cities and large towns. This purpose was distinctly avowed by the Society four years ago, and we rejoice that the results have so thoroughly shown the wisdom of the course then indicated.

This, however, necessarily involved a change as to the part of the country on which the efforts of the Society should be made chiefly to bear. It was plain, in military phrase, that *a base of operation must be secured;* and this, in our judgment, could be done only by strengthening our position in the north. Many men, well qualified by personal knowledge to form an opinion, have given decided expression to the conviction, that, in order to act successfully on other parts of the country, we must effect a good position there. When this has been done, evangelists may go forth from the north to the south and the west, who, though not welcomed because they are *Protestants*, will not be hated or reviled because they are SAXONS. The *religious* prejudice will still remain; but it will be no small advantage to have eliminated the *national* hostility from the agency so employed. We rejoice, therefore, to learn that in Dublin, both at Rathmines and in Abbey-street (the latter of which is entirely self-sustained, and in greatly-increasing vigour, too), at Banbridge, Belfast, Ballymena, Tubbermore, and Coleraine, the churches now give every reason to hope that permanent and increasing good will be effected. To these we may add the important city of Londonderry, where we trust a thoroughly efficient church will soon be gathered; and also Letterkenny, where the cause has been well-

maintained for many years by respected brethren resident in the town. Here we have a line stretching from Dublin on through the counties of Down, Antrim, Derry, and Donegal. These posts, belting as they do the northern part of the kingdom, will, if well occupied, afford the greatest advantage for operations gradually extending to the Romish districts of the west and the south.

There are three considerations which in our judgment give great propriety to this mode of action; the removal of the double prejudice, the national and the religious, by the employment of Irishmen in the Irish Mission; the greater facility for vigorous operations; and the more effective supervision exercised by the churches in Ireland united in home missionary service. We would not have the south and the west to be wholly unheeded by the Baptist Irish Society, and we rejoice to know that they are not; but no one acquainted with the case can deny that an instructive lesson is to be learned from the small results secured by long continued expenditure of toil and treasure in those districts; and that lesson is this, that if, as a denomination, we are to effect much permanent good in Ireland, the north must be made the base of operation.

Besides the churches already mentioned, there are, we believe, some companies of Christian people in Ireland who have never been associated denominationally with the Baptist body, but who are nevertheless thoroughly well instructed in the important principles involved in the distinctive features of our denomination. Among such the pastorate is commonly not held by any one wholly devoted to the ministry, but by some Christian brother engaged in secular employment. Some of these exist in towns, but more in rural districts. Scattered in different parts of Ireland, especially in the north, these churches have been doing service in the cause of CHRIST not unworthy of devoutest acknowledgment to Him from whom all gifts proceed. In places, not altogether dissimilar to scenes among the Vaudois, houses for GOD have been reared far away from the busy hum of the city, and distant too from any considerable number of clustered habitations, but whither on the Lord's-day morning, "the tribes go up" as "unto the house of the LORD," and there, led by some one of their own number, they offer praise and prayer and meditate on the statutes of the LORD. These rural churches have never yet been enrolled in our "Manuals" and "Handbooks" and "Supplements." We should be glad if a complete list of them could be obtained, assured as we are that it would go far to convince the Baptists of England and Scotland that there is already existing in Ireland a measure of regard to the ecclesiastical polity of the New Testament which may well strengthen our confidence as to the future extension of right views of the ordinances of CHRIST's church. But whether these churches be thus made known to sister churches or not, it is cause for pleasure that such do exist, and that among them the real purposes of church fellowship are being fulfilled.

We are well aware that the remarks we have made will suggest the question —*What, then, is to be the purpose of the Irish Mission?* Is it to be *evangelistic*, or is it to be *denominational?* We think it ought to be *both*, and that it *ought to be denominational in order to be evangelistic.* In the present state of Ireland our denominational principles give us great advantage in our work, and this advantage ought to be most earnestly improved in order to promote the grand purpose which we hold in common with all evangelical Christians, viz.: the conversion and salvation of men. *Denominationally* we have a work to do even in the north of Ireland, for the state of religious bodies there renders it needful that the personal, and individual, and spiritual nature of true religion should be distinctly and boldly affirmed. And *evangelically*, we have a momentous mission to fulfil throughout the whole country, using the advantages which our distinctive principles supply, to proclaim the all-sufficent sacrifice and the sole priesthood of the LORD JESUS CHRIST, together with the converting, regenerating, and sanctifying power of the HOLY SPIRIT.

It is not an uninteresting inquiry, *How are our brethren in Ireland regarded by other Protestant Churches?* That they should share with them in the hostility

of their common enemy—the Church of Rome—is naturally to be expected. probably our *voluntaryism* frees us from the hostility felt by Romanists against Episcopalians and Presbyterians, on account of National support, which Romanists cannot see granted to any but themselves without envy and hatred; and, doubtless, our principles as *Baptists* shield us from the charges of inconsistency in their view, denying, as Pædobaptists do, the authority of the Church, as held by Papists, and yet obliged, as the Papists affirm, to go to that authority for their infant baptism, being unable to find any trace of it in the New Testament. These things probably give our brethren some advantage over those who are sustained by national funds, and who practise the ceremony of infant baptism. Still, it would be only with the more thoughtful, intelligent few; while, from the vast mass of the Roman Catholics, they would meet with an equal share of opprobrium and hostility, because of their hated Protestantism.

The manner in which the Baptists are regarded by other Protestant denominations varies according to the relations between the different bodies. Certainly the *Episcopalian clergy* in Ireland, when they profess to fraternise with Nonconformists, do it more thoroughly than is commonly the case in England. One reason of this is, doubtless, to be found in the presence of the common enemy, so overwhelming in numbers, relatively to all Protestants together, and especially to the Episcopalians alone, albeit they are the Established Church, a perpetual testimony to the distinction between the National Church and the Church of the Nation. The spirit of the *Presbyterian* body, especially among the ministers, greatly varies. Nor is this to be wondered at, when we remember how much human nature will always be affected by the accidents of a case. Where the Presbyterian body is relatively weak, there will be found greater readiness to fraternise with others than in districts where they are predominant. And even in those localities where they are the dominant sect, there are to be found men of lovely spirit who delight to hail their LORD wherever He is to be found, and who can acknowledge as brethren persons who do not subscribe to all their dogmas. Still there can be no doubt that the prevalent feeling among the Presbyterian body towards the Baptists of Ireland is one of determined hostility. That hostility may sometimes utter the language of contempt, as though they esteemed the Baptists unworthy of their notice; but, with all the affected contemptuousness of manner, it is evident that there is real alarm lest Baptist sentiments should obtain. The vehemence of certain authors, and the denunciations of certain Presbyters assembled in synodical conclave, clearly attest this. It is a remarkable fact that together with the recent revival a spirit of inquiry was awakened to a considerable extent respecting baptism. In many instances this was entirely self-originated; it was purely spontaneous; it sprung up among the converts themselves, and was not the result of any proselytising efforts put forth by others. This very naturally attracted the attention of ecclesiastics, and certainly has caused them to furnish many proofs that "Presbyter is but old Priest writ large." The language uttered, and the measures adopted, have in some instances been such as we should much regret to have employed in behalf of any cause that we espoused. We can only rejoice at the forbearance which our brethren have exercised, and that when they have been compelled to speak and act, they have done so in a manner that has given them great advantage, not only as to the subject in dispute, but also as to the spirit in which it has been discussed. Still, in the consideration of the case, as it has appeared before us, we are inclined to think that our brethren have been somewhat more surprised and affected by the hostility that has arisen, than a careful and enlarged view of such things would have sanctioned or even permitted. We are quite aware that in saying this we are in danger of exciting that strong feeling which in such a case the Northern Scot can display in worthy rivalry with the Southern Celt. They will tell us we do not know the bitterness of the persecution that has arisen, or we should not so write. Now, our object is not to deny the degree of that persecution; we would allow it to be tenfold more than it actually is; and still we should be inclined to think that our brethren have

been more amazed and more moved than the case rightly considered would have caused them to be. For, first of all, we must remember the effect on a body of men of a long period of almost undisputed religious sway such as that which has been for so many years maintained by the Presbyterians in the north of Ireland. It is not at all to be wondered at that such a body should have imbibed the spirit common to all churches that have gained supremacy in the State. For though it may be said that they are not able to claim the social distinction of a church established by law, yet they have, if possible, felt the influence of their social position even more, because they have not only fallen under the corrupting influence of State pay, but they also feel the pride of superiors in having gained their social distinction in spite of a State-established Church. The *Regium Donum* has infused into them the spirit of a State Church, and when they see themselves paramount to the so-called National Church itself, the feeling of supremacy is still more strengthened by the very fact that they have gained their ascendancy in defiance of such apparent obstacles. In addition to this, it must be borne in mind that they are a connexional body; and enough has been seen, even in our own country, of the action of the connexional spirit, to prepare us to expect that the selfishness and exclusiveness of connexionalism would certainly obtain in a body like that of the Presbyterians of Ireland. We do not say these things by way of excuse or apology. On the contrary, we hold them to be their reproach. We are only stating them as accounting in some measure for the opposition, virulent and rude and disgraceful in some cases, with which the Baptists have been lately met; and as showing also that we need not be surprised at the opposition itself. Not long since the presence of the Baptists had been little seen or felt. Attendant on the revival was the spirit of inquiry respecting the subject of Baptism. At the same time, the efforts of Baptists themselves became much more vigorous; not for purposes of mere proselytising we are well assured; but, though mainly evangelistic, they naturally aroused the opposition of men who had been wont to look upon the land as all their own, and who, therefore, would be provoked when they saw, what was really to many of them an almost unknown and unheard-of sect, making inroads on that which they had been wont to regard as almost exclusively their own domain. Our counsel, therefore, to the Baptists in Ireland would be, not to appear as men startled by some unexpected violence of opposition, but to endure patiently, and to work on bravely, as men who know enough of the world and of the Church to lay their account that pure, voluntary, spiritual Christianity will be opposed by the majority of a body subject to influences such as we have now indicated. We say by the majority, because we rejoice to know that in Ireland, as in other lands, there are men who have proved themselves to be superior to these prejudices, and who delight to let the Christian rise above the sectarian and the exclusionist. Let our brethren still hold on. Let them continue to be earnest, prayerful, faithful in their work. The truly spiritual among their opponents, sooner or later, and to a greater or less extent, will be constrained to render homage to their zeal. The formal and the worldly may still revile and contemn; but the servants of CHRIST can endure all that. Brethren at home will sympathise with them in their trials, their toils, and their triumphs. And above all, their Lord will not fail to verify the word that has strengthened and comforted many of His most devoted servants, "Them that honour me, I will honour." Thus maintained and enlarged, the Irish Mission will yield an abundant return for all that the British Churches can do in behalf of a people at once so interesting, and, to a great extent, so debased by the fell power of Rome. *Socially*, Ireland may yet be the honour and strength of Britain; and *religiously*, it may yet be the joy and hope of the Church of CHRIST.

The List of Contributions is postponed for want of room.

THE

BAPTIST MAGAZINE.

OCTOBER, 1861.

THE GREAT SCANDAL.

WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS?

We are greatly indebted to the scribes and Pharisees. If it had not been for their cavils and objections, we should have lost some of the most precious portions of the Gospel. Had they known what benefit the Church and the world would derive from his answers, they would have held their peace. It was that saying of theirs, "This man receiveth sinners," that drew from him the parable of the lost sheep, and the two mites; and gave him occasion to tell us that there is joy among the angels in the presence of God over one sinner that *repenteth*. It *was this* to which we are indebted for that most delightful of parables, the prodigal son. It was the same kind of cavil that led to the utterance of those words, "They that be whole have no need of the physician, but they that are sick." This was the way in which his wisdom took advantage of their malice, and made that malice the occasion for a more full discovery of his mercy.

If we had not had these precious portions of the Gospel, what a mighty void there would have been in its representation. It might have been supposed that, although Christ came to save sinners, yet as some are left out, who should they be but the lost and abandoned of our race? There would have been room for such to say, "Ah, you who have never gone to my excess of guilt and crime, may look to him with hope. Christ came not to such as I am. I have sinned too grossly, too long; my case is desperate—my offences too great to be forgiven!" Even now unbelief says these things, though it blushes and falters in saying them; how much more would they have been said, but for the abundant confutations afforded by Christ's conduct, and his answers to the cavils and objections of his enemies? Now we know, beyond all doubt, that his mercy was meant to extend to the worst; and that his redemption was not only intended for sinners, but even for the chief!

It was certainly an objection against our Lord, more widely prevalent, and more frequently made than ordinary readers of the Gospel imagine, that he associated largely with persons of all conditions and characters, and did not scruple to mix with them on occasions of social festivity. He acknowledges that they said of him, "Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners." Very contrary to the notions of some of our straight-laced folk, we find that certain suppers and entertainments constitute important scenes in his earthly history. Upon this the great scandal was founded which is the subject of our present reflections. Is this consistent with your Master's character? Why does he eat and drink with publicans and sinners? To us the fact appears fraught with instruction. It shows us true religion mixed up with the ordinary pursuits and associations of life. We need not be monks and hermits, and yet we may be like Christ.

We will look at this fact as it relates personally and exclusively to our Lord Jesus Christ. We find him freely mingling with all classes of people, not only with the poor, but even with the sinful—with those who had lost all reputation among their fellow-men. We find him doing so upon a footing of friendship and familiarity. He scandalises Simon, the Pharisee, by permitting access to the woman who was a sinner. He astonishes all Jericho by choosing the house of Zaccheus, the extortioner, for his place of rest and entertainment. He repeatedly risked his character by being found in intercourse with publicans and sinners. Now, it is obvious that this kind of conduct, when taken in all its extent, lies beyond our safe imitation. We must modify, or at least alter, all our ideas of moral safety if we are to do the same. Maxims that are most commonly received must be abandoned. We must no longer say that a man is known by the company he keeps, and the like. If we are to go indiscriminately into all society, what becomes of the law of separation between the Church and the world? Christ alone, the great physician of men's souls, was authorised to do so. Christ alone was able safely to do so. It was the consequence of his perfect purity, of his freedom from every taint of sin. He was capable of doing good to the worst of sinners; incapable of being defiled by them; pure as the sunbeam which, though it shines upon corruption, is secure from all contamination. On the same principle that brought him down from heaven to earth—on the same principle it was necessary that he should descend lower still, and visit the utmost depths of human misery and guilt. He could do it with safety. Such scenes and associations had no power to corrupt the Holy One of God. But in this moral safety our Redeemer stood alone and inimitable. Therefore, let not his weak and fallen disciples presume upon his example, or they may find to their shame and ruin that it is less easy to resist than to avoid temptation; and that, instead of the stability that they might have easily maintained by separation, they have sunk and fallen headlong into the gulf by sinful connections, which far more frequently betray the saint than they recover the sinner.

What, then, shall we say that this feature of our Lord's conduct con-

tains no example for our imitation? Far from it. But we must distinguish.

First of all, we remark that the disciple of Jesus Christ may do the same thing, provided it be done upon the same principle. Upon no other principle whatever. We would put an emphasis upon this particular. The principle upon which our Saviour did so was not that he had any complacency in sin, or any relish for the pleasures (as they are termed) of worldly associations. No; the principle upon which he went to eat and drink with publicans and sinners was that he might seek and save the lost. It was not because he loved company or that he could tolerate sin. And what authority can this give to Christians (professed Christians) to despise or break down the wall of separation, which is older than the Mosaic economy—more ancient than the call of Abraham—which existed before the Flood—or else the sons of God could not have overleaped it by giving themselves to the daughters of men? All turns upon this point. If you do it in pursuit of social pleasure, what right have you to plead the example of Christ? If you do it without distinct reference to seeking the salvation of men, what right have you to plead the example of Christ? This was the principle upon which he went into all companies—to seek and save the lost. If you abandon the motive and the end, what right have you to plead the example,—"Christ did so, and therefore we may"? But Christ did so upon far different principles. Go you, if you mean to sanctify men's conversation, if you mean to testify against their sins, if you mean to seek the salvation of their souls; but if you mean to hold your peace, if you mean only to seek pleasure, if you have nothing in view but to indulge your own worldliness, then you are only making the Saviour's example a plea for breaking the Saviour's own commands, who teaches you in his own person to pray, "Lead us not into temptation," and in the person of his apostles calls upon and commands you to come out from among them and be separate!

Again; whom does this example of Jesus Christ convict and reprove? Not the Christian who, trembling for his own safety, feels it better to keep out of danger than to rush into it; not those whose scruples of conscience hold them apart from the ungodliness of the world. No, emphatically no! But it condemns two classes of persons:—

First, the supercilious, self-righteous Pharisee. "Stand by me, for I am holier than thou." These were the men with whom Christ had to deal, and to whom it was necessary to read this lesson. Christianity gives no countenance to those who set up for peculiar sanctity. "Touch me not." I care not to what you ascribe it. If you are too good for this world, it is a pity you are in it. If you are as good as you pretend, your business and mission is to do good and make others better. He that laughs at the follies of the world instead of trying to cure them, is no more a true philosopher than *he* is a true Christian who despises and shrinks from sinners when it should be his business and delight to lead them to the way of salvation.

And, secondly, this example rebukes and condemns those who keep themselves aloof from scenes of usefulness from a selfish and squeamish

principle. For example:—What a wide gulf is there in this metropolis between one and another class of the community. If you could look into all the dens of depravity which are within a stone's-cast of your own dwellings, you would be terrified. But you may depend upon it the sight would do you no harm. Poverty and wretchedness, combined with sin and guilt, would teach you a new style of compassion, more like that of our blessed Lord. But there are many who are too sickly and weak to look all this misery in the face, and therefore it goes unknown and unrelieved. This is not Christian; our Lord's conduct goes against it. He went out to seek these sights, and thereby convicts and confutes those followers of his who would pass over them with scorn, and live and die, leaving the perishing multitudes with this complaint upon their lips, and burnt by misery into their hearts, "No man careth for my soul!"

And thus it may be seen that there is both a use and an abuse in this example. It applies, and yet it does not apply. It applies on our Lord's own principle:—"Be you my representatives as the physicians of souls; and in that capacity you may go all over the earth. You may visit all companies; dare, in the strength of God, all temptations. Your mission is holy, spiritual, divine. You will in that case be doing my work. But if you dare to mingle with the ungodly on any other principle or with any other motive, if you dare to look on sin with complacency, if you dare break down the wall of separation between the Church and the world in pursuit of pleasure, then you are confronted by my express command, 'Have no fellowship with the unfruitful works of darkness, but rather reprove.'" Ah, there it lies! Do you reprove? Or do you compromise the honour of Christ by your silence and compliance? Then the very Pharisees will condemn you. They mistook the motive and the end; and, apart from the motive and the end, their complaint would have been just. "Why eateth your Master with publicans and sinners?" Why, indeed; that would have been no answer to that question, and there is none but this: "They that be whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." But we anticipate.

Let the reader now turn his attention to their complaint, "Why eateth your Master with publicans and sinners?" This was incomprehensible to them; and that which was the greatest glory of our Redeemer was a reproach, which they hurled against him whenever he gave them the occasion, whence he came at last to be denominated the friend of publicans and sinners; a glorious title, at first invented by the enemy, and yet the memorial descriptive of Christ's character in all ages. Hence it is that men who would otherwise have sunk down in everlasting despair have drawn their hope and consolation,—the friend of sinners. Hence it has been that even the most lost in character, the most sunk in guilt, have been encouraged to look up to him and believe. Hence it is that no depth of conviction, no sense of depravity, no consciousness of deserved wrath, have prevented men from coming to him, the friend of sinners! And yet this complaint meant to be an impeachment of his holy character. It meant to imply, "Can this be the expected King of saints, the greatest of

prophets, the Holy One of God? See how he mingles with the worst company, and takes up with the refuse of society as his chosen companions and friends. And can he be the true Messiah? Does not this conduct deny and confute his claim?" And thus in this complaint you see embodied at once a scandal and an argument—a scandal, because it dared to cast the filth of an imputation upon his spotless garments; an argument, because it tended to the conclusion that he neither was nor could be the Holy One of God! And by whom was this urged? Why by the worst race of hypocrites that ever existed under the sun. These were the self-righteous, self-constituted judges of all that was most Divine in the compassion and love of Christ; men whose fastings and prayers were public, and whose crimes were too notorious for concealment. Thus they said, when Mary Magdalene was permitted to touch him, "This man, if he were a prophet, would have known who toucheth him." Here again was the scandal and the argument. Thus, again, they murmured when he went home with Zaccheus, "He is gone to be guest with a man who is a sinner." Ah! little did they suspect that there were greater and more despicable sins in themselves! Little did they think how their self-righteous pride was closing them up against all the efficacy of his instructions and the virtue of his mediation! Little did they guess how entirely unfit they were to entertain Him whose mission required him to deal with sinners, whose work lay with sinners, since it was for sinners he came to die! They heard, but comprehended not, the weight and application of those momentous words, "They that be whole have no need of a physician, but they that be sick. I came not to call the righteous, but sinners to repentance."

On the vindication we must observe, first, that of course our Lord does not mean to admit that there may be any persons in the world so righteous as to need no repentance. His argument is merely a justification of himself on their own principles. "You who treat my calls to repentance as superfluous—you who in your own esteem are sufficiently, and more than sufficiently, righteous—you who can stand up before God, and thank him that you are not like other men, and declare that you have kept the whole law down to the minutest point, even to the tithe of mint, anise, and cummin, what have you to do with me if this be true?—what need of my mediation? I must needs go to those who are lost and undone. As the physician goes not to those who are in health, but to those who are sick, so I, the physician of men's souls, must go to the morally diseased, and snatch them, if possible, from spiritual and eternal death." On this principle, do you not see at once what a barrier the self-righteous spirit sets up between the man who is cursed with it, and his own salvation? Like the scribes and Pharisees, he also will pass by the Redeemer of the world with contempt. What does he want with another man's righteousness who has a righteousness of his own? What does he want with a bleeding atonement, who has no sense of sin and guilt? This spirit is, and has been from that day to this, the most inveterate enemy to Christ and his salvation. This spirit persecuted and slew him then. Now it despises and rejects the Gospel. So that again we must testify that it is not extent of guilt—though it be of the deepest dye—but

self-righteous pride, that has the chief hand in the ruin of the world. Publicans and sinners were and may be saved, in spite of all their sin—but Pharisees never can be saved till they are utterly humbled, convicted of guilt, and brought down into the dust with broken and contrite hearts, reduced to cry, "God be merciful to me a sinner."

We remark, also, that in this vindication, our Lord distinctly, though briefly, places himself before us as the physician of men's souls. Sinners are in his eyes those that are sick. Notwithstanding their guilt, they are viewed by him as the proper objects of compassion. Now, ought not this to exalt the character and dispositions of the Saviour? If there ever was any being entitled to shrink back with righteous horror, if ever any being who might justly have loathed the very sight of a transgressor, it was He who had to suffer so much on account of sin, it was He who had the holy law of God enthroned in his heart, and who was entrusted to bear the sinful weight of vindicating the offended honour of God's righteous government. If a sinner, that is to say a rebel against that government, a violator of that law, *offends thine eyes*, what must a sinner have been to Him who felt the whole weight of sin's curse, and had the flaming sword of that law plunged into his soul and quenched with his blood? and yet he teaches you that besides the guilty side, there is another aspect under which you may and ought to view the case of a sinner; there is an aspect that calls for mercy, compassion, tenderness, and love. While there are so many in the world who, in the plenitude of their fancied righteousness, have *no pity*, nothing but unmitigated censure, the gall and bitterness of assumed virtue pouring itself into, and aggravating their wounds, is it not a wonderful thing, and a touching thing, and a truly Divine thing, to see that He who was the purest of all the human race stoops down like the good Samaritan, to speak soft and gentle words of love and friendship to those who might justly have expected to hear him speak with the rebukes and terrors of a judge? A sinner is in the eye of Christ a pitiable object, the only object in the universe of God that could have given him occasion for the exercise of that Divine compassion that brought him down from heaven to earth, moved him to take the likeness of sinful flesh, led him to seek the most lost and depraved of our race, and finally to pour out his blood for the redemption of the chief of sinners. Strange it is that any sinner can reflect that these are the eyes of compassion with which Christ looks upon him, and not be moved to pity himself. Oh, could they but be made conscious of such tenderness and pity ever beaming upon them, surely those beams must warm them into love for him! And dare you who profess to be baptized into the Spirit of Christ—dare you pretend to see nothing but an inexcusable sinner? Dare you to strike down mercilessly and plead justice? Shall your thoughts and feelings, laws and institutions, cry eye for eye, tooth for tooth, blood for blood? Oh, think you see the blind, the deaf, the lame, the paralytic, the leprous, and for the love of the Lord Jesus, pity, pray, visit, help,—and the model is before us. It is not by loathing and disgust, but by mercy that the sick are healed and saved.

But what shall we say of this great Physician? A prudent man may

justly hold himself aloof from the contagion or infection of disease, and we poor sinful men may well tremble to encounter the dangers of temptation from evil association. He who feels that weakness most will be most jealous of his own steadfastness. But it is the office of the physician to dare the worst dangers, and run the risk of his own life to help and save his fellow-men. Behold the perfection of this character in the person and work of Christ. A city was once visited by a pestilence, the nature, causes, and cure of which baffled all the knowledge and skill of its medical practitioners. Nothing could solve the mystery of the disease but the actual examination of the dead body of one who had fallen as its victim. But who was to undertake an office which was certain death? Yet for the honour of humanity, fallen as it is, such benevolence was found. A physician went in alone to the dead body, knowing that he was going to his death, but moved with compassion for the sufferings of the people, and with ambition for the advancement of science, he noted down his observations and discoveries, solved the mystery, and died a martyr for the salvation of his fellow-citizens. Thus *did* Christ our Redeemer for the discovery and cure of the disease of sin. O strange disease, that could not be cured but by the blood of the physician! Mysterious wounds, that could not be healed but by his stripes! He must be smitten, that we may be recovered; he must suffer, that we may have ease; he must die that we may have life. And yet he was contented to be smitten, to suffer, and to die!

And now is not his vindication complete? This man receiveth sinners. Blessed be God for that sentence, though spoken by an enemy. Was that railing tongue inspired to proclaim his glory when it meant a scandal? Did that Spirit which turned Balaam's curse into a blessing, and the light word of Caiaphas into a prediction, turn that intended reproach into an eulogy that shall be remembered and quoted with gratitude to the end of time—"This man receiveth sinners"?

If he had not done so, to what purpose did he come into the world? It was sinners that he looked down upon and pitied; it was for sinners that he became incarnate; it was to sinners that he preached, for sinners that he died! What would have become of the purpose of his mission if that had not been true—"This man receiveth sinners"?

Dear reader, look at it and believe! Say not in your heart, "I am a sinner; Christ will not look on me, will not come to me!" Thou unbelieving rebel! what then does the Gospel mean? for whom did Christ die? Wilt thou deny everything? Christ will look on thee; does look on thee; will come to thee *because* thou art a sinner. This thy unbelief is worse than all thy sins! It denies Christ this glory—"This man receiveth sinners!"

Here is condescension—the offended God comes down to compassionate the worst of his enemies! Here is humility—the greatest of men becomes the friend of the meanest and most depraved. Here is love—he dies for those who killed him, and what could sinners do worse? Here is holiness—he does all this to restore, sanctify, and save.—"This man receiveth sinners."

Yes! he receives them; but it is to make them saints. Matthew, the publican, abandons his money-tables, and becomes an apostle. Zaccheus repents of his extortion, and gives away all to the poor. Mary Magdalene is no more a sinner when once accepted by Christ. Whom he receives he sanctifies, and thus prepares to eat and drink with him in glory.

Oh, blind Pharisees! not to see that these feasts on earth were foreshadowings of the great eternal feast of heaven! There shall they be who shall sing, "Now unto Him who hath washed us from our sins, in his own blood." There shall they be who were publicans, harlots, persecutors, thieves! yet redeemed and sanctified. There shall be seen in perfection the wisdom, power, and love of our adorable Redeemer, who plunging down into the depths of human depravity, fetched up thousands of immortal spirits despised by man, but capable of being renewed, purged, sanctified, and planted as jewels to shine for ever in his crown. Then shall this wisdom be justified of all her children, and not only justified, but crowned with everlasting songs.

CRITICAL EXAMINATION OF PSALM CX. 3.

תהלים, קי. ג.

עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ
מֵרֶחֶם מִשְׁחַר לְךָ טַל יַלְדֻתֶךָ׃

Eng. version, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Unto all who make the Scriptures the sole rule of faith and doctrine, nothing can be more important than a clear knowledge of the sacred oracles, for without this our creed cannot be consistent. And as false doctrines are often reared on some misconceptions of a passage, it becomes a positive duty to use all means to clear the mist from every text. This leads me to direct attention to the present verse. Perhaps no Scripture has met with a greater variety of interpretation than this, arising, in a measure, from the obscurity of the translations. Nor has the meaning which has been attached hereto been harmless, for in certain circles it has been used as a license for indifference and impenitence, whereas it is one of the most practical passages of Holy Writ. I shall not stop to enumerate the endless renderings and colourings which have been given, but shall offer what is conceived to be the true reading, and shall then show its beautiful harmony with the whole context. עַמְּךָ נְדָבֹת. *Eng. ver.*, "Thy people shall be willing." *Proposed rendering*, "THY PEOPLE SHALL FREELY OFFER. נָדַב is a giver; נְדָבָה is the gift; נְדָבֹת is the plural form, and is rendered "free-will offerings" in Deut. xii. 6, and a variety of other places; and in the Prayer-book version of this text is "offer thee free-will offerings." The rendering proposed above is conceived to be as comprehensive, and obviates the necessity of inserting the

pronoun "thee." בְּיוֹם חֵילֶךָ. *Eng. ver.*, "In the day of thy power." *Proposed rendering*, IN THE DAY OF THY CONQUEST. חֵילֶךָ is from the root חַיִל, or חֵל, and means "strength," "army," &c. In Exod. xv. 4, it is justly rendered "host;" in Psalm xlviii. 14, "bulwark;" and in Prov. xxxi. 10, "virtuous" (that is, a woman of strong moral courage). From the context, which ever must decide what shade of meaning shall be adopted, it seems that *conquest* is the right word here; for the rod of strength is sent out of Zion, and the king is ruling in the midst of his enemies, and, as the result, they are bowing before him. As, therefore, his armies are going forth conquering, and to conquer, while he is seated on his throne, "expecting till all his enemies become his footstool," it is surely the day of his conquest.

בְּהַדְרֵי־קֹדֶשׁ. *Eng. ver.*, "In the beauties of holiness." *Proposed rendering*, IN HOLY COSTUMES. הָדַר is used to set forth the honour and dignity of dress; and here it seems to represent the garments in which the people of Christ shall be adorned, as they worship before him, alluding perhaps to the priests wearing their sacred apparel in the temple service.

מֵרֶחֶם מִשְׁחַר. *Eng. ver.*, "From the womb of the morning." *Proposed*, FROM THE OPENING OF THE MORNING. Much confusion has been occasioned by not clearly observing the אֶתְנַחְתָּא (׀), which corresponds to our colon, and which stands at the end of this sentence, and is the principal stop in the verse; and the sense is perfect so far, the meaning of which is, that from the dawning of the day of Christ's conquest, his subjects should come to him arrayed in holy costume, presenting freely to him their offerings. In this part of the verse there is no intimation of the numbers who should thus come, but simply a declaration that from the commencement they should begin to come thus to him. The numbers are next beautifully mentioned.

לְךָ טַל יַלְדֻתֶךָ. *Eng. ver.*, "Thou hast the dew of thy youth." *Proposed rendering*, TO THEE LIKE THE DEW SHALL BE THY PROGRESS. A more unhappy and confounding rendering could scarcely be conceived of than that of the authorised version. The root from which youth is translated is יֶלֶד, *a child*; and the form it takes here (יַלְדֻתֶךָ) is fem. plu. poss., and means thy progeny, or thy bringing forth, as יַלְדוּת is a bringer forth (Ex. i. 15); but never does it occur as "youth," except it has the inserted vau (ו). Thus יַלְדוּת, in which form it is masc. sing. (Eccl. xi. 9, 10). The sense here is doubtless that the family or subjects of Christ should be as numerous as the drops of morning dew.

Putting the several members of the verse together, we have a most glorious promise made to our exalted King, which reads thus:—

"Thy people shall freely offer,
In the day of thy conquest,
In holy costumes,
From the opening of the morning:
(*and*)
To thee like the dew
Shall be thy progeny."

It will be seen that the first and third lines agree, and the second and fourth, the two last forming a supplement in perfect keeping with much of the Hebrew poetry. Taking the verse apart, and connecting the lines with their corresponding members, the text might justly be read—

"In the day of thy conquest,
From the opening of the morning;
Thy people shall freely offer,
In holy costume:
(*and*)
To thee like the dew
Shall be thy progeny."

The grand harmony which exists between this rendering and the whole psalm, together with its agreement with other Scriptures, leaves no doubt of the consistency of the same, the beauty of which will be seen in the paraphrase below. Taking the incontrovertible evidence of the New Testament, that this psalm belongs to the Lord Jesus, we see his exaltation predicted, when set down on the right hand of the Majesty on high, lifted far above all principalities. He became the acknowledged Head of all things to his Church, henceforth expecting till his enemies become his footstool.

His conquest at once begins. The rod of his strength goes forth, and his dominion is over all his foes, with what result the third verse shows.

Paraphrase:—When thou shalt ascend to thy throne and exert thy irresistible authority, sending forth thine hosts, armed not with carnal weapons, but with Gospel truth, then *in* that *day of thy conquest* of love and mercy, whilst the nations that will not serve thee shall perish, *thy people*, not only the outcast of Israel from Assyria, Egypt, and Pathros, but the Gentiles also, shall come to the brightness of thy rising. Among whom shall be the kings of Tarshish and of the isles of the seas. Yet not as slaves or bondmen, for they shall gladly submit themselves unto thee with pieces of silver and presents of gold, while the kings of Sheba and Seba shall *freely offer* their gifts, and being a royal priesthood, *clothed in holy costumes* of fine linen, clean and white, they shall offer up spiritual sacrifices unto thee continually. Nor shall there be any delay in the signs of thy triumphs, for thy glorious victories shall commence from the *morning dawn* of thy high exaltation, even from the first proclamation of thy name by thy faithful herald. And as to the number of *thy progeny* brought forth by thy conquering grace, they shall not be counted by thousands or myriads, for exceeding all human calculation, thy seed, the result of the travail of thy soul, shall be numberless as the innumerable drops of out-spreading *dew*.

THE BOW IN THE CLOUD.

BY THE REV. STANDEN PEARCE.

"THE works of God are great; sought out of all those who have pleasure therein." In reading the Scriptures, we find that many parts of the physical creation engage the attention and employ the pencil of the inspired artist. A

complete panorama of what is visible to his senses often comes before our vision. Sometimes we gaze on the rich pastures of the valley, watered by the majestic river as it meanders along in its steady, quiet, and serpentine course. Presently we are looking upon Alpine elevations, whose sides are clothed with the most beautiful foliage, and whose summits are crowned with eternal snows. At another time our eye is fixed on the mighty ocean, agitated by a thousand storms, and stirred up from its deepest depths. And, then, when old Sol has taken his farewell, and the earth is mantled in darkness,—when Mars, Arcturus, Jupiter, and the Pleiades come out in their glory, reminding us that every shining point in the heavens is a sun, and every sun the centre of an immense system of worlds, we are ready to exclaim with the Psalmist: "The heavens declare the glory of God, and the firmament showeth his handywork." Or with Milton:—

"These are thy glorious works, Parent of good;
Almighty! thine this universal frame;
Thus wondrous fair: thyself how wondrous then!"

Nature, however, is used in Scripture as an expositor of grace. It is thus with the parts of creation to which we have referred. The rich pastures strikingly emblematize the ordinances of the Church. The majestic, yet peaceful river is a lively type of the flowings of everlasting love. The mountains of Lebanon and Hermon remind of the *fixedness* which belongs to the promises, the purposes, and character of the unchangeable Jehovah; whilst the sun, moon, and stars are expressly used in Scripture to illustrate the glory of the Saviour, the borrowed light of the Church, and the dependence of ministers, who are both upheld in the Redeemer's hand, and revolve around him as a glorious centre of attraction and influence.

But "the bow in the cloud" often makes its appearance, and is welcomed whenever seen. There is, however, nothing miraculous or supernatural in this phenomenon. It is produced, as almost every child can tell us, by the immutable laws of nature, and has been seen from the earliest days of creation. Refraction and reflection of light, as Sir Isaac Newton teaches us, are the causes of this majestical and beautiful arch. But, however produced, it is a grateful and marvellous phenomenon. It must be so, as long as man is fond of the majestic and lovely, and is thankful for any tokens of favour which a forbearing Creator exhibits towards his inconstant and rebellious creatures. The Hebrews term this phenomenon "the bow of God;" the Greeks call it "the daughter of wonders;" and the rude inhabitants of uncivilized nations, name it "the bridge of the gods." So lovely and so appreciated is this marvel of nature, that the pen of the poet and the pencil of the artist have vied with each other in describing and commending its glories. Hence says Campbell:—

"How glorious is thy girdle cast
O'er mountain, tower, and town;
Or mirror'd in the ocean vast
A thousand fathoms down.

"As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle in the ark
First sported in thy beam.

"For faithful to its sacred page,
Heaven still rebuilds thy span;
Nor lets the type grow pale with rage
That first spoke peace to man."

So true is it, what the rainbow was in the days of Noah, the same is it now. It is precisely the same phenomenon, and has lost none of it attractions. We

always hail it with pleasure, as an old familiar friend, and rejoice in it the more because it appears to our view when the storm is passing away. It reminds us that the tempest, however alarming, is an invaluable blessing, since it clears the atmosphere, makes it pure and balmy, and fertilises the earth. Thus, whilst the storm may be a symbol of the Divine displeasure, the rainbow teaches us that this displeasure is followed by mercy, both in the bounties of Providence, and especially in the exuberant displays of Divine grace.

But let us look upon "the bow in the cloud" as a token of covenant.

1. A covenant as to God's providence.

You will remark it was originally made to Noah, and made in these words: "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy the earth." The sign or token that God would no more destroy the earth with a flood, was the bow which Noah saw in the cloud. The bow, doubtless, had been often seen before, for there is nothing supernatural in this phenomenon, but it was now made a distinct sign, a sign, too, that every creature could see, that God would fulfil his word which he had spoken to the patriarch. There may be in the future history of the world many instances of the Divine displeasure, but never more will there be a flood. He may chastise his rebellious creatures by a sword, a pestilence, and by failures in the produce of the field. Our cities may be depopulated by the plague or cholera; our sons and our fathers may fall by the thunder-bolts of war; our wives and our children may perish in the ravenous jaws of famine: but water will never more cover the earth, or its inhabitants perish by a flood. However at times the heavens may appear to threaten thus, "He who makes the clouds his chariots, and rides upon the wings of the wind,"

> "Will check the mass of waters,
> Rebuke the warring of the sea,
> Seal the vast abyss, and lock
> The unfathomed fountains of the deep."

Hence the covenant with Noah, and through him with all creatures to the end of time—"Neither shall flesh be cut off any more with a flood."

II. But there is revealed in Scripture another and a better covenant—the covenant of grace. This, like the one made with Noah, is also symbolised by a rainbow, and by a bow encircling the throne of the Eternal. The phenomenon thus employed is very expressive, and illustrates spiritual truths in many particulars.

Consider the *causes* by which the bow is produced. This is by water and by light. But for these two physical elements the bow, apart from a miraculous interposition, could not be produced. The rain must fall, and so much of the heavens must be clear to allow a portion of the sun's rays to alight on the falling shower. But is not this suggestive of the causes which produce the covenant of grace? For observe by this covenant we do not mean the engagement which the Father entered into with his Son in the counsels of eternity, that he should be a daysman between him and sinners, nor the pledge which he gave him that he would uphold him in his work. By this covenant we mean the contract which God makes with repentant and believing sinners, on the day of their espousals, that he will save them with

an everlasting salvation. Hence all the promises of God to the Church are in Christ, yea, and in him, amen, to the glory of God the Father. These promises, ratified by the death of the Saviour, possess all the solemnity and force of an oath. So we learn from the language of Paul to the Hebrews: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us." Christ gives to the promises the character of a covenant; and yet, with reverence be it said, he could not have done this apart from the agency of the Holy Spirit. It was the Spirit who gave to the Redeemer the body he possessed, who sustained him in all his sufferings, and thus made him more than conqueror in his death. It was the Spirit, moreover, who raised him from the dead, and gave him glory, that our faith and hope may be in God. But Christ and the Spirit are exhibited in Scripture under the twofold elements of light and water. Christ as the Sun of righteousness arises with healing in his wings, and the Holy Spirit in his influences, descends like the falling shower. What evangelical instruction do the causes of the rainbow suggest!

But remark the *colours* of the rainbow. The uppermost circle is red, a threatening, bloody colour, and may be regarded as indicating the justice and judgments of God. But the red is reduced as we descend, and we get the orange, the yellow, the green, the blue, the indigo, and the violet. All these colours are distinctly marked, though the point of union may not be clearly seen. So in the covenant of grace we have united, and in beautiful harmony, all the perfection of divinity combined with humanity. And just as to take from the bow in the cloud some of its colours would be to diminish its beauty and its charm, so to take from God any of his perfections would be to render him less excellent, less glorious than he is. He might have justice, but justice is fearful without love. He might have mercy, but mercy is impotent without power. He might have purity and truth, but how feeble and puerile these qualities without the profoundness of knowledge, and the infinitude of wisdom. We can conceive of a person who is sincere, but at the same time ignorant and foolish. We can imagine one to have a large portion of compassion, and yet entirely unable to relieve. We can think of one who is strictly just, but he lacks the sympathetic element—he is utterly wanting in love. Let, however, all these attributes be combined in the same person, and the rainbow is not so glorious in the heavens as such a person is amongst the sons of men. But such is Jesus Christ—such is God, whom the Redeemer represents—the brightness of his glory, and the express image of his person. In him mercy and truth meet together, righteousness and peace embrace each other. Beautifully does the rainbow, with its blended colours, shadow forth the harmonised perfections of a just but gracious God!

But the *form* of the rainbow is not to be forgotten. It is that of a semi-circle in the heavens, and spans the horizon of the earth. The rainbow forms a vast and majestic arch, whose pillars rest upon the land or the sea, and whose keystone is far up in the sky. But if there be one thought beyond another suggested by an arch, it is that of solidity. Thus bridges, viaducts, and railroads, in populous districts, are built on arches, because there is no other mode of structure so firm as this. If the foundation be good, the heavier the pressure on the arch the closer the stones cohere, and the firmer the structure becomes. But if the arch be so solid, and the rainbow takes the form of the arch, does not this remind us how solid and secure is the covenant of grace? It cannot fail, for it rests on the very existence and honour of God. We must suppose a

radical change in his nature before we can suppose his engagements will fail. His wisdom must become folly, his power must become weakness, his affections must become fitful, and his purposes unstable, before this can ever take place. He has ever fulfilled his promises in times which are past, and will do so to the end of time. His word is sure as the everlasting mountains, and as certain as the covenant of day and of night. Hence, as Dr. Watts paraphrases this truth,—

"His very word of grace is strong,
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

But, finally, the *blackness* on which the bow is painted is also suggestive. The dense cloud is the canvas on which the bow is described; and the blacker the cloud the brighter the bow, and the more beautifully defined its colours. And what is the background of the covenant of grace, that which throws it out in such broad relief, but the sins, the transgressions of man? This it is which gives such a lustre and charm to the mercy and love of God. Sins, by the sacred writers, are represented as clouds, yea, as thick clouds; and whenever they hang over the soul there is the prospect of a terrific storm. Before these clouds hang over the soul the thunder of God's law is often heard, and the lightning of his displeasure often seen. Hence trembling and fear, as with the three thousand on the day of Pentecost. Hence the anxious inquiry, "What must I do to be saved?" "How can I escape the wrath to come?" "O, whither, whither shall I flee?" "O Lord, I am oppressed! undertake for me." Such has been the experience of thousands, when sin is laid bare to the conscience, and the penalty of sin sounds like thunder in the ear. But, oh! the mercy of God in the midst of such a scene; the grace of the Saviour paints the rainbow of hope, and gives the prospect of salvation. Such words as these are often heard; an intimation that the sun is shining again, and the storm is passing away: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." There is such a thing as the blessedness of a pardoned soul. Bunyan knew this well, and could confess concerning a state of guilt, "I was both a burden and a terror to myself; I was weary of myself, and yet afraid to die. O how gladly would I have been anybody but myself! anything but a man! and in any condition but my own! for there was nothing did pass more frequently over my mind than that it was impossible for me to be forgiven, and to be saved from the wrath to come." But these words, "Thy righteousness is in heaven;" and "He is made unto us wisdom, righteousness, sanctification, and redemption," were as the rainbow on the dark cloud; and he was able to rejoice with joy unspeakable and full of glory. Thus he sang, and thus have millions sung beside:—

"The encircling rainbow, peaceful sign!
Doth with a softened lustre shine;
And while my faith beholds it near,
I bid farewell to every fear.

"Let me my grateful homage pay,
With courage sing, with fervour pray;
And though a sinner, quite undone,
Hope for acceptance through thy Son."

HONESTUS, THE MERCHANT:

A PORTRAIT.

THE Bible contains not only great principles, but minute precepts. The directions touching individual conduct in special relations and circumstances are precise and numerous. *Honestus* was one of those whose heart and life seemed to be moulded by the Gospel of Christ. He had an extensive business, in which many temptations presented themselves to deviations from the golden rule, but uprightness boldly distinguished every commercial transaction in which he was engaged. He never sought to make the precepts of the Gospel bend to the circumstances of the times, or the example of worldly men around him. He did not endeavour to exact a price for his merchandise above that which he was prepared to take; nor, as a buyer, did he say it was nought, and go away and boast. He enjoyed his gains with a clear conscience, because he knew they were honestly obtained. And a fitting portion of them he could present with the same satisfaction to His cause "who hateth robbery for burnt offering." When Providence smiled upon his industrious efforts he did not launch into extravagant profusion in his expenditure, to gratify the pride of himself or of his family. His means would have afforded a mansion and a country house; but his feeling was that they would bring with them more worldly care, and that such luxuries would entail an expense, the amount of which he could appropriate to better purposes. Covetousness was a sin against which he watched vigilantly. He therefore escaped the hazard of those unjustifiable speculations which involve so many in anxiety, and drown some "in destruction and perdition" After meeting the claims of his household, providing things honest in the sight of all men, and giving a portion of his substance to the cause of religion and charity, he allotted a moderate part of his income to future contingencies, that if death should unexpectedly remove him, those dependent upon him might have some solvent means of support, and not be left dependent on others. Nor must we fail to notice that *Honestus* felt a special concern for the interests of those in his employ, never trying to exact the highest amount of labour for the smallest remuneration, but encouraging the industrious and trustworthy by rewards and just wages; and thus he secured the best servants, binding them to his interests by the ties of gratitude and respect. *Honestus* carried the religion of the sanctuary—where he was a devout and constant worshipper—into the counting-house and the shop. He began the day with God, rising that he might have some time for meditation, reading, and prayer. He placed himself in prospect of the day's temptations under the guidance of the Almighty, and a sense of the Divine presence preserved the tranquillity of his mind amidst the anxious cares of business. *Honestus* was not unsocial. A few choice and intimate friends frequented his hospitable table, for he knew that promiscuous visiting and worldly company are not only expensive and spiritually injurious, but disturb the quiet and sober duties of domestic life. And whilst his hospitalities were never parsimonious, he avoided all extravagance and ostentatious display, his object being to make his friends comfortable and happy, and not to dazzle them with his wealth. When, on more than one occasion, he suffered severe loss, his chief anxiety was that he might be preserved from questioning the equity and faithfulness of the Divine dispensations towards him, and that adversity might be sanctified to his spiritual weal; and whilst he sought to obtain a just settlement of his claims, he showed compassion and consideration towards the individuals who, not without ground of blame, had brought upon himself and others these calamities. *Honestus* brought up his sons in habits of industry

and self-denial. He encouraged them in all rational and suitable enjoyments, and sought to make home pleasant and the domestic circle an attraction after the toils of the day were finished. We must not fail to notice amongst the excellences of *Honestus*, his punctuality and exactness. Considering want of punctuality not only as a weakness but as a vice, his cash-book and ledger were never left unbalanced; not knowing what a day might bring forth, and realising constantly the uncertainty of life, he did each day's work in its day, and retired to rest, at peace with all men, having prayed that God would forgive his trespasses, even as he forgave those who trespassed against him. When death approached, it neither surprised nor dismayed him, for he knew "in whom he had believed." His worldly affairs were all settled, so that he had nothing to distract his attention from the coming realities of a future world. He did not leave behind him as brilliant a fortune as some of his age and position; but he bequeathed an inheritance to his children of an unsullied reputation, a Christian example, and a godly life. The spring of all this was sovereign grace, the indwelling of the Holy Spirit, habitual intercourse with God as a father, nearness to the mercy-seat, and the constraining power of the Redeemer's love, to whose cross *Honestus* looked alone for salvation, and not to merit, and felt that, having done all, he was only an unprofitable servant.

JESUS COMING TO US UPON THE WATERS.

BY THE REV. JULIUS MÜLLER, D.D., OF HALLE.

Upon the lake of Genesareth we descry in the darkness of night a vessel. It bears a company which is well known to us. It is the disciples of Christ, whom their Master, the evening previous, had bidden to sail across the lake alone. And does it not seem as if everything were against them now that they are deserted by him? The lake is stirred by a violent wind, which blows contrary. Already have they struggled many hours with the waves, and still they find themselves in the middle of the sea, which at other times they have often crossed in less than an hour.

Who among us, beloved friends, can fail to perceive that this stormy, billowy sea is a most striking image of our time, which, in its deep and universal agitation, has hardly a parallel in the history of the human race? We are now no longer engaged in a contest of isolated opinions and views, which indeed has always been waged. The highest principles, whose antagonism strikes its roots deep into the innermost depths of the human soul, have entered the lists against each other for an irreconcilable combat, which has now for many years continued to rage. For a time, indeed, it appeared as if the storm, at least in the civil life of the nations, had been hushed, yet it was but a deceitful appearance, like that appalling stillness which sometimes upon the sea interrupts for a moment the war of the storm, as if the elements were gathering strength for a redoubled violence. While the surface was calm, it heaved and swelled in the depths. And these wild commotions and passionate struggles which have broken forth in one day, did they not all issue from the pregnant womb of the season just past and derive their nourishment? And when we now look around us, what a spectacle does the present exhibit? Is not confusion everywhere in conflict with confusion, error with error, selfishness with selfishness? Do not corruption and mischief threaten us on all sides? Do not the powers of the abyss appear to have been let loose to instigate men into irreconcilable hate and strife one against the other? Oh, my friends, let us hide nothing from ourselves; thick darkness lies over our earthly future, so that no human eye can

discern it. The ship of our life, of its repose and of its bliss, is every moment in danger of being swallowed up by the waves, or of being shattered upon unknown rocks.

Yet there, upon the lake of Gennesareth, the darkness begins to yield to the approaching light. The fourth watch is come; the grey of dawn appears on those charming heights which toward the west encircle and crown the sea, while the craggy masses of rock towards the east grow the darker; soon will the first streaks of the morning red glide over the lake. Suddenly, and together with the twilight, lo! he suddenly appears—the long wished-for Master—walking upon the sea. Wonderful spectacle! The tossing wave sustains his foot, as if it were the solid ground; the insurgent billows acknowledge, amazed, their mighty sovereign, him who once bade them "be still," and they were still. With a firm and sure step, he walks there upon the flowing element, towards the distressed boat. The towering waves may sometimes, indeed, for a moment hide him from the eyes of his disciples, but they cannot block his path to the goal.

What then took place, Christian hearers, takes place again to-day. Over the foaming waves of agitated thought and feeling, which make us fearful, he walks calmly as their Lord and Sovereign. They may rise against, but they cannot overmaster him. They may sometimes conceal him from the sight of his disciples, but they cannot check his course. They must at length own him as their Master, and serve his will. Do you not see him walking in might through the press and tumult?

Is not the darkness retiring at his approach? Comes he not attended with a dusky light, with blushes of the morning glow, which proclaim the coming day? Have not thousands upon thousands of hearts been awakened out of deep sleep in the midst of this stormy time, and recognised him as the way to the Father —as the truth and the life, and found in him a new and nobler existence? And what wonder is it, if just now, while he is drawing near, the waves should foam more wildly, and the storm rage with greater violence? Who will think it strange if the resistance to him and his Gospel should rage more fiercely? if men should defame and scorn all living faith in him, either as a childish delusion, that belongs to an era long antiquated, and which mankind, now waxen mature, has outgrown, or should blaspheme and ridicule it as a hypocritical imposition? Yea, if whole nations should more and more resolutely turn away from this faith? Against the rising light, the powers of darkness, error, and falsehood, are compelled to collect their forces, in order to defend their tottering kingdom against the Stronger who comes to conquer it.

Shall we, therefore, fear that he will be defeated in this contest? What, my friend! Is he not Jesus Christ, the same yesterday, to-day, and for ever? The same whose words shall not pass away, even though heaven and earth pass away? The same who says to the rapt apostle, "I am the first and the last; I am he that liveth and was dead; I am alive for evermore." After the floods of time shall have long submerged the idols of this generation in its dark depths, he will still be walking calmly upon its waves, as he did of old, and as he does now. When the names of those who, in their vain wisdom, deem themselves to be far above Christ, and think his Gospel to have been worn out and no more needed, are forgotten, his name will live upon millions of lips and in millions of hearts, and children will lisp this name, and the knees of men will bow at the mention of this name, and pain will vanish, and mourning will cease, and tears will be dried, and the deepest wounds of the heart will be healed in the name of Jesus Christ. For there is salvation in no other; "for there is no other name under heaven, given among men, whereby we must be saved." So it was, then, when Peter spoke these words; and so it will be to the end of days.

DR. KRUMMACHER AND THE BAPTISTS.

BY REV. C. H. SPURGEON.

THE meeting of the Evangelical Alliance at Geneva is an event of the first importance. It needs no large measure of faith to predict that our brethren will both receive and confer a blessing by having assembled in this Jerusalem of the Reformation. Can undefined and bewildering notions survive the shock which Genevan traditions and associations will inevitably cause? In the very halls where Calvin's mouth has poured forth rivers of living truth, will no heart-searching questions suggest themselves to the wavering and undecided? We feel persuaded that the ancient city has not lost her power to confer benedictions upon the churches; she will rekindle the flame which her apostle cast abroad upon the lands; she will constrain her guests to choose the old wine and reject the new; the beams out of her walls will effectually protest against a lax theology; and the eternal mountains, which gaze upon her loveliness from their thrones of granite, will solemnly rebuke the lovers of change. Sanctified by the Spirit of God, we can readily believe that his visit to Geneva, on this occasion, will bring forth lasting fruit in the soul of many a minister of Christ. It was one of the happiest seasons of our life when, jaded with labour, we found a calm retreat among the people of the Lord in the metropolis of Calvinism; we had real fellowship both with one another and the Lord Jesus, and we shall never forget those glorious men who gave us both the hand and heart of brotherhood. Can it be possible that one minister will have enjoyed the society of such men as D'Aubigné, Gaussen, Malan, and Bard, without growing in grace and in love to the truth as it is in Jesus? No, we are not so desponding as to dream that a sail upon "clear, placid Leman," a glimpse at "darken'd Jura," a view of hoary Blanc, or a visit to the foot-worn pavement of Chillon, will be the only memories which will live in the hearts of the pilgrims who flocked to the solemn assemblies of September, 1861. The Lord has laid his hands upon the head of his church, and blessed her and her sons at this very hour.

Nor will the members of the Alliance merely derive advantage without bestowing a return. The believers in Geneva feel their need of being stirred up by way of remembrance; they had been led to mourn over the comparative coldness of the church, and the want of holy daring, which should enable them to adopt some less canonical but more effectual means of attacking the sinfulness and infidelity of the times: the Conference will supply the spirit which was required. The out-door services will be a happy precedent; other zealous innovations will follow; and the church, freed from conventional shackles, will go forth to battle with her arms made bare, unclothed of entangling vestments, and mighty with sinews of prayer and hands of courageous faith to dash down her foes. The God of Geneva has heard the prayers of his wrestling intercessors, and has sent them a time of refreshing from the presence of the Lord. The Lord's name be praised.

Having for some little time been enrolled as a member of the Alliance, and having received the honour of an appointment as honorary member

of the Committee for arranging the Conference, we shall not be suspected of any desire to find fault or criticise severely, and no one but the most perverse will be able to construe our strictures upon one individual into a censure of the Conference itself. For the goodly assembly and its hallowed spirit of prayer, earnestness, and love, we again and again thank God, and we are sorry that any brother should have cast a fly into the ointment, or a stone into the unruffled sea of fellowship. We will even hope that Dr. Krummacher, who is the minister to whom we allude, may have been thoroughly misunderstood; in which case, our Magazine will cheerfully become the vehicle of his explanation; and we will go farther, we will even offer him space in which to upbraid the brethren of whom he complains, if he can bring the shadow of the ghost of evidence that he has filed a true bill against them.

We have been unable to obtain a full report of Dr. Krummacher's speech, and we suppose, through the very needful silence of our beloved brother, the translator, the world will lose the benefit of the vehement accusations of this unfortunate harangue; but the notes which have reached us (if correct, and we have no reason to doubt their accuracy) show that the speaker was actuated by a very bad spirit, while we are sure that he stated what he knew to be untrue, for he was perfectly aware at the time, that the German Baptists, as a body, however much they reprobate the errors of the Lutheran church, never did in any way declare that there is "no real Christianity without submission to their tenets." The report we quote from a contemporary:—

"Dr. Krummacher followed in German, pronounced with extraordinary emphasis. M. Merle d'Aubigné gave a short abstract of the speech, omitting some parts which touched on forbidden ground. He plainly avowed that the German alliance was not making progress; that, on the contrary, it was retrograding, and this he seemed to attribute partly to the controversy between Baron Bunsen and Professor Stahl, and partly to the intolerance of the Baptists, whom he distinguished from English and French Baptists as being so exclusive as to allow that there was no real Christianity without submission to their tenets."

Now Dr Krummacher had a perfect right to utter his opinions about the Baptists in his own church, and among an audience who came to hear his views upon the subject; but he had no right whatever to obtrude them upon the brethren assembled in the church of St. Pierre. He was doing his best to mar the unanimity of the whole body, and had some been there who were unavoidably absent, he would not have escaped without a request for an apology as humble and public as the offence required. Imagine at the next Alliance that Mr. Onchen should speak upon the intolerance of the Lutherans—by the way, a very suggestive topic; imagine him to be followed by Mr. Everett upon the tyranny of the Wesleyan Conference; Mr. Edward Miall upon the abuses of the Anglican Establishment; the ex-minister of Cardross upon the errors of the Free Kirk Synod; the Bishop of Oxford on the bigotry of Dissent; Mr. Gould upon the Strict Baptists; Mr. Norton upon the evils of Open Communion; Mr. Thorn upon Baptists in general; the whole to be wound up by an Arminian's strictures upon Calvinists, and the Calvinist's reply. What a delightful school of union! How con-

sonant with the intentions and principles of the Alliance! And yet, what is to hinder one brother more than another from speaking against the rest?—the gap which is open for a sheep is open for the flock. Does not the Doctor perceive that he was out of order even had his charges been well founded; and as a royal chaplain, he ought to have recognised the more readily that both decency and courtesy bound him not to take an undue advantage of the occasion to give publicity to accusations against his fellow-servants.

The attempt to distinguish between the English and German Baptists was a subterfuge unworthy of so eminent a person. Dr. Krummacher, we beg to inform you, with all courtesy and faithfulness, that we are one people, and that there is a hearty and indissoluble union between the baptized in England and Germany. When your patrons persecute the Baptists, they persecute *us;* and when you attack them, we feel that you have attacked *us*. We have read your works with delight, we have accorded them what they richly deserve, the very choicest place in our libraries: we never doubted your soundness in the faith, or your love to our common Lord, but we cannot hear you rail against our dear brethren without coming to their defence; and we do so, using but one weapon, and that a most effectual one—WE ASK YOU TO PROVE YOUR WORDS. Point to one printed book issued by the German Baptists in which they affirm that none are saved but the immersed. Give us the name of one accredited minister who has denied that in the Lutheran body there is a remnant according to the Election of Grace. We have not yet seen our esteemed friend, Mr. Oncken, but we promise you that he shall answer your charge, and if he be guilty we will accord you an apology for calling you untruthful; but even then we cannot hold you guiltless of great impropriety in selecting a hallowed season of sacred truce in which to make your extraordinary and unprovoked onslaught.

The fact is that this is a case of calling "bigot" first in order to avert the charge from his own party. It is quite amusing to hear of "the intolerance" of the poor despised Baptists in Germany; the old fable of the wolf and the lamb rises at once before our mind, and we wonder what other fault would have been found with our brethren if this had not been ready to hand. Their unflagging zeal, their unflinching faithfulness, their watchful discipline, and their heroic self-sacrifice, make them examples to universal Christendom. Those of their Baptist brethren who do not agree with them in their strict communion, feel that this cannot in any way divide us, for they are both entitled and qualified to form their own opinion as to what their views of Scripture and the exigencies of their position may require. They are performing a work for which they are eminently adapted, and they are raising a race of Puritans for whom Germany will one day be devoutly thankful, when she shall see their value in defending the true faith, and rolling back the tide of infidelity. Let them accept the Christian salutations of the English churches, and let their calumniators know that we are not swift to believe anything which would damage the reputation of the most active of our community.

In reply to those who call the Baptists intruders, and tell us that to send missionaries to a Lutheran country is an attempt at schism, we reply, we are told to preach the gospel to every creature, and in this the Germans are included; we know nothing of territorial rights in connection with churches, and we feel that Prussia is as much a sphere for our ministry as for that of Lutherans. Why our denomination may not strive to increase, we cannot tell. Surely if it be no sin for a Lutheran minister zealously to defend infant baptism, it can be no great fault for us to bear our conscientious witness that believers only should be baptized! If to spread what he believes to be truth is the duty of every man, our brethren are fully justified; and if to aid struggling ministers be a virtue, we shall not cease to assist these laborious men of God. Perhaps the way which the Lutherans call schism is the path of Scripture; at any rate, so worship we the Lord God of our Fathers.

While we are on the subject, we would give a word of information as to this redoubtable Dr. Stahl, to whom Dr. Krummacher alludes (Doctors of Divinity seem to be plentiful in Germany). The High Church party among the Lutherans, because of the unchurchly views prevailing among us, *deny that we have any baptism at all*, including in the same category our congregational brethren. At a recent meeting in Berlin, as reported by a correspondent of the "News of the Churches," Stahl spoke out pretty plainly:—

"The fourth and last day of the meetings offered, as its principal theme, a discussion on the Catharistic tendency of the present times, with special reference to the Baptists. The grand evil of the Baptists appeared not to be either their doctrines or their lives—not their being opposed to Christ, but to the *Church*. In opposition to the well-known doctrines of Harms, of Hermansburg, that the unbaptized child is possessed with a devil, and it is the bounden duty of the parents, immediately after the birth, to have the devil expelled, and Christ implanted by baptism, the President of the Conference, Dr. Stahl, informed the brethren that, in his opinion, the baptism at an earlier or later period was not a matter of so much importance, as that the Baptists and the Calvinists have, strictly speaking, no baptism at all."

Here is novelty indeed. Baptists having no baptism at all! What next? and what next?

It will appear plain to all that our German brethren have a stern battle to wage, and one in which they should have our deepest sympathy. We wish our churches would read Mr. Oncken's letter in our last number, and give him a collection at once. Our congregation gave with great cheerfulness more than enough to support two missionaries; could not many churches maintain one each? The cost of each man is only £40, and it is a grievous matter that even one should be discharged for want of support. A liberal Christian brother at Leicester has suggested the formation of a Committee of responsible persons, and promises his aid, which from experience we know to be of the most generous kind. See to it, brethren; let the thing be done, and done well.

Meanwhile we shall forward Dr. Krummacher our paper, and we shall do the same with Mr. Oncken; we wait their replies, and we are in no doubt as to the issue.

* Since the above has been in type, we have seen Mr. Oncken, and he utterly denies the truth of Krummacher's charge. He will write next month.

THE ABRAHAMIC COVENANT: DOES IT PROVE INFANT BAPTISM?

BY MR. R. GOVETT, NORWICH.

"THE Abrahamic Covenant!" In the minds of most defenders of infant baptism this is the citadel, the key of the position they occupy. The analogy between infant circumcision and infant baptism is to them decisive. In the succeeding pages, I hope to show that it does not conclude in their favour, but against them.

Both Churchman and Congregationalist rely on this fortress. I will state the argument in their words.

"The Baptists object that circumcision was a carnal ordinance, and only suited to the carnal dispensation of Moses; and that it cannot, therefore, be used to help us in the interpretation of baptism, which is the spiritual ordinance of a spiritual dispensation. *Now here lies their grand mistake.* Let the reader look at Gen. xvii. 7, and he will there see, that circumcision has nothing to do with the cumbrous dispensation of Moses, but that it is in truth, and in deed, *an ordinance of faith and a seal of the covenant of faith.* 'I will establish my covenant between me and thee, and *thy seed* after thee, in their generations, for an *everlasting* covenant, to be a God to thee, and *to thy seed after thee.*' Again, v. 31, 'He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an *everlasting* covenant. And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from Israel:* he hath broken my covenant.' These are some of the words spoken to Abraham, when God made his covenant with him."

"*Now this covenant is in all respects the same as the Christian covenant. It is the covenant of faith; and so is the Christian covenant also the covenant of faith.** This is not merely the writer's opinion, it is the declaration of St. Paul himself. These are his words, Gal. iii. 7, 'Know ye, therefore, that they which are of faith, the same are the children of *Abraham.* And the Scripture, foreseeing that God would justify the heathen through faith, preached before (*i.e.* beforehand) the Gospel unto Abraham, saying, In thee shall all families of the earth be blessed.' And again, 'Christ hath redeemed us from the curse of the law, being made a curse for us, that the BLESSING OF ABRAHAM might come on the Gentiles, *through faith.*' It is here to be especially noted, that we are *now* enjoying the *blessing of Abraham;* for the apostle says, that *the blessing of Abraham* was to come on the Gentiles. The law—the hard law of Moses came *between* Abraham and Christ; but the apostle tells us (Gal. iii. 17), that this law could not disannul or make void the covenant of Abraham, which he emphatically calls the covenant '*confirmed in Christ.*' Hence, we see that we are under the covenant of Abraham, because the Christian covenant is only the confirmation and expansion of the Abrahamic covenant."—Kennaway's Churchman's Manual, p. 24.

Dr. Burder, in a sermon preached at an association of ministers, and published at their request, says—

"That baptism is a sign and seal, exhibiting *the same blessing, and confirming the same promises, of which circumcision was previously the emblem and the pledge:*" p. 10.

"That the covenant which God made with Abraham was the covenant of grace, and, therefore, the same in substance with that under which we now live:" p. 6.

Briefly, then, we may put the argument thus:—

1. THE ABRAHAMIC COVENANT IS IN SUBSTANCE THE GOSPEL.

2. CIRCUMCISION IS THE SEAL OF THE ABRAHAMIC COVENANT.

Therefore, there are two seals to the covenant of grace—circumcision, the old seal; and baptism, the new.

* My italics.

In the absence of express law under the gospel concerning the baptism of infants, circumcision should fill up the defective link. And, as infants were circumcised under the old form of the covenant, so should infants be baptized under the new.

Now herein it is assumed:—

1. *That one covenant only was given to Abraham.* Pædobaptists in general speak of *the* Abrahamic covenant.

If now *two* covenants were given to Abraham, of opposite spirit and principle, this argument is shaken. If it be shown, beside, that the covenant of *circumcision* is in substance *the law*, the argument is pierced to the heart.

To the proof! It is affirmed by the Holy Spirit (Gal. iv. 21), that *two* covenants were given to Abraham.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had *two* sons, the one by a *bondmaid*, the other by a *freewoman*. But he who was of the *bondwoman*, was born after the *flesh*; but he of the *freewoman*, was by *promise*. Which things are an allegory: FOR THESE [women] ARE THE TWO COVENANTS*, the one from *the Mount Sinai, which gendereth to bondage, which is Agar*. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all:" p. 26.

Two covenants, then, were given to Abraham of opposite spirit, principles, standing, and results.

(1.) The covenant of *faith*, by which Abraham was justified, and to which Paul appeals (Gal iii.), is stated in Gen. xv. (2.) The covenant of *circumcision*, by which Abraham was *not* justified, was given long after; as the apostle pleads (Rom. iv). That covenant is stated in Gen. xvii. *It is on the latter covenant that the argument on infant baptism rests.*

The two covenants are represented by Abraham's *two wives* and *two sons*.

The one mother was free, and had a son by promise. Her connection with Abraham was that of a true wife. Hagar was but a concubine. She was a slave, and her son was born after the flesh, and followed her standing.

While, then, one of these women represents the better covenant, as Gal. iii. 7 shows, *one of them represents* THE LAW. Now, Hagar represents the law, or the old covenant of works given at Sinai, and settled at Jerusalem, as the apostle tells us. Sarah, then, represents the new, or better covenant of grace. The covenant of circumcision is represented by Hagar, as I will show; and, if so, the pædobaptist argument is destroyed. The covenant of circumcision is the law, and not the gospel! If so, then circumcision is not designed to teach us our duty in observing any New Testament ordinance.

It is, indeed, evident at a glance, which mother and son in Abraham's history represent the covenant of circumcision.

The covenant of *faith and justification* is the *superior* covenant; the covenant of *circumcision* the *inferior* covenant. Then, Sarah answers to the covenant of *faith* (Gen. xv.), and Hagar to the covenant of *circumcision* (Gen. xvii). Sarah is the freewoman, and we are her sons (Gal. v. 1). Then, Sarah represents the covenant of faith; and Hagar the covenant of circumcision, the covenant "*in the flesh*," which "worked wrath," even to cutting off the offender. Her circumcised sons were in bondage, born of the flesh, and persecuting those born of the Spirit. Sarah and her sons are to dwell with Abraham. Hagar, the slavemother, and her son are to be cast out of the heritage of the true heir. Hagar's covenant was given at Sinai, and circumcision was commanded there (Lev. xii. 3). Hagar's seat was Jerusalem, and the sons of Jerusalem were circumcised, and zealous for the law. Hagar, then, represents the *law*, as the apostle asserts; she represents also the covenant of *circumcision*. Therefore, *the covenant of circumcision is the law.*

Put it in another form. Is the covenant of circumcision the gospel? or the law? A glance at the Epistle to the Galatians will teach us.

* Even if the article be omitted before δυο, the result is the same. Two covenants were given to Abraham of different spirit.

1. Which is the covenant of *bondage?* The law or the gospel? The law! Then the covenant of circumcision is the law: for Paul dissuades from circumcision by declaring it the yoke of bondage, which all were to abhor who would retain their freedom (Gal. v. 1).

2. The covenant of circumcision *dissevers from Christ* (Gal. v. 1, 2). "If ye be circumcised, *Christ shall profit you nothing!*" Does the *gospel* do so? Nay, but *the law!* Then the covenant of circumcision is the law.

3. The covenant of circumcision is of *human obedience*,—"of *the flesh*,"—and its mark "*in the flesh*." The covenant of circumcision "worketh wrath." If the child were not circumcised the eighth day, according to the covenant of circumcision with Abraham, it was to be cut off. But "*the* LAW *worketh wrath*." The gospel is of faith and of the Spirit, bringing peace. *Circumcision, then, is of the law.* The very passages cited by Mr. Kennaway prove the point against him.*

Against the covenant of circumcision, Paul warns throughout the Epistle to the Galatians. He could not warn against the gospel. His warning, then, is against the law. Those who are sons of the freewoman by faith and grace would become, by circumcision, slaves, and heirs of the curse of a broken law. The covenant of circumcision is the law. Hagar represents the law; therefore, she represents the covenant of circumcision. Christians, then, are not to adopt principles belonging to Hagar, the slavemother.

I next propose confining myself to two lines of proof, in order to show that:—

I. CIRCUMCISION IS A RITE OF THE LAW;

And, therefore,

II. ITS COVENANT IS IN SUBSTANCE THE LAW.

This will appear—First, from the record of the council at Jerusalem, Acts xv.

At Antioch arose the first Gentile church. There, with the Divine sanction,† the disciples were first called Christians. In that city, the apostles, Barnabas and Paul, laboured together in happy conjunction. From that centre, the Holy Ghost despatched them on the first missionary tour; and thither they returned, at its conclusion.

1. But certain men came from Judea, who taught the disciples, "Except ye be *circumcised after the manner of Moses*, ye cannot be saved" (Acts xv. 1). They viewed circumcision, then, as a part of the *law*. So did the believing Pharisees, at Jerusalem. In the assembly held in that city, they said of the Gentile converts, "That it was necessary to *circumcise them, and to command them to keep the law of Moses*" (ver. 5). By those of the strictest sect of the law, then, circumcision was esteemed a *rite of the law of Moses*, the introduction of which ought to draw in its train the observance of the rest of the Mosaic statutes.

But it may be objected, "These were fallible men, and we are not bound to listen to their opinions." The exception is a sufficient one, and we proceed.

2. But how did Paul and Barnabas regard the new doctrine? The grounds of their resistance to it are not stated by the inspired penman; but, in the fact of their resistance, we see the proof that they considered *circumcision as hostile to the gospel* (Acts xv. 2). After much disputation, it was agreed that the two apostles should go up to Jerusalem, to hear the decision of the twelve thereon.

The false brethren from Jerusalem had alleged the authority of the apostles and church there, as opposed to the doctrine of Paul and Barnabas. Was it really so? The council met to consider the point.

3. Peter is the first apostle who addresses the assembly. His argument is to the following effect:—"God sent me first to declare to the Gentiles the way of salvation. They *believed*, on hearing it. How is that proved? By God's own testimony. He who *knew the hearts* saw their faith; and, in proof of it,

* The word "everlasting," which Mr. Kennaway puts in italics, is no proof on his side. Aaron's priesthood, and the day of atonement, &c., were to be "everlasting."—See Ex. xl. 15; xxx. 21; xxix. 9, &c.

† Acts xi. 26.

bestowed on them the supernatural anointing, or the gifts of the Holy Ghost. This was the outward seal set on the inward reality."

The apostle had before pleaded this as his defence in eating with Gentile believers (Acts xi.). He offers the same proof now, as carrying the further conclusion, "that the Gentiles, without circumcision and the rites of Moses, are as acceptable to God as the Jews are with them." If so, then the law and its rite of circumcision had no part in the work of justification. Whatever privileges believing Jews possessed, as proofs of God's acceptance, the same were enjoyed by these uncircumcised Gentiles.

If, then, *faith without circumcision* sufficed for *God*, how much more ought it to be enough for *man?* How could *men* require an obedience which *God* did not? The only ground of exacting the observance of the law from the believers of the Gentiles rested on God's supposed requirement. But facts proved that this was an error. If, then, the Gentiles were clean in God's sight without circumcision, how provoking to him to pronounce them unclean, unless, to faith in Christ, they added circumcision!

"Besides," pleads the apostle, "the law, which you would enforce on them, has proved to us, and to our fathers, an insupportable burden. We, ourselves, though we observe the rites of Moses, confess them not necessary to salvation. We hope at last to be saved by *faith*, which is the ground already occupied by our Gentile brethren."

The argument of Peter then assumes, that *circumcision was a rite of the law*, and that, if that were binding, *all the law must follow*. Now, that which an inspired apostle regards as a part of the law, *is so*. Our case, then, is proved.

4. Next, Paul and Barnabas declare God's approbation of the doctrine which they preached among the Gentiles, as was manifested by the miracles of various descriptions which he gave them to perform.

5. The apostle James succeeds. His argument is drawn from a passage of the prophet Amos. Its hinge is the words, "*All the Gentiles upon whom my name is called.*" "The prophet supposes, that certain Gentiles would be honoured with the name of the true God, and would be confessed to be his servants. Now, all the Gentiles till that day were idolaters. But the Scripture must be fulfilled. This is accomplishing before our eyes, by the mission of Paul and Barnabas. Gentiles are believing in the true God, owning him, and *owned by him*. He has given them the name of 'Christians,' and the miraculous gifts. But they were to be '*Gentiles*' still. Therefore, they were not to be reckoned as Jews, the circumcised keepers of the law. Therefore, the Lord did not require the circumcision of these believing Gentiles." James, then, assumes the same fundamental principle as Peter. *Circumcision is of the law, and carried out to its legitimate conclusion would cause the observers of it to be lost among the nation of the Jews, or the observers of the rites of Moses.*

6. The great controversy being decided, a joint letter is drawn up. That letter asserts two points bearing on our argument.

(1.) The Judaizing brethren had falsely pleaded the authority of the church and apostles at Jerusalem, when they said, "*Ye must be circumcised, and keep the law.*"

(2.) Their words were evil, "*subverting the soul.*" The introduction, then, of circumcision was no trifle; 'twas a calling off from faith in Christ, a substitution of another gospel for the true. How, then, can the pleaders for infant baptism *establish the soul in the faith* by principles which apostles declared *subversive of it?*

7. The apostle Paul's arguments against circumcision, in the council, are not stated in the Acts; but his views and conduct are summarily given in the Epistle to the Galatians (Gal. ii. 1—5).

He tested the great question of the Gentiles' freedom by matter of *fact*. He took up with him to Jerusalem an uncircumcised Gentile, Titus. This was a very important and critical test. As he foresaw, the Pharisaic party pressed for his circumcision. Paul and Titus refused. Titus returned uncircumcised. Here was a practical decision, which all could understand. It tried and settled the question effectually. Consider the alternatives:—

(1.) If apostles had demanded it, and Paul had yielded, his cause would have been openly lost.

(2.) If they required, and Paul refused, the difference of doctrine would have clearly appeared.

(3.) Had Titus yielded, while Paul stood out, many would have said that Paul ought to have yielded too. "See! Titus, overborne by the force of truth, was compelled to dissent from his father in the gospel!"

(4.) But Titus's return in uncircumcision was the practical confirmation of Paul's doctrine by the apostles at Jerusalem.

Paul tells us, that he refused the circumcision of Titus:—

i. As contrary to liberty in Christ, and as a return to the *bondage of law.*

ii. As a question touching the *very power and life of the gospel.* How could that be true, unless *circumcision belonged to the law, and were destructive of faith? The introduction of circumcision into the gospel, then, is to be resisted with all our might, as destructive of the vitality of the faith!*

The same principle follows from the account of Peter's dissimulation at Antioch, and Paul's rebuke of him. Peter's conduct was a tacit assertion of the superior holiness of *circumcision*, thus overturning the real holiness of *faith.* Paul rebukes it, as a bringing back of the *law*, after a full recognition previously of the gospel and its liberty.

Now, are not these cases decisive? Friends and opponents of the liberty in Christ, inspired and uninspired men, Pharisees, apostles of the circumcision and of the uncircumcision, and the whole church at Jerusalem agree, that *circumcision is a rite of the law;* and that, if that were binding, so were the rest of the Mosaic statutes. But, if circumcision be of the law, and not of the gospel, then the psedobaptist argument is destroyed.

Against this it may be replied—

1. "In the council at Jerusalem, we do not get a simple view of the question. Circumcision is demanded by zealots of the law *as necessary to salvation:* an error which we disclaim, as fervently as yourselves."

2. "It is viewed as an ordinance of *Moses*, and, as such, of course it belonged to the law. But we regard it, as it stands connected with *Abraham.* It took not its rise from Moses; its source was in Abraham's days. Now, the council at Jerusalem never once refer to it as derived from Abraham. While, then, they rightly rejected it, considered as a portion of the law, introducing at length its entire yoke, this does not condemn our plea for it. We maintain its force, as originally given to Abraham."

To this we might make answer—"We have shown that circumcision is *a part of the law of Moses.* It is necessary to your cause to show, that in Abraham's day it was a part of the gospel."

(To be continued.)

PAPERS FROM MY NOTE-BOOK.

THE Note-book has not been closed for want of material, but simply because certain other matters seemed to press. This month we dedicate the paper to a selection from a new work by the late Dr. Alexander, of New York, which has not yet been published in this country. Students and pastors may find some of the hints valuable:—

"*Clerical Study.*—*Ministerial study* is a *sine qua non* of success. It is absurdly useless to talk of methods of preaching, when there is no method of preparation. Ministerial study is twofold—special and general. By *special study*, I mean that preparation for a given sermon which is analogous to the lawyer's preparation of his case. If faithful and thorough, this may lead to high accomplishment; but, as in the instance of *case-lawyers*, it may be carried too far, and if exclusively followed must become narrowing."

"By *general study* I mean that preparation which a liberal mind is perpetually making, by reading, writing and thinking, over and above sermonising, and without any direct reference to preaching."

"What theologians say of preparation for death, may be said of preparation for preaching; there is *habitual*, and there is *actual* preparation; the current of daily study and the gathering of material for a given task."

"The crying evil of our sermons is *want of matter*. We try to remedy this evil, and that evil, when the thing we should do is to get something to say; and the laborious devotion of some young clergymen to rhetoric and style instead of theology, is as if one should study a cookery book, when he should be going to market."

"Neither devotion nor active labour will furnish you with an excuse for the neglect of knowledge."

"The clerical scholar, however diligent, punctual, and persistent, who throws his whole strength into the preparation of sermons, and who never rises to higher views, or takes a larger career through the wide expanse of scientific and methodised truth, must infallibly grow up stiff, cramped, lopsided, and defective."

"When a young clergyman once inquired of Dr. Bellamy what he should do to have matter for his discourses, the shrewd old gentleman replied, 'Fill up the cask, *fill up the cask*, FILL UP THE CASK! Then if you tap it anywhere, you will get a good stream; but if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap; and then you get but little after all.'"

"The clergyman's study, which some people regard as they would a pantry, or a genteel appendage to housekeeping, is the main room in the house, and (if consistent with Hebrew xiii. 2) ought to be the best. It is the place where you speak to God, and where God speaks to you; where the oil is beaten for the sanctuary, where you sit between the two olive trees (Zechariah iv. 3); where you wear the linen ephod, and consult Urim and Thummin. As you are there, so will you be in the house of the Lord."

"The inscription which Mr. Jessey put over his study-door has often been copied:—

'Amice, quisque huc ades;
Aut agito paucis; aut abi:
Aut me laborantem adjuva.'"

"*Study of the Scripture.*—Constant perusal and reperusal of Scripture is the great preparation for preaching. You get good even when you know it not. This is one of the most observable differences between old and young theologians. 'Give attendance to reading.'"

"Go to the Bible as a fund, not so much of premises as conclusions."

"Cut off superfluous studies. Come back to the Bible. This rings in my ears as years go on. Consider all past studies as so much discipline, to fit you for this great study. Make Scripture the interpreter of Scripture."

"The very best preparation for *extempore* discourse is textual knowledge. Luther says truly:—*Bonus textuarius est bonus theologus.*"

"The Scriptures furnish the best material for thought. They stimulate the soil. They give positive conclusions. They promote holy states which are favourable to truth. They prevent trifling reasonings, by keeping the mind constantly in the presence of the greatest subjects."

"My greatest acquisitions in Scripture come from no commentaries or expositors. The perusals of many former years, turned over in the meditations, left to brew in the mind, yield their ripe results in new readings, and often make that clear which was formerly dark, and that fruitful which was once dry."

"The commentary, like fire, is a good servant, but a bad master."

"More knowledge of Scripture is generally derived from direct study of the text, in the original, with grammar and lexicon, than from examining and comparing all the opposite opinions in Pool's Synopsis, De Wette, or Bloomfield."

"Commentaries must be used, and thankfully; but just as we use ladders, crutches, and spectacles; the exception, not the rule; the aid in emergency, not the habit of every moment."

"Of all preparations for preaching, the best is the study of the original Scripture text."

"*Great Subjects.*—I am impressed with the importance of choosing great subjects for sermons; such as creation, the deluge, atonement, the last things."

"A man should begin early to grapple with great subjects. An athlete (2 Timothy ii. 5) gains might only by great exertions. So that a man does not overstrain his powers, the more he wrestles the better; but he *must* wrestle, and not merely take a great subject, and dream over it, or play with it."

"There opens to our view a new value in the Scriptures. He who constantly reads them will be constantly awakened to trains of new thought. The best sermons are so suggested.

"The best subject is commonly that which comes of itself. I never could understand what is meant by making a sermon on a prescribed text. The right text is the one which comes of itself during reading and meditation; which accompanies you in walks, goes to bed with you and rises with you. On such a text, thoughts swarm and cluster like bees upon a

branch. The sermon ferments for hours and days, and, at length, after patient waiting, and almost spontaneous working, the subject clarifies itself, and the true method of treatment presents itself in a shape which cannot be rejected."

"*Be Yourself.*—In the making of sermons I have never so well succeeded as when I have forgotten all models, and consented to be myself. Every man has his own way, in which he is better than in all others."

"There is a certain type of thought, diction, and delivery, which is proper to each individual; and he accomplishes most who hits on this. But all straining, all artifice, and all imitations tend to prevent the attainment of this manner."

"I sometimes think I never acted out my inner man in a sermon. Causes which prevent: Fear of being too learned; fear of being too sentimental; fear of being too decorative; fear of being too obscure; fear of being too vehement: all of this is fear of being *myself*."

Here is his advice upon extemporaneous preaching:—

"Carry no scrap of writing into the pulpit."

"Beware of undue length."

"Begin at once. When a friend of mine inquired of the celebrated Gilbert Stuart, how young persons should be taught to paint, he replied, 'Just as puppies are taught to swim—*chuck them in!*' No one learns to swim in the sea of preaching without going into the water."

"The more special the subject, the richer will be the flow of thought."

We quote his reflections upon eloquence, and commend them to hearers:—

"The day was when churches were much more concerned than we, about the truth conveyed, and much less about the garb of the truths. Doctrine, rather than speaking, was what drew the audience."

"If apostolical preaching could reappear, while it would be mighty in its effects upon the assembly and on multitudes, it would probably answer no demands of the schools or the stage; but would be unartificial, expository, simple, paternal, brief, natural, varied, gushing, and eminently spiritual."

"The attraction of the modern pulpit is something altogether different from any spiritual quality. It indicates a sickly mind in the Christian public. Under such preaching a morbid state is produced."

"Eloquence, as a ministerial accomplishment, may be overrated."

We cannot withhold an extract which we think worthy of the consideration of those who despise the hoary head, and scorn to edify old women":—

"In every church there are some aged and experienced Christians. They are special regarded by the Master, and require to be fed with the finest of the wheat. The ministry is appointed with much reference to such; and they know when their portion is withheld. They may be poor and unlettered, and incompetent to judge of gesture, diction, or even grammar; but they know the 'language of Canaan,' and the 'speech of Ashdod.' I hold them to be the best judges of the ministry. How little does the starched and elegant, but shallow young divine suspect, that in yonder dark, back pew, or in the outskirts of the gallery, there sits an ancient widow, who was in Christ before he was born, and who reads him through and through! To be able to feed such sheep of Christ, if for no other reason, the young minister should seek to attain high degrees of piety."

PIERRE DU BOSC.

THE DOCTRINE OF GRACE.

(*Concluded from p.* 562.)

What sentiments should not this excellent doctrine produce in us? Certainly it is so fruitful, so abundant in instruction, that we may liken it to those fountains which throw out water by different jets, and which seek to pour themselves forth in many streams and by different channels. For as grace is a water springing up into everlasting life, which spreads out in many shapes and on all sides, we must stoop down a little more to this divine spring that we may fill our vessels, and draw thence some of the principal lessons which it presents us,

whether for the instruction of our minds, the consolation of our consciences, or the sanctification of our souls.

First,—I beseech you to remember here, before all things, the advantage of our religion, and to decide which is the best and safest of the two doctrines, the one which gives to man the glory of his salvation, or the other which gives it all to God. For what should be the end of a good and true system of religion? It is without doubt to glorify God; and how can we better glorify him than by ascribing all our happiness to his grace? You always acknowledge that such a belief comes from a good principle, from a sacred humility, from religious reverence towards God, from a laudable desire to honour and celebrate his goodness. I wish that we might be deceived in this sentiment, and that it could be an error to render to the Lord an honour which does not belong to him. But what an innocent error! how holy! how incapable of displeasing His eyes who giveth grace to the humble. My sin, then, is that I give too much to my God, that I defer too much to his grace, and recognise him as the author of all that is good in me. Happy fault, of which I shall never repent, and for which I shall never apprehend punishment! I would much rather thus abase myself by humility, than be lifted up by pride. It is much safer for me to renounce my own glory, since the mistake is certainly innocent, than to take away the glory of God where the least attempt is infinitely criminal. When I have been called from heaven like St. Paul by an extraordinary calling, when I am an apostle like him, when I shall have been borne to Paradise by an imcomparable privilege, I should love always to esteem myself with him the chief of sinners, and confess that mercy has been shown to me, rather than boast with the Pharisee that I am not as other men, and have some good quality which has compelled God to prefer me before them. Let us bless our religion in this, that it inspires us with so holy, so salutary a sentiment. Let us acknowledge that it can but come from God, since it ascribes all to God, and it tends only to the exhibition of his glory. Let us avow that it is the work of grace, since it proclaims only grace, breathes only grace, and opposing all ground of presumption in nature, it places us in a holy self-abasement, which cannot but be acceptable to Him who resisteth the proud.

This doctrine of grace, then, must produce in us humility, since it takes from all opinion of ourselves, and teaches us to believe with the heart and confess the mouth unto salvation that the cause of all that we are, and of all that ve, is the grace of our Lord. If we are righteous, if we are faithful, if ess a pure religion, if we lead a holy and honest life, if we have any res that elevate us in the earth, and which make us cherish heaven, let so blind and so ungrateful as to give ourselves the glory. Let us not unto our net, and burn incense unto our drag. All is of God and om the Father of lights, from whom cometh down every good and ect gift. All our talents are drawn from his treasury, they are gifts of and not revenues from our own mine; for in ourselves there is nothing but that which is bad, "In my flesh dwelleth no good d one may positively affirm of it what Nathanael said hypothetiazareth, "No good thing can come out of it." Virtues are not ch grow spontaneously in our soil, nor can our own care or culture forth. They are sent us from the Sun of Righteousness; it is aly Father who himself plants them with his own hand, waters his grace, and makes them grow by his Spirit. As, then, David quered Goliath, put the sword of the giant in the tabernacle of to render him the homage of the victory, and to testify clearly ined it neither by his courage, nor his strength, nor his skill, but of the Lord of hosts, so ought we to render him the honours successes, and pay him just and lawful tribute by humble thanksince all our sufficiency is of him, and we derive it not from our re, as the spider draws out his web from his own bowels, but grace, as the bee draws her honey from the sweet manna which heaven on the flowers, we must attribute all to the admirable nd write under each favourable quality that we possess, and under

each virtuous action we perform, "That not of ourselves, it is the gift of God." Are you thus cast down into holy humility by the consideration of grace, lift yourselves up then, believers, by a firm and Christian assurance. For this is one of the principal effects that grace should produce in your hearts. I confess that if you had to do with the justice of God, if you were to be judged by the rigour of his law, if your salvation depended on the goodness and worth of your works, truly you would have cause to sigh and be terrified, to live in uncertainty and doubt, you might well cry with Moses on Sinai, when he saw the unsupportable glory of God's majesty and heard the thunders of his terrible justice, "I exceedingly fear and quake." But you are saved by grace, and consequently ought to banish your apprehensions; you have to do with a God merciful and benign, who loveth not the death of a sinner, but his conversion and his life, who excuses our weaknesses, freely pardons our offences, and "like as a father pitieth his children, so the Lord pitieth them that fear him." Courage then, poor sinners, if your sins make you cry out, "O wretched man that I am;" the mercy of God ought also to make you shout in the sacred song of triumph, "I thank God through Jesus Christ our Lord." Tell me not that your sins are great, and their number frightful. For however great and numerous they may be, the grace that saves you infinitely surpasses them. It is immense and infinite. "Where sin abounded, grace did much more abound." It is an abyss which has no bottom, an ocean without a shore; and, like the universal deluge which inundated the whole world and covered the peaks of Caucasus and Ararat, the summits of the Alps and Pyrenees, as well as the lower lands, so the grace of God is a happy and saving flood, which covers the greatest as well as the least sins. This grace is a city of refuge, in which not only faults of inadvertency, but even the most atrocious crimes, are protected from the pursuit of Divine vengeance, when one retreats thither by true repentance. It is a temple of mercy in which sinners, even, that is to say, the greatest of all sinners, have not only smitten their breasts in sincere conviction, but have gone down to their own houses justified. The throne of that marvellous grace is a throne where there are letters of pardon for the guilty of all sorts—the incestuous, like Lot; adulterers, like David; persecutors, like Saul; and the dissolute, like the woman that was a sinner in the Gospel. Provided that they repair thither with a true repentance, they are received with open arms, and obtain the absolution that they need. I will assure myself, then, in this grace of my God, whatever may be the sin of my life. I will reason like David, and say, "There are iniquities in me, but with thee there is forgiveness. I am a transgressor from the womb, but thou art merciful from all eternity. My sins are more in number than the hairs of my head, but thy compassions are more abundant than the stars of heaven and the sands of the sea." It is this which gives true peace of conscience; it is in the bosom of grace we find true peace of mind. Everywhere else there are only trouble and alarm; one may see it in the experience of those who seek salvation in the merit of their own works. They openly profess their own doubt, and it must necessarily be so. For whatever they say, and whatsoever they do, their consciences accuse them of having sinned against heaven and before God, and of not having a righteousness that will sustain the investigation of the Judge of the world. Hence those doubts which cannot be dispelled; those agitations which cannot be appeased; those alarms which cast them into irremediable distress, especially when death draws nigh, and calls them to the dread tribunal and the final account. For whatever show of goodness men have made in life, when they approach the last hour, the judgment of God which surrounds them fills them with astonishment; the appalling sword of his justice terrifies them; and feeling guilty in themselves, if they have no resource but their own works, they cannot fail to die in convulsions—fears and anguish which proceed not so much from the ruin of the body as from the trouble and fainting of the spirit. That is why a learned and renowned cardinal,* pressed by the force of truth, after sustaining with all his strength the side of good works, after having em-

* Bellarmine.

ployed all the energy of his mind in defending their merit and worthiness, is at length compelled to make this confession:—"Because of the uncertainty of our own righteousness, and the peril of vain glory, the safest way is to put all one's confidence in the mercy and compassion of God alone." Why, then, torture oneself to maintain the merit of good works, since, then, righteousness is uncertain, and the peril of vain glory is so evident? And if it is safest to trust in the mercy of God alone, can we be blamed for choosing that which is safest, for leaving the uncertain for the certain, the dangerous for the infallible, the moving sand, which deceives those who hazard themselves upon it, for the Rock of Ages, which firmly sustains those who repose on it? It is in the arms of grace alone that we find perfect peace. A man who casts himself upon this, and relies upon it in true faith, enjoys a divine peace that passeth all understanding; he knows that God is his Father, that Jesus Christ is his Redeemer, that reconciliation is made for him, that his condemnation is abolished, that remission is assured to him; he sees in spirit the heavens opened, and Jesus, who extends his arms to him from the height of his throne, and there springs up in his heart a marvellous calm, which all the storms of life and the horrors of death have no power to disturb. He exclaims with St. Paul, "Who is he that condemneth?" &c.

But if this doctrine of grace assures us, it must not lull us to sleep. If it gives us confidence, it must not plunge us into security, and relax in us the love and the desire for sanctification. I know there have been those in all ages who have libelled grace, and have accused it of opening the door to licentiousness, of favouring the profligacy of the vicious, and the indifference of the worldly, and of causing contempt of good works. But, long ago, St. Paul vindicated it from this charge; and if it has been brought against us, God be praised, it only proves that our doctrine is in conformity with that of this great apostle. For they charged him, in his life-time, that his theology led men to say, "Let us continue in sin, that grace may abound." But he repels the pernicious thought with the execration which was customary with him, "God forbid;" and we say the same after him, "God forbid that grace should authorise sin." For this divine grace is, indeed, an asylum for penitent souls, but not for impenitent and incorrigible rebels. It is an indulgence for those who amend, but not a connivance with the crimes of those who obstinately persist in sin. "*There is forgiveness with God*," but "*that he may be feared.*" Hence the apostle tells us, "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world." For what does grace require? Certainly it obliges us to gratitude, to thankfulness, to acts of grace, to testify our sense of its benefits. And how is this sense to be manifested? Chiefly by a good and holy life. What, my brethren! has God received us into his peace in order that we might declare war, and make an offensive and eternal league with his enemies—Satan, the flesh, and the world? Has he washed us from our impurity that we might return to wallowing in the mire, and daily begin again to grovel in the filth of vice? Has he opened to us the arms of his mercy, that through this opening we might pierce his heart and plunge a sword into his bosom by our offences? Can we be so mad as to believe that he has pardoned our sins in order that we might become more bold and insolent in outrage toward him?—that he has opened his heaven to us that we might carry thither the darkness and stench of hell?—that he has received us to his altar that we might plant there the idols of Satan, that we might sacrifice to Mammon, or offer incense to Astarte, that immodest Venus who is the mother of whoredoms? God grant that we may never have this miserable thought, which turns the grace of God into licentiousness, and would make us worse than devils themselves. For these spirits of darkness, having no part in grace, cannot abuse it; so that they who profane it by a wicked life are in a state of sin which renders them more criminal than devils. Know, then, that while we are saved by grace, we must not fail to perceive the absolute necessity of good works. For, to speak once more with Bernard, "They are not the cause of our rejoicing, but they are the

way to the kingdom." So that, if we wish to reach this great salvation, which the grace of the Father has procured us, which the merit of the Son has obtained for us, which the efficacy of the Holy Spirit has applied to us, we must walk without ceasing in true holiness, without which no man shall see the Lord. Such is the meaning of St. Paul. For, after having laid down this doctrine, so important to the purity of his teaching—that we are saved by grace, and not by works—he establishes also that other, which is necessary to holiness of life, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He knew that we are not at all saved by works, and yet he declares that they are ordained that we should walk in them. We must, then, hold on in this road, and follow this royal way, which can alone direct us to the end of the heavenly calling. So far from imitating the cursed language of the profane—"Let us sin that grace may abound"—on the contrary, let us say, Let us sin no more, since grace has so mercifully abounded to us. God has graciously pardoned our offences, let us not grieve and wound him with new crimes. He has rescued us from the curse that we had merited, let us live as the blessed of the Lord, and praise him for ever with all the powers of our souls. He has redeemed us by a price, let us glorify him, then, with our bodies and our spirits, which are his. He has saved us by grace, let us serve him, then, in return by inclination and by duty, so that from grace we may one day pass to glory, where our salvation shall be finished, our holiness complete, our happiness consummated, our triumph eternal, and where, having no more evils to fear, nor good to desire, we shall celebrate for ever and ever the praises of this great God, who hath saved us by grace. Amen.

A DEATH-BED INCIDENT.

QUIET he lies, as softly—slowly—
With measured strokes life wears away;
Unmoved, unpained, unconscious wholly,
The pilgrim nears the gates of day.

But lo, his shrunken hands he raises,
And clasps them as in hours of yore:
Breathes he a prayer? or wake his praises
At sounds or scenes on yonder shore?

Say—have dear forms come forth to meet him,
Of those before to glory passed?
With loving looks and words to greet him—
"Welcome, beloved, 'tis home at last!"

Or does, more fair than white-robed daughters,
Life's conquering Monarch tread the vale?
And cry, "My son, fear not the waters,
Thy God is here, *he* does not fail"?

We know not—but that act has spoken
A joy which words can never tell;
'Twas faith's last sign—'twas life's first token—
'Twas heaven's "All hail" to earth's farewell!

Grave on his tomb, if aught be needed,
Clasped hands—they bless us in our tears:
Ye, who your sun-ward flight have speeded,
Your hands we'll clasp when Christ appears!

Norwood. J. TRITTON.

Reviews.

The Life and Letters of John Angell James; including an Unfinished Autobiography. Edited by R. W. Dale, M.A. Nisbet & Co. Price 12*s*.

It has often been remarked that architectural structures, especially interiors, hose proportions are harmonious and exact, deceive the eye of the untutored pectator, and present a contracted appearance, so that their true dimensions re rarely apprehended;—size is in such cases lost in symmetry. Something milar to this appertains also in the world of mind. There are individuals in hom the ordinary eye discerns no signs of genius, and no apparent reasons hy they should ever leave the ranks of the most unsuspected mediocrity. our acquaintance with them, though long, will divulge nothing but what is ommon-place; they have no great depth, no vast breadth, no surprising riginality, no extensive scholarship—nothing, in point of fact, marks them as ings of men. Yet these are the very persons who, in the long run of life, take he highest prizes and achieve the greatest results. The only solution of the ifficulty seems to be that, for all practical purposes—and this is a very practical orld—a well-balanced mind is far preferable to one whose magnitude disturbs its equilibrium. And is it not the case that what is most frequently deemed *greatness* is a condition which involves the prominence of some one faculty at the cost of the disturbance of all the rest? We sometimes look around after he meteoric spirits which flashed out so bravely in the class-rooms of our outhtide, and almost invariably find that they have lagged far behind the less ifted ones, whose equanimity has told far better than the more coveted brilliancy which promised much but has achieved little. We intend no injustice to he memory of the excellent servant of God whose memoirs have elicited these emarks, when we say that his career is an illustration of our meaning. But as ur readers will be far better pleased with some specimens from this interesting olume than with our moralising, we shall summarise the essentials of his biography, and quote some of the salient passages of the book.

John Angell James was born at Blandford, in Dorsetshire, on the 6th of une, 1785, his father being a respectable tradesman, whose most prominent haracteristic appears to have been that he had no fondness for the preaching ropensities of his sons until his closing days, when his children rejoiced that s heart was enriched with grace. Mr. James's mother was a Baptist, and "a oman of sweet, loving, peaceable, and gentle disposition."

"All the stories of Mr. James's school days, that he himself was accustomed to tell, and l that I have been able to collect from his old schoolfellows and playmates, show that he s a bright, merry boy, with exulting animal spirits, and a kindly generous temper. He s not very clever in class, but was a good hand at trap-ball and rounder; and in the gh fun of the playground, and in the practical jokes so dear to thorough English lads, was always forward. Some boyish sins he fell into, but he was always brave and gene-s, and was never suspected of a lie.

"He often used to tell with great glee how, on one Guy Faux's night, he had the auda-y to let off a squib at a soldier, which singed the warrior's whiskers, and greatly provoked fury; and how on another, having filled his pockets with fireworks, all his thunder pre-turely exploded, and began to blaze away so fiercely that he had to be put under the ut of the pump in order to save him from as tragic and fiery a fate as that to which the nortal conspirator had doomed the rulers of the English nation. To correct all unbe-ers, the pump is still at the back of the old house, with his father and mother's initials n it.

"It was not unnatural that even his mother should acknowledge to her neighbour that 'son John was her chief trouble,' and deplore that he made no progress at school; or she derived little comfort from her friend's assurance that as the boy was clever at his

play, she need not trouble her heart about him,—'he'll do well enough by-and-bye.' Once he is said to have thrashed a lad for calling him a 'pug-nosed Presbyterian,'—an insult flung at his religion as well as his person, which an ardent, impetuous, broad-chested boy could hardly be expected to endure.

"'There were two boys of the name of James that went to school with me; what has become of them?' inquired an innkeeper of a traveller from Blandford.

"'One of them,' was the reply, 'has become an eminent Nonconformist minister.'

"'Ay, which is that?'

"'John Angell.'

"'What! thik (Dorsetshire for *that*) thick-headed fool; why he was fit for nothing but fighting!'"

It was while an apprentice in the town of Poole the example and influence of a fellow-apprentice were blessed to the awakening of Mr. James's mind to the care of the soul. The great change was gradually wrought upon him; and it was while working as a Sunday-school teacher the desire was formed in his heart to be engaged in the work of the Christian ministry. In his eighteenth year, through the mediation of the now venerable Dr. Bennett, his father was induced to consent to his abandonment of secular pursuits, and he forthwith took up his residence with Dr. Bogue, at Gosport, as one of a class of students for ministerial labours. The course of study in the vestry of Dr. Bogue's chapel seems to have been almost exclusively confined to the works of Owen, Bates, Charnock, Howe, and Baxter, with occasional additions from Turretin, Witsius, Pictet, and Jonathan Edwards. We must not omit to mention that one of the old doctor's standing recommendations to his students was—"not to marry for money's sake, but if possible not without money."

After only eighteen months at Gosport, and when Mr. James was but nineteen years of age, he entered upon the pastorate of the church at Carr's Lane, Birmingham,—a connection which everybody knows continued throughout the long space of fifty-three years, the remainder of his life. At the time of Mr. James's arrival in Birmingham, the Cannon Street Church, under the pastorate of the Rev. T. Morgan, were rebuilding their place of worship, and as they were permitted to worship in Carr's Lane, the labours of the youthful preacher were at first considerably lightened by this arrangement. The first seven years of his pastorate gave no sign of his ultimate success; that he "was too confident in his own power, and too careless in his preparations for the pulpit, were, as he has said, among the principal causes of his disappointment." At the close of the second period of seven years, his reputation as a preacher attracted an immense congregation to Surrey Chapel to listen to his sermon on behalf of the London Missionary Society. The place was nearly full two or three hours before the service began. John Elias is said to have exclaimed when it was over, "I believe the cross was there, but it was so heaped up with flowers I could not see it." Another critical hearer delivered this judgment, "I don't care to dine at a pastrycook's." The senior ministers of that day, with all their excellences, appear to have had one glaring defect,—intolerance of the popularity of their younger brethren. We believe that our *elders* of the present age are far more courteous to their juniors, and regard their prosperity with a Christian and congratulatory spirit. No doubt that Mr. James's missionary sermon was open to criticism for the profusion of its metaphors, its redundant epithets, and its rhapsodical style, nevertheless it procured the largest collection ever made in Surrey Chapel; it made an extraordinary impression on the country at large, and greatly added to the preacher's fame. Henceforth the announcement of his name was sure to attract a crowded audience; and he continued to enjoy to the close of his days a popularity rarely equalled, whether for its extensiveness or its duration.

No great secret lies hidden at the foundation of this successful ministry; it

as the result of heartfelt experience of the power of the Gospel, clear views f Divine truth, and prayerful, conscientious application to work. The old miliar friends he had acquired in Dr. Bogue's vestry retained their influence ver him to the last. Mr. James was thoroughly imbued with Puritan theology, ıd knew how to mould the thoughts of the giant minds of the seventeenth ntury into the language of his own day. He says, "I am neither a philoso-her nor a critic. I can give no emendations of difficult or doubtful passages, ıd no new theories of particular texts; on general doctrines I cannot add to ıe stock of sacred literature. I feel as if I could start no mind upon a track f investigation or career of discovery. No glimpses of previously undisco-ered truth have visited my mind. I lack the powers of invention, and have o originality." The same modest estimate of himself pervades all the auto-iographical portions of the memoir, and is candidly maintained by Mr. Dale s the biograper, and by Mr. T. S. James in his contribution to this interesting olume. Not the least pleasing chapter in the book is that headed, "My Diplomas of Doctor of Divinity;" it terminates thus:—

"As regards some who are now called Rabbi, I wonder they do not blush at this itera-ion of their own distinction. May I but be considered as a faithful, earnest, and success-ul minister of the new covenant, and be accounted such by the Great Master, and I am uite content that my name shall stand, wherever it is recorded, without any academic ffix."

Barring the *academic affix*, if John Angell James ever set before himself a odel, Philip Doddridge must have been the man. They will assuredly gleam n future ages like a double star. Many points of parallelism in them might be duced; one only must serve our purpose—the popularity and usefulness of eir published works. "The Anxious Inquirer" is as fully the *alter ego* of The Rise and Progress of Religion," as the pastor of Carr's Lane Chapel was the Northampton divine. James, however, numbered nearly a quarter of a ntury of years more than Doddridge; though from the measurement of minis-rial life in the nineteenth century a large deduction must be made for the claims societies, public meetings, *et hoc genus omne* unknown to the quiet, easy-ing career of the pastors of a hundred years ago. But to return to "The xious Inquirer," more than half a million copies of this work have been ued by the Religious Tract Society; and in America it has reached a circu-ion larger even than at home. The instances of the usefulness of this little rk, recorded in the memoir, though interesting, are few in comparison with e facts of its history. Could that history be written, it would form one of e most complete collections of the mysteries of converting grace, and a sur-ing evidence of the extent to which the blessing of God can employ the bours of a single mind. No one who has been at all conversant with e work of the Holy Spirit upon the souls of the youth of our country ring the last twenty years, can be ignorant of the wonderful amount f good which has been accomplished by this favoured little volume. her productions of the same mind have enjoyed large popularity, but The Anxious Inquirer" will perpetuate the name of John Angell James the remotest times. Exception has been made, and not undeservedly, some of its delineations of Divine truth (and Mr. Dale does not spare it); t with all drawbacks, who would not rather have been the author of this etate than of the most elaborate productions of the chisel, pencil, or pen? Want of space forbids our dwelling upon the important share Mr. James took the formation of the Evangelical Alliance, the superintendence of Spring ll College, and other public movements. We can only refer with approbation the honour which the history of their co-pastorate reflects upon both the de-ted and the surviving brother. The delineations of his private life are feli-

citous, and the passing storms of domestic bereavement and solicitud afflicted daughter are all that break the uneventful tenour of his life. marriages, in harmony with Dr. Bogue's canny caution, Mr. James w in circumstances of affluence, and, happily for him and the church, it lot to find higher attributes than mere worldly wealth with bot ladies to whom he was united. The house in which he died he had i during fifty-two out of the fifty-three years of his residence in Birn and his painless, peaceful end was in happy keeping with his life.

Mr. Dale's biography is a beautiful testimony to the worth of hi guished friend and co-pastor, and it reflects upon its author the genial the light in which he has represented his subject. The contents of 6 are largely made up of letters, these being almost the only materia existed for the disclosure of the workings of the author's mind. S wittily said, that modern biography has added another pang to dea memoir is thoroughly free from liability to such censure. Its perusal pleasure to multitudes who have listened to the voice and profited writings of Mr. James, and it will awaken many earnest desires that a ened, as successful, and as happy a course may be allotted to the presen of Carr's Lane Chapel as that which he has depicted in the history of decessor.

History of Protestant Nonconformity in Wales, from its Rise to the prese By Thomas Rees. 8vo., pp. 512. London: John Snow, 35, Pat Row. 1861. 10*s.* 6*d.*

We have much pleasure in calling the attention of our readers to a of singular excellence and importance, which required great labour and sive research, and will henceforth be regarded as necessary to every who desires to complete his acquaintance with ecclesiastical history in to these realms. Such a work is all the more acceptable, because it is lieve the first attempt to collect together the memorials which are yet able from oblivion upon the subject of Protestant Nonconformity in W circumstance that must have greatly added to the author's difficulties, his materials were widely distributed in public and private libraries, an only be accessible to a man of the utmost energy and perseverance. Ye it was due to the Welsh people, and especially to the memory of those God who have in past times laboured among them, that so considerabl tion of Christ's Church should not be destitute of its authentic records; must needs thank Mr. Rees for his successful endeavour to supply a gr ciency in our literature.

The author begins by giving an interesting review "of the m spiritual condition of the Principality from the dawn of the Refor the time when the first Nonconformist church was formed." Th appears to have been one of almost unmitigated darkness. The neglig immorality of the clergy, and their general want of principle, brou their usual effects in the people of their charge, and of these effects and superstition were not the worst. Perpetual complaints were m there were no preachers; and in some dioceses preaching itself was a used. The attempts which were made to enlighten this darkness w long time few and feeble, and the results to which they led were ex small. For whole ages, during which England was rapidly increasi knowledge of the truth, Wales was still left without instruction; a sad truth, that in her case, as in most others, when witnesses for God they had to prosecute their work through bitter hostility and perse

It must be manifest, we think, from this brief reference to the st before the rise of Protestant Nonconformity in Wales, that if the ple had still been left to the sole teaching of the Established clergy hardly have risen "from the depths of moral degradation to th

amongst the most enlightened Protestant nations of the world." It is impossible to read this work without being strongly impressed with the conviction that Wales owes her present position in this respect mainly to the labours of Nonconformist teachers. This is one of the emphatic lessons of the book, and it is certainly not the fault of the historian if his facts lead inevitably to a conclusion that must be distasteful to a Churchman who can see no faults in his church, and no excellences beyond its pale.

The history of the origin of Nonconformity in the Principality is nearly the same in its outline as in England—that is to say, the separate churches were founded by clergymen who had seceded or had been rejected from the Establishment. These were men of cultivated minds, and not of fanatical tempers, and of unsettled, turbulent dispositions. Their Nonconformity was the result of the fact that they had a conscience. We must again thank Mr. Rees for giving us such copious notices of so great a number of them. It is a feature of his work which invests it with a peculiar interest. We cannot of course detail a history that involves a multitude of biographies. We hope our readers will procure the volume for themselves, as it must be a standard volume at least for some time to come.

But towards the conclusion, our author touches upon a subject which is at the present moment a source of controversy between no less a personage than the Bishop of St. David's and certain of her Majesty's inspectors of schools. Our readers will have seen already from what cause the Welsh people have come to be emphatically a nation of Nonconformists. They owe nothing to the Established Church. Besides this, its ministers have often been, however able and excellent in other respects, yet ignorant of the language of their people. Yet now national or church schools, largely aided by grants from the Committee of Council, are the only schools which a bishop can patronise and his clergy tolerate. The bishop pleads, though falsely, as every Nonconformist knows, that people send their children to these schools with perfect willingness and without any feeling of dissatisfaction. The inspector testifies to the contrary, and affirms that his office is one of the greatest difficulty and delicacy. We may return to this subject again, but in the meantime we ask, Are the taxes of this country to be employed by clergymen as a means of systematically oppressing and putting down the religious opinions of the people of Wales? State education we always thought a mistake, and the present position of the question in the Principality bids fair to bring it to a crisis. Let us hear what Mr. Rees has to say upon this matter:—

"Desperate efforts were made by Churchmen in former ages to crush Nonconformity by persecution. In the present age they have changed their policy, and attempt to accomplish the same thing by means of National or Church schools. Enormous sums have been and are still voted by the Committee of Council on Education towards the establishment and support of such schools in districts where hardly any but the children of Nonconformists could be expected to attend them. Time will show whether a body of schoolmasters will succeed in accomplishing in the nineteenth century what hosts of clergymen, by preaching, persecution, and heading violent mobs, and a large number of furious magistrates, by inflicting heavy fines, imprisonments, and various other punishments, have failed to accomplish in the seventeenth and eighteenth centuries.

"The present attitude of Churchmen and Nonconformists in Wales towards each other is extremely disagreeable—Churchmen especially. The clergy regard the prevalence of Nonconformity as a great evil, and consequently keep aloof from their Nonconforming neighbours, and refuse to co-operate with them in the promotion of any benevolent or philanthropic scheme. The Nonconformists, on the other hand, consider it as the greatest blessing ever conferred upon the Welsh nation, and regard the connection of the Episcopal Church with the State as the real source of all the persecutions which have disgraced former ages, and of most of the bigotry, ill-feeling, and religious jealousies which disgrace the present age. The contents of the foregoing pages may enable the impartial reader to decide which of the two opinions is the correct one."

There is no question but that money and means, which Churchmen possess, can, with the aid of Government grants, cover Wales with national schools, and that Welsh bishops will find arguments enough, bad and good, to prove that it ought to be so. But we are happy to find that her Majesty's school inspectors are too honest to report according to *their* principles, but that they adhere to the facts of the case. And so far as we have seen, those facts go to

prove that national (*i.e.*, Sectarian or Church) schools are disagreeable to the people, and could not exist except by State patronage and support.

We add but one word more. Our author apologises for his style; but his style needs no apology. It is everywhere clear and easy. We have met with nothing that would have suggested to us, if he had not told us, that his knowledge of the English language was acquired after he was twenty years of age. If all Englishmen-born wrote as well, we should always find reading a pleasure and not a task.

Pictures of the Past: the History of the Baptist Church, Bourton-on-the-Water. By THOMAS BROOKS. London: Judd & Glass. Price 2*s.* 6*d.*

BOURTON-ON-THE-WATER is a name fragrant to Baptists, it recalls to us the venerable Beddome, eminent as a textuary, facile as a hymnist, and one of great colloquial powers, "in which he displayed the urbanity of the gentleman and the erudition of the scholar, combined with a copious vein of Attic salt." In later days Bourton is associated with the great essayist and his illustrious love-letters. The church of which this is a history, has been from the days of the Stuarts one of the strongholds of our sentiments. We thank our brother Brooks for this interesting sketch of its history, and we trust that the extensive sale his little book has met with will encourage other pastors of ancient Baptist churches to imitate his example. Our denominational literature is greatly defective in treatises of this kind, and yet the archives of our older churches are rich in illustrations of the faith, the trials, and the prayers of our forefathers.

Brief Notices.

Philosophy of the Infinite: a treatise on Man's Knowledge of the Infinite Being, in an answer to Sir William Hamilton and Dr. Mansel. By the Rev. HENRY CALDERWOOD, Grey Friars. Glasgow: United Presbyterian Church: Macmillan & Co. Pp. 520. 14*s.*

It would be impossible for us to do justice to this important treatise in our limited compass. Instead, therefore, of pretending to grapple with the argument involved, suffice it to say that the subject is the highest that can engage the thoughts of men, and that the mode of its treatment is well worthy of the attention of those philosophers whose theories come under review. The argument is conducted in a masterly manner, and whether it be regarded as conclusive or not, the work must be deemed a valuable contribution to the "Philosophy of the Infinite."

Christ the Light of the World: Biblical Studies on the first Ten Chapters of St. John's Gospel. By RUDOLPH BESSER, D.D. Translated from the German, by M. G. Huxtable. Edinburgh: T. & T. Clark, 38, George Street. 8vo, pp. 463.

We cannot be expected to commend an author who has written such things as the following. "The *birth* to life in the Kingdom of God, as well as the *nourishment* of this new life, are each of them a sacramental mystery; the former takes place in the Sacrament of holy baptism, the latter in the Sacrament of the altar. . . . . By baptism we enter into the kingdom of God, and by the Lord's Supper, those who have entered remain in the fellowship of the Kingdom. Thus then I know that I am born anew, for I am baptized" (p. 126).

An author who writes such divinity as this is welcome to stigmatize the Baptists as much as he pleases. His condemnation is their real praise. We will not therefore grudge Dr. Besser that relief to his mind under the mortification which he must feel at their increase in his own part of the world. We are but too happy to learn upon so good an authority, that the Anabaptists now raise their heads boldly, even in Germany. For the sake of their steady testimony against such miserable perversion of the truth and ordinances of Jesus Christ, we hope they will raise their heads higher still, to the utter confusion and dismay of all who teach men to rest their whole salvation upon the efficacy of sacraments.

The Restoration of the Jews: the history, principles, and bearings of the question. By DAVID BROWN, D.D., Professor of Theology, Aberdeen, &c. Edinburgh: Alexander Strahan & Co. 1861. Pp. 237.

Palestine Lost. Objections to the Doc-

trine of Israel's future Restoration to their own Land; National pre-eminence, &c. By EDWARD SWAINE. London: Jackson, Walford, and Hodder, 18, St. Paul's Churchyard. 1861. Pp. 164.

Two books on the same subject, but entirely contrary to each other in purpose —both unexceptionable in spirit, able in argument, and alike appealing to Scripture as their judge. What could ordinary minds make of them if they could be laid together upon the same table as they lie on ours, and were read with reference to one another? But the fact is, that they will never, except in rare instances, meet in the same house. The partisans of one opinion will order Dr. Brown, and be confirmed,—the partisans of the other will grow more positive upon the arguments of Mr. Swaine. This, it is true, is not the fault of the authors, who naturally wish all the world to be converted to their opinion. Meantime here is a point on which good men have always differed, differ still, and will probably continue to differ till the fulfilment of prophecy decides the question. It is of no use to pretend that a revelation is so clear that he who runs may read, when the facts are quite contrary to the assertion. The most able, patient, and careful investigation has, on this subject, conducted men to different conclusions. What must be the inference in every reasonable mind, but that the subject cannot be clear when there is so much to be said really weighty on both sides? This very state of things is sufficient to take away importance from the investigation. *That* cannot have any vital importance which is as debatable now as it ever was; and in our times, when "atonement" and "justification" are in question, to carry on controversy about the restoration of the Jews is idle and impertinent. How little *can* it signify to us whether it be true or not—but if it signified ever so much, as long as it is involved in doubt and uncertainty, what use is there in raising up the discussion? We believe that Mr. Swaine is right; but the Jews may go back in a body to Jerusalem, and confute us by building again their temple, and restoring their sacrifices. We shall be unmoved—our faith in Christ, and hope of glory at his coming, cannot be affected by it, on whatever side of the question the truth may be found.

Lifework: or the Link and the Rivet. By L. N. R., author of "The Book, and its Story," "The Missing Link," &c. London: James Nisbet & Co., 21, Berners Street. 1861.

The author or authoress of the "Missing Link" may well claim a second hearing. Those who have been pleased with the former will certainly be pleased with the latter. The volume is worthy of its predecessor, and we heartily commend it.

Poems. By the author of "The Patience of Hope." Edinburgh: Alexander Strahan & Co. London: Hamilton, Adams & Co. 1861.

These are really productions of a very superior order. The lovers of sacred song will find them rich in thought and sentiment. Many passages have reminded us of some of the best things in George Herbert. We think we could give them no higher praise.

Tracts for Priests and People. Cambridge and London: Macmillan & Co.

One, two, three, four—we do not care to count the issues of this theological trash, written by able men, no doubt, but by men who to our thinking must be total strangers to all evangelical religion. They may be amiable, virtuous, accomplished, learned; and their opinions upon secular subjects worthy of the utmost attention, but we have very high authority for saying that the things of God are often hid from the wise and prudent, and revealed unto babes. It is the greatest evil in our day that we have so many theological writers who, apparently, are total strangers to the enlightening influence of the Spirit of God; and yet they put forth the speculations of their human wisdom as confidently as if Paul had not written that the things of God "are spiritually discerned," and that "the natural man" received them not. We owe this evil to the Established Church, which calls to the ministry by thousands men who know nothing of vital godliness, but who engage in the work, and follow it as a profession. Now, if they will not let those questions alone which, according to St. Paul's principle, they are wholly incompetent to discuss, what can possibly ensue but utter confusion of thought, and controversy without end? This is the root of all the mischief; and at the risk of being censured for lack of charity, we will once for all give it expression: unconverted men, whose faith stands in the wisdom of men and not in the power of God, studying Theology without a right state of heart—taking degrees, practising eloquence, winning positions, and using all with a view to the overthrow of all vital truth, simply because they have no experience to make them feel that it *is* vital—that with it must go every hope of man for eternity, and that the only goal at which they can arrive must be downright infidelity. We write in sorrow, not in anger. The writings of these divines, as they are called, pierce our very heart; yet we acknowledge the mercy of an overruling Providence which does not

permit the effects to be so disastrous as the magnitude and extent of the evil might have led us to anticipate.

Theological Tracts for the Times. London: Henry James Tresidder, 17, Ave Maria Lane. 2*d.*

We heartily commend this series of tracts, and hope for them a wide circulation.

An Hour with the Bishops about the Essays and Reviews. Is Apostolical Succession a Safeguard against Error? By a Doctor of Divinity. London: William Freeman, 102, Fleet Street. 1861. 2*d.*

We think five minutes would have been sufficient, even if bishops were accessible to argument, which they are not. We agree with the author, but all interest in the subject belongs to the past.

Goodwin's Works. Vol. II. James Nichol.

This is the second volume of this magnificent series of Puritan Divines, by Mr. Nichol. Deacons of the churches, subscribe your guinea at once, and present your pastor with the six volumes as they are published: you will be yourselves the gainers. We are happy to state that this publication scheme has been eminently successful, but more of our Baptist churches should take it up. Ministers, get your deacons to read the articles upon ministers' libraries in our Magazine.

The Scripture Testimony to Messiah and his Mission. By J. H. MANN. Nisbet. 1*s.* 6*d.*

A well arranged collection of texts, bearing upon the person, work, and glory of the Messiah, ranging in subject from his Eternal Existence to his Second Advent. The book justifies its motto, "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me."

The Tent and the Altar; or Short Family Prayers for every Morning and Evening in a Fortnight. By a Clergyman. Hundred and Fiftieth Thousand. 1*s.* Seeleys.

One hundred and fifty thousand pilgrims on stilts! Surely the quality must be good. But why stilts at all? Throw them away, Mr. Ready-to-halt, and see if you cannot run alone. It is not pleasant to your family to hear the dreary thump of your crutches; the joyous tread of their father's foot will sound much better, and win their hearts more readily to join in the daily prayer. Do not buy a book of forms—pray from your heart.

The Baptismal Reconciliation. By Rev. CHARLES STOVEL. Cheap Edition. Elliot Stock.

Mr. Stovel is a master in Israel too well known to need a word of commendation from us. This work has been long before the public; it has undergone the ordeal of review and attack, it has cleared its own ground, and maintained its own position. This formidable piece of ordnance was getting into the rear, and some of the enemy had forgotten its force; it was most seasonable to bring out the old gun and turn her once more against the foe. Tactics, times, and men have greatly altered since Mr. Stovel engaged in vigorous conflict with the perverters of baptism, but the truth has not altered, and hence his work lives to walk over the carcasses of its antagonists. The advertisement to the present edition will best explain the author's reason for republication. What better could be assigned? We believe that there are few men who could grapple with "Essays and Reviews" so well as our veteran friend. With

> "The stern joy which warriors feel
> In foemen worthy of their steel,"

he would hail the conflict, and woe to the unarmed points of his antagonist! We subjoin the note referred to:—"Few examples will be found in which the positions taken and defended in a temporary study have realised their general importance so seriously as those which form the matter of this work. Originally the appeal was made, by Tractmen, Dr. Halley, and Dr. Wardlaw, to the authority of sacred Scripture for the defence of Infant Baptism and their diverse expositions of its value. Now, the far-famed 'Essays and Reviews,' advancing beyond their predecessors, say that '*Infant Baptism*' has '*sufficient grounds: the weakness is the attempt to derive them from Scripture.*' Since an appeal to Scripture on the authority and import of a rite in the kingdom of our Lord is now deemed an absurdity, it is hoped that a cheap edition of this volume may extend the influence of facts which cannot be disputed, and of arguments which have been met with no refutation."

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

BALLYMENA, IRELAND.—The new chapel erected in this town for the church under the pastoral care of the Rev. J. G. M'Vicker was opened on Lord's day, August 25. Sermons were preached by the Rev. William Brock, of Bloomsbury Chapel. The building elicited universal commendation for its commodiousness, simplicity, and general excellence, together with the economy by which it has been reared. The total outlay is about £1,100; towards this sum there has been raised, inclusive of £132 collected on the day of opening, upwards of £900, leaving less than £200 due. When it is considered that two years ago the Baptist denomination was almost utterly unknown in the town of Ballymena, it will be felt that there is much to encourage the friends of evangelical truth in Ireland.

BRIDGEND, GLAMORGANSHIRE.—Anniversary services were held in the English Baptist Chapel, Bridgend, on September 8th and 9th, when the sermons were preached by the Rev. Thos. Davies, President of the Baptist College, Haverfordwest.

LLANELLY, CARMARTHENSHIRE.—The anniversary services in connection with Zion Chapel, Llanelly, were held on September 1st and 2nd, when sermons were preached by the Revs. H. W. Jones (Carmarthen), E. A. Jones (Swansea), and J. Rowlands (Cwmafan). The congregations were very large, and the contributions amounted to the handsome sum of £135. We are happy to state that this church, under the pastorate of the Rev. J. Rhys Morgan, is in a very flourishing condition.

CONISTON, LANCASHIRE.—This place of worship having been closed for some time past, for alterations and improvements, it was reopened on September 8th and 9th, when sermons were preached by the Rev. J. Reid, of Windermere, and the Rev. D. Kirkbride, of Maryport, formerly minister of the place. John Crossley, Esq., of Halifax, presided at the meeting. Addresses were delivered by R. Somerville, Esq., of Windermere; the Rev. J. Myers, pastor of the church; T. Taylor, of Tottlebank; Daniel Kirkbride, J. Reid, and other friends. The expenses incurred in the alterations were stated to be about £177, towards which the public collections and subscriptions promised during the meeting realised £142.

RECOGNITION AND ORDINATION SERVICES.

RISCA, MONMOUTHSHIRE.—Anniversary and ordination services in connection with the Moriah Baptist Chapel, Risca, were held on August 18th and 19th. On Sunday sermons were preached by the Rev. S. Williams, of Nantyglo, the Rev. Thomas Davies, president of Haverfordwest College, and the Rev. Thomas Reeves, of Risca. On Monday the ordination of Mr. Owen Griffiths, student of Haverfordwest College, as pastor of the church, took place. Mr. Howells, of Pontypool College, the Revs. W. Lewis, of Dowlais, S. Williams, Thomas Davies, O. Williams, of Twyngwyn, T. Thomas, of Cefn Bassalleg, W. Roberts, of Blaina, W. Jenkins, of Troedyrhiw, W. Davies, and Rev. W. Jenkins, conducted the services.

BETHEL AND SOAR, BRECONSHIRE.—Services in connection with the ordination of Mr. J. L. Evans, late of the Baptist College, Haverfordwest, were held at the abovenamed places on the 15th and 16th of August; they were held on the first day at Bethel, and on the second at Soar. Mr. J. Morgan Evans, of Carmarthen College; and the Revs. F. Evans, of Langynidr, G. H. Llewellyn, of Erwood, E. Evans, of Dowlais, Mr. M. Jones, Maesyberllan, G. H. Llewellyn, D. B. Edwards, J. Jarman, Llanfrynach, T. Davies, President of the Baptist College, Haverfordwest, J. Jones, Sardis, and B. Watkins, Maesyberllan, took part in the services.

ARTHUR STREET CHAPEL, CAMBERWELL GATE.—On the 18th September, the public recognition of the Rev. S. Cowdy, as pastor of the church, was held. The chair was occupied by the Rev. C. H. Spurgeon. The Revs. Messrs. Betts, Bewley, Cole, Evans, Lancaster, Pillans and Rowe, were present. Addresses suitable to the occasion were delivered to a crowded audience.

MINISTERIAL CHANGES.

The Rev. W. Burton has resigned the pastorate of the church at Berwick-on-Tweed, and accepted the unanimous invitation of the church meeting in Badcox-lane, Frome.—The Rev. John Nickalls, of St. Ives, has accepted the unanimous invitation of the church in Princes-street, Northampton.—The Rev. S. Davies, formerly of Wallingford, and more recently of Boston, is now resident in London, and is willing to supply vacant pulpits in town or

country. His address is 45, Windsor-road, Holloway, N.—Mr. John Davies, of Rawdon College, has accepted the unanimous invitation of the Church at Bond-street, Birmingham, to become their pastor, and will commence his labours with them early next year.—The Rev. Edward Carey Pike, B.A., of Regent's-park College, London, has accepted the invitation of the Church at West-street Chapel, Rochdale.—The Rev. C. W. Vernon, late of Southmolton, nas accepted the unanimous invitation of the Church at Tetbury, Gloucestershire.—The Rev. A. Powell of Westmacote, Worcestershire, has accepted the unanimous invitation of the Church, Appledore, Devon.—The Rev. H. Hall, of Rawdon College, has accepted the unanimous invitation of the Church meeting in Zion Chapel, Bacup, Lancashire.—Mr. William Davies, of Pontypool College, has received an invitation to the pastorate of the church meeting at Tabor, Brynmawr.—The Rev. T. G. Rose, late of Bristol College, has accepted the unanimous invitation of the Church meeting in Broad-street Chapel, Pershore.—The Rev. J. Coutts, late of Chatham, has removed to Plumstead, Kent, with the intention of forming a new interest there.—The Rev. M. W. Flanders, for nine years pastor of the Old Baptist Church, Cottenham, to Swavesey, Cambs..

MISCELLANEOUS.

CENTENARY OF THE BIRTH OF WILLIAM CAREY.—On Monday evening the 19th of August the centenary of Carey's birth was celebrated in the Metropolitan Tabernacle. The proposal to pay this homage to the memory of the founder of modern missions emanated from the Committee of the Young Men's Missionary Association. After a tea-meeting in the lecture-hall, at which between six and seven hundred guests were present, a public meeting was held in the Tabernacle, and the capacious building was well-filled. The chair was taken by Sir S. Morton Peto, Bart., M.P. Prayer having been offered by the Rev. J. H. Hinton, the chairman opened with a brief but eloquent speech. Three addresses were then given by the Rev. J. P. Chown, the Rev. F. Tucker, and the Rev. C. H. Spurgeon, each of them strikingly illustrative of the charms of sacred oratory, and all exhibiting great vigour and earnestness. The heart of the vast assembly was powerfully touched, and frequent expressions of enthusiastic delight and approval were drawn forth. Mr. Chown dwelt on Carey's early life, and consecration to the work of God; Mr. Tucker directed attention to Carey in India; and Mr. Spurgeon enforced the practical lessons which Carey's life and character present to others. A collection was made on behalf of the college for training native preachers at Serampore.

RIDGE, CHILMARK, NEAR SALISBURY.—On August 7th, services were held in connection with the laying of the memorial stone of a new Baptist chapel. In the afternoon addresses were delivered by J. M. Jupe, Esq., of Mere, who laid the stone, and the Rev. H. J. Chancellor of Salisbury. In the evening a sermon was preached by the Rev. J. A. Spurgeon. The Chapel is to be a neat, substantial building, to suit about 140 persons. Already the sum of 205*l.* has been subscribed, and about 95*l.* yet remain to be raised.

DALWOOD, DEVON.—The old Baptist chapel, founded more than 200 years ago, at Loughwood, has been lately restored, and three services were held on the occasion of re-opening it on August 15th. Sermons were preached by Lord Teynham, the Rev. Joseph Price, of Montacute, and the Rev. Evan Edwards, of Chard. The Services were deeply interesting, and the impression felt will long be remembered.

BRIXHAM, DEVON. — Meetings of a highly interesting character were held on August 23rd in connection with the Baptist church at Brixham. The Rev. Moses Saunders has been the pastor of the Baptist Church for nearly fourteen years, and through increasing infirmities has considered it his duty to resign his pastorate. His successor is the Rev. W. Laskey. The object of the meetings was to bid farewell to the former pastor, and to recognise and welcome the new one. The great respect in which Mr. Saunders is held by all the townspeople, of all denominations, brought an unusually large number of friends together. The Rev. H. Cross (Independent) was called to the chair. The Rev. F. Scadding, Wesleyan minister, offered prayer. The Rev. H. Kings, of Torquay, addressed the meeting; after which Mr. John Smith, sen., deacon of the church, read an address, and presented Mr. Saunders with a purse of money, as a testimonial of respect and esteem from the church and congregation. Mr. Saunders replied in very affecting and appropriate terms, and then introduced his successor to the meeting. Mr. Laskey adverted to the circumstance which led him to become connected with the Church as their pastor, and expressed a desire and determination "to know nothing among men save Jesus Christ and Him crucified." Very interesting and appropriate addresses were afterwards delivered by the Revs. T. C. Page, Plymouth; H. Scadding, Brixham;

W. H. Elkin, Brixham; T. Peters, Kingsbridge; and Mr. Fieldwick, secretary to the British and Foreign Seamen's Society.

PRIZE ESSAYS.—Some time since three prizes were offered by the Rev. C. Hodgson. of Barton-le-street, for essays on "The best means of infusing a missionary spirit into the education of the young." The adjudicators have made their award to three out of the two hundred and seventy competitors, and the essays will shortly be published by Mr. Elliot Stock of Paternoster row, in a cheap form and under the title of "The Golden Opportunity and how to improve it."

HATCH, SOMERSET. — An interesting meeting was recently held here on the occasion of the removal of the Rev. J. Teall to Woolwich. The chair was occupied by J. Brown, Esq., of Chard. The Revs. E. Edwards, G. MacMichael, S. Pearce, R. Green, P. P. Cross, G. Hull, J. Young, R. Serle, and S. Hallett took part in the pleasing and profitable services. Mr. Perry of Curry Mallet, on behalf of the friends at Hatch, presented Mr. Teall with a handsome gold watch as a token of their esteem and affection.

RECENT DEATHS.

THE REV. WILLIAM SPURGEON.

The subject of the present memoir was born at Norwich, June 1st, 1785. When quite young he was privileged to sit under the ministry of the late Rev. Mark Wilks of Norwich, and the word spoken by that eccentric yet honoured servant of Christ was instrumental to his conversion. When he was between sixteen and seventeen years of age he joined the Church. He appears to have been a youth of rare and marked piety, and Mr. Wilks frequently spoke of him as his "praying boy."

Mr. Spurgeon was invited to Neatishead, to preach in a school-room which belonged to Mr. William Cubitt, in July, 1809. As his preaching was acceptable, he continued to go there after his work on a Saturday was over (walking a distance of ten miles), and again returning to Norwich on Monday morning. This he continued till September, 1810, when, as the Lord blessed his labours and several persons were converted, it was resolved to form a church and build a new chapel, the first brick of which was laid Sept. 6th, 1810. The Chapel was built on a piece of land situate equally distant from four villages, Ashmanhaugh, Barton, Horning, and Irstead, and he continued to preach at these three places every alternate Tuesday and Thursday evening till nearly the close of his ministry, besides preaching very frequently in neighbouring towns and villages.

Mr. Spurgeon was invited to Ludham, a town five miles distant from Neatishead, in 1809; and after two services at home, preached there every Sabbath evening till the end of the year 1831. A church having been formed there and a chapel built, they afterwards invited the Rev. — Sadler to become their pastor. From this place he was always accustomed to walk home on a Monday morning in time to commence his day-school, which he was obliged to keep to support himself and family, as, during the first twenty years of his ministry, he received only from 30*l.* to 40*l.* per annum from the church. In addition to his many preaching engagements he frequently visited the poor and sick of his flock scattered about in the neighbouring villages, besides conducting frequent prayer meetings. He was accustomed occasionally to visit the late Rev. Joseph Kinghorn of Norwich (for whom he entertained a very high regard) for the purpose of receiving instruction in the Hebrew, Greek, and Latin languages. His progress as a linguist was considerable, for it appears from the report of Stepney Academy for 1821, that he was one of the ministers in the country appointed by this institution to educate young men for the ministry who could not leave home to reside in the college to pursue their studies there.

He possessed peculiar adaptation for introducing religious subjects to any persons into whose company he was thrown, and his frequent walks into the country to supply the villages gave him innumerable opportunities of exercising this peculiar talent. Many through eternity we doubt not will have to bless God for their attention being thus arrested, and fixed on spiritual things. This practice he continued to the very end of his life, several instances of which have come to knowledge since his death. He studied well the book of God and also the book of human experience, at the fireside and the sick-bed of his charge, and in his daily walks always abounded in suitable and striking illustrations, which he drew from the many tales of grief, trial, anxiety, and despondency, with which he came in contact, and wove them into his sermons with well-adjusted care and tenderness, and many can testify to the suitability of such addresses to their own hearts. But the grand secret of the success in his ministry was that by which he was characterised on his first entering the Church. He was a lover of *prayer*, and especially *secret prayer*. He was not much known beyond his own

circle, but few men have more faithfully and perseveringly discharged the important duties to which he was called than he did. His record is on high, and he has already received the welcome plaudit, "Well done, good and faithful servant."

About Christmas, 1855, he was seized with an affection in the head, which is supposed to have been occasioned by a fall which he had about three months before, and he was obliged to resign his ministerial office, after having been pastor of the same church for nearly half a century. He preached his last sermon at Neatishead from these words, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm cxlvii. 11). He was accustomed to keep a book for the entry of the texts of his sermons, and where he preached them, from which it appears that he preached 8,947 sermons during his ministry. On March 25th, 1856, the church and congregation, assisted by their friends, several of whom were from a distance, met and presented him with a purse of about 80*l*.

Sometime after his resignation he removed to Derby, that he might be near one of his sons. About three weeks he was confined to his bed, and his mind was, to use his own expressions, kept in "perfect peace stayed on his God," and not a cloud of doubt was allowed to cross his mind.

His utterances were but few, but always expressive of the same confidence in God; and the truths which he had so long taught to others were now his own consolation and support. When asked if he were happy, his reply was, "Perfect peace on the rock of Christ;" and after a short pause, "I want to go home, I have nothing to fear, and have not religion to seek now." These and a few similar expressions were the chief words he was heard to utter, and on April 1st, 1861, without a struggle or a sigh, he sweetly fell asleep in Jesus.

JOSEPH HANSON, ESQ.

"One generation passeth away, and another cometh." Of those who have reached the years of "threescore and ten," how few now remain! Another revered father has passed away, whose early associations were connected with many honoured names amongst us, and the friends of Fuller, Ryland, and Robert Hall, will soon all be with them in heaven!

Mr. Hanson, who had been for more than fifty years a member of the Baptist denomination, was called to his heavenly inheritance on Tuesday, the 21st of May, 1861. He was born in London, on the 16th of February, 1784, and at the age of nineteen his soul was quickened unto life eternal. Having formed an intimate friendship with a young man who, with himself, felt a strong desire to be religious, they agreed to turn to the Bible as the only guide to everlasting happiness. They, with their sisters, united together, in seeking after truth, and corresponded with one another on religious subjects, under names of a somewhat romantic character. Guided by "the Spirit of all truth," each of them found the Saviour; and the friendship thus begun was maintained to the latest hour of life. The sister of his early friend is the authoress of that valuable and well-known hymn, "Just as I am." A journal commenced by him at that time shows that the struggle against evil had then begun. Light had broken through the darkness of nature, and the earnest desires of the renewed mind recorded in the early dawn of Christian experience were echoed, even in some of the very same words, in the last calm sunset of the aged saint ere he fell asleep! His youthful dedication to the service of God was, no doubt, partly the result of the faithful ministry of an eminent clergyman of the Church of England, of whom he always spoke as his spiritual father. He went to him frequently, to unburden his mind, and ever considered it a high privilege to do so. He writes of these interviews with great interest, also of the sacramental seasons which he enjoyed at his church.

In 1809 he was united in marriage to the only daughter, and soon afterwards the only child, of William Day, Esq., of Hammersmith, whose name is still fragrant to the few who survive out of the many who loved him. His house contained a prophet's chamber, to which ministers were always welcome; and, distinguished by his loving spirit, his cheerful piety, and consistent course, our denomination lost a most valuable member when he died. This connection naturally led Mr. Hanson to study the subject of baptism, and not long after his marriage he and his beloved wife determined to search the Scriptures for themselves on this matter. They were soon afterwards baptized together, by Mr. Uppadine, the pastor of the church at Hammersmith. As a faithful member of that church, Mr. Hanson laboured for many years for the good of others. He subsequently was made a deacon, and the Sunday-schools were entirely renovated under his management. The good works and good societies in which he then took an active part were the pioneers of the many more which have succeeded. One good old custom

might well be revived, that of having all the poorest members of the church to dinner once a-year, and holding Christian communion and prayer with them. It was also through Mr. Hanson's instrumentality that the Gospel was first introduced at Herne Bay, which was then a very small watering-place, without either church or chapel. He opened his own house for service for many weeks, and, with the help of one or two others, he succeeded in erecting a chapel, which is now in the hands of our Independent brethren. Until the death of Mr. Day, in 1825, Mr. Hanson kept up a constant attendance at the committee of our Foreign Mission. He took the liveliest interest in the missionaries, whom he often accompanied on board-ship down the river on their departure, and he named his residence at Hammersmith Carey-place, after Dr. Carey.

On the lamented death of his father-in-law, however, all his plans of usefulness were suspended, for not only his own health quite failed him, but his wife's also, and frequent change of abode became necessary; after which, instead of resuming his accustomed place, as he had hoped to do, he was entirely prostrated by a most severe accident he met with in driving, in the year 1828. His life was despaired of for some weeks, but the perfect peace of his mind ailed his recovery, and God graciously raised him up, though from that time he was but the wreck of his former self. His head had sustained so severe an injury, that he was unequal, for years, to any prolonged mental effort on general subjects of thought and reading; but he turned with deeper interest than ever to the word of God, and constantly employed himself in selecting texts on different subjects; our complete sanctification in Christ was, perhaps, his favourite theme. His Bibles bear witness to his diligent study, being underlined, and marked with various characters throughout.

Clear views of our Saviour, and his work for us, were most precious to him, as the following extract from one of his letters will show:—"O to feel more love to Jesus, and more faith in him as our substitute, bearing our punishment and fulfilling the demands of God's righteous law on our account, thereby becoming our justification, our 'righteousness, our sanctification, and our redemption.' And if we desire to feel more love to Jesus, how ought we to cultivate more personal, confidential, and intimate fellowship with him, in our devotional exercises in the closet. Here is our refuge and our armoury. Here is to be found, more than anywhere, peace and joy, the sweet assurance of our adoption and security, and all needful strength to fulfil our daily course of duty, not from fear, nor for self-satisfaction, but from love to Christ and a sense of his love to us. No obedience, that does not spring from this holy principle, will be accepted, because we are now not under a covenant of works, but under a covenant of grace."

Mr. Hanson delighted in Christian communion, and a religious remark always met with a response from him; yet he keenly felt his inability to do or say much for his Master. The society of the worldly-minded had no attraction for him, but those who would sing with him the songs of Zion were ever welcome. Even this pleasure could only be sustained for a little while, and sad indeed it was to see him retire from the social circle, and to find him with his throbbing head resting on his hand, in silence and solitude, while those around him were in the full enjoyment of cheerful intercourse. This was a life-long discipline to him; nor had he been free from other trials, though unnumbered mercies had filled his cup. He lost his first-born child, a daughter, in infancy; his first son also, ere he reached his second year. Two beloved married daughters were taken from him in the prime of womanhood. These, and many other loved ones, have welcomed him to his home above,

> "For *there*, the long, long severed meet!"

The last two years of his life were spent in Edinburgh, in as much enjoyment as his greatly increased sufferings and infirmities would permit. The pleasure he derived from the works of God in nature was always very great; he was a man of considerable taste also, and much enjoyed music, poetry, and painting. He could, therefore, fully appreciate the various beauties of that city and its neighbourhood. He failed rapidly at last,—the long worn-out tabernacle was *quickly* taken down,—but his delight in Scripture and hymns continued unabated. He would frequently request his dear wife to repeat to him, in addition to many other favourite hymns, that commencing,—

> "Now let our souls on wings sublime
> Rise from the vanities of time,
> Draw back the parting veil, and see
> The glories of eternity!"

His eldest son and youngest daughter, with her husband, the Rev. W. Pulsford, had the privilege of assisting their mother in ministering to him in his dying hours, but he was only conscious at intervals during the last day or two. Some of his last words were, "I am so happy," and "God be merciful to me a sinner." Just before he died he slowly raised his arms as high as he could, clasped his hands, sustained

them for a considerable interval, and then gently laid them down again. The veil seemed drawn aside, the heavenly world was bursting on his view, one gentle sigh, and he had entered there!

Some lines written by his son-in-law, Joseph Tritton, Esq., upon this incident, will be found in the present number of the magazine.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

REFUSAL TO BURY THE UNBAPTIZED.

Query XVI., pp. 304, 370, 441.

Mr. S. Chivers, a worthy member of the Baptist church at Histon, near Cambridge, in the month of July last suffered the loss of an infant child. The only place of interment in the neighbourhood being the burial-ground of the parish-church, application was made to the vicar for the privilege of sepulture. This was peremptorily refused, because the tiny fabric, the little soul-deserted corpse, nine months old, had never been submitted to the salutary influences of sacerdotal sprinkling. Happily, in this instance, clerical intolerance wrought good, for a relative of the bereaved (Mr. W. Chivers) kindly gave a piece of ground, which has been put in trust, as a cemetery for the use of the Baptist church and congregation. It has been consecrated by the reception of the ashes of the little Puritan.

Sept. 1861. G.

BAPTIZING PLACES.

Query XXX. p. 512.

Although I cannot give any information in regard to the baptizing places of the last century, the following facts must be interesting to your readers, and at the same time confirmatory of the views entertained by Baptists of immersion.

Having had occasion more than once to travel to a remote part of this county (Northumberland), on a visit to a friend, a shepherd, residing in the hill country, my attention was turned to a very ancient village through which we had to pass, called "Holy Stone," or in the ancient Saxon, "Haly Stane," situated on the banks of the Coquet, a romantic and picturesque rivulet, rising in the south side of the Cheviots, and running into the sea at Warkworth. There was nothing about this village to arrest the attention of the stranger, except its apparent antiquity; but, a quarter of a mile to the north there is a grove of trees, planted in the form of a circle, and enclosed by a neat hedge-row, into which we entered, and to our surprise and delight gazed upon a beautiful fountain of living waters, enclosed by a modern wall of masonry, twenty-four feet long by eighteen feet wide, and five feet in depth.

Upon one of the trees is affixed the following notice:—

"In this fountain, called the Holy Well, were baptized, in the seventh century, in the Saxon reign of Edwin, upon the introduction of Christianity into this country, by Paulinus, an English bishop, 3,000 people."

In the adjacent village of Holy Stone are the remains of a priory of six or eight Benedictine nuns, to whom this well belonged.

The well is a natural spring, and sends forth a constant supply of pellucid waters, always sufficient to turn the adjoining mill.

In the centre of the fountain is a statue erected to the memory of Paulinus.

For the information of any friend who might wish to visit this interesting spot, it is situated about twenty-five miles north-west from Newcastle, by Morpeth and Rothbury.

HENRY WATSON.

Ford Forye, near Coldstream.

ARE THERE ANY SEVENTH-DAY BAPTISTS STILL SURVIVING?

Query XXXI., p. 512.

In answer to the above query I would take the liberty to say that there is one congregation at Mill Yard, Goodman's Fields, and another at Devonshire Square, London, and one at Nutton, near Tewkesbury. These are the only congregations, I believe, now in England who still avow their belief in the seventh day of the week as the only weekly Sabbath that God has ever appointed. I am not able to furnish any statistics or information of the two churches in London, but that of Nutton consists of thirteen members. The church was formed in the reign of Charles the Second, at which time, or soon after, it had no fewer than thirty-six members, some of them wealthy, able, and learned men. We, at Nutton, hold Calvinistic views. It becomes us to judge of all things by the standard of truth, it is the common concern of every one; to adhere strictly to every article of it is the privilege as well as the

duty of every one whose ears have been saluted with its sacred and solemn sound; and it is a truth, so obvious, that we are treading in the path that was trodden by the saints, from Adam to the last apostle, and for some ages after, all of whom kept and honoured the seventh day as the Sabbath of the Lord their God. And it is as true, that some Christians have religiously observed the seventh day of the week as the only Sabbath of the Lord, in every age, even unto this present day. As a constituent part of the moral law, it admits of no change: "till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." And as the earthly Sabbath is typical of the heavenly, it must continue until it is superseded by the antitype.

ISAAC PURSER.

Newton.

ANECDOTES OF MINISTERS.

Query XXXII., p. 512.

DR. NEWMAN AND ROWLAND HILL.—Rowland Hill was waited upon by the late Dr. Newman, of Bow, to contribute either to the new building or the re-opening of the chapel at Bow. His quaint reply to Mr. Newman was, "You are a Baptist; I sha'nt give you anything." Receiving such an answer, the Doctor merely added on his leaving, "I hope, Sir, we shall have your prayers."—"Well, well," said Mr. Hill, "good morning; but stop, I'll tell you what I will do, I will give you two sermons at Surrey if you like, and hold the plate." He fulfilled his promise; and on a gentleman putting into the plate a £5 note, he held it up to the people as they passed out, exclaiming, "Go and do likewise." A good collection was the result.

T.

P. M. T. may be glad to know that I have in my library a MS. volume, 8vo., by John Ryland, sen. It consists of collections of texts, outlines of sermons, and theological dissertations, interspersed with not a few deliverances eminently characteristic of their worthy and eccentric author. The following are a few specimens:—

"Adam did not leave me one grain of common sense, nor one spark of a benevolent instinct towards man or God. I know this to be true, and will swear it before God.—Monday m. 8. June 13, 1791."

"Baptism is like dying; it is a work by itself, done but once."

"God loves his saints, so that he overlooks their crabbed faces, crabbed words, and perverse miscon-tructions of his providence."

"All American quarrels shall do good to every saint.—Mar. 3, 1775."

"Our fancy at best is like a postman's bag, stuffed with a world of letters, having no dependence on one another; some perhaps on business, but others nothing but froth."

"One Bible is a greater gift than 75 millions of fixed stars, e ch as big as our sun, 700,000 miles in diameter.—Saturday m. 10½. Oct. 17, 1789."

"If God did not mightily restrain the whole world at this time (Feb. 19, 1751), every man, woman, and child would be a devil," &c.

W. G. L.

Query XXXV., p. 512.

Your correspondent, X. Y. Z. must be convinced, by the replies to her inquiries in this month's Magazine, that there is scriptural authority, as well as a logical necessity, for the public administration of baptism. But as the feelings are often rebellious, even after the judgment is convinced, perhaps the following observations from one of her own sex may tend to bring the former into "obedience to the law of Christ." When baptism is administered, as it usually is now, in our larger churches, during the week evening service, the spectators are not numerous, and are chiefly Christians, who would sympathise with the candidate in this solemn religious act, a reflection which tends greatly to lessen the dread of publicity. Then as to another point, which females of sensitive delicacy feel more than publicity—the apprehension of some degree of personal exposure—that objection would be entirely obviated if X. Y. Z. should meet with a minister disposed to adopt the mode of immersion so convincingly advocated in a paper which appeared in the "Baptist Magazine" for September, 1858, that of bending the body of the candidate forwards instead of throwing it backwards. When the writer was baptized at the age of eighteen, under circumstance of great publicity, she would have felt that the time and mode above recommended would have removed every difficulty. Without these advantages, however, she experienced, when attending to the ordinance, an elevation of spirit which she is persuaded all will enjoy who take up a Cross in obedience to their Lord's command.

E. S. P.

XXXVI. p. 580.

"W. J." is informed that the authoress of the hymn, "Come, saints, and adore him; come, bow at his feet," was Maria de Fleury, a French Protestant refugee, a considerable writer in the last century of prose and verse. The entire hymn, of which this is the last stanza, commences as follows:—"Thou soft-flowing Kedron, by thy silver stream."—See "Divine Poems and Essays, on various subjects," by Maria de Fleury; 8vo., London, 1791—page 97.

DANIEL SEDGWICK.

Sun Street, City.

The De Fleury who wrote hymn 615 in the comprehensive edition of Rippon's *Selection* was, I believe, Maria de Fleury, the descendant of a Huguenot, and who lived towards the beginning of the present century in London. She is best known in connection with our hymn literature as the authoress of

"Thou soft-flowing Kedron," &c. Her nephew, M. John de Fleury, was an artist in London, and one of the original trustees of the National Scotch Church in Regent Square, erected for the congregation of Edward Irving when the Caledonian Chapel in Cross Street came to be too strait for them. Both M. de Fleury and his wife, who were members of Mr. Irving's church, rest in a vault under the chapel in Regent Square.

W. H. W.

Ramsey, Hunts.

CALVIN'S LITURGY.

Query XXXVIII., p. 580.

M. S. will find an interesting account of Calvin's order of service, with a translation of his forms of prayer, in "A Chapter on Liturgies," by the Rev. C. W. Baird, preface by the Rev. T. Binney (Knight & Son. London, 1856). C.

Any information on the extent to which "Chanting" is now practised in our churches will be acceptable to ORGANIST.

BAPTIST HUSBAND, PÆDOBAPTIST WIFE.

Query XXXIX., p. 580.

The following may be accepted as an illustration, if not an answer, to this query. A member of a metropolitan Baptist church, who was baptized in early life, maintained an honourable Christian character, was deacon for many years, and lived to the venerable age of fourscore, esteemed both for his piety and intelligence, married a Pædobaptist lady. They had a family. It was her wish to have the children baptized in infancy; the father, while declining to take any part in the service, expressed his willingness for the mother to fulfil the dictates of her conscience. The ceremony was consequently performed, the father sitting by quietly as a spectator. This occurred with the first three children. The wife subsequently became a Baptist, and the above three children, with several others of a numerous family, also became Baptists.

L. B. B.

NEW QUERIES.

XL. As this part of your valuable Magazine has been eliciting, and is still likely to elicit, much useful information, I have to request insertion of the following respecting the eldership of the Churches of Christ, concerning which there is now much inquiry in these parts.

As there is no example in the Holy Scriptures of *one* elder, or bishop, ruling over many churches, is there any example of *one* pastor for one church? It cannot be doubted that the terms bishop, elder, pastor, overseer, shepherd, are used by the inspired penmen to denote the same office, or in relation to the one work in which the brethren so designated participated. See Acts xx. 17, 28. Here we have three of the terms so applied. See also Titus i. 5—9; 1 Pet. v. 1—4. Now, does not the term *elder* mean seniority? And is not age or experience in the Divine life the *first* requisite to the work of the Christian overseer and shepherd? Are not the qualifications so plainly and minutely laid down by the Holy Spirit in 1 Tim. iii. 2—7, and Titus i. 5—9, of such a character as to be within the reach of every Christian senior? And do not these qualifications wholly set aside the idea of a youth, or a novice, entering on the work of an elder or bishop? How can it be proved that a church has the calling, electing, or choosing of a bishop or overseer? When the above qualifications are apparent in any members of a church, does not the Holy Spirit thereby intimate that he has fitted such for the office, and should not the church, on their desiring the same, thankfully acknowledge them as given by the ascended Jesus, who "gave some pastors and teachers"? Moreover, in large churches must there not have been a large number of pastors? Now, as it was the apostolic rule to ordain *elders* in *every* church, and as these elders were required to have the same qualifications, and were addressed as equally engaged in the same work, perhaps some of the brethren will inform me how the practice of *one pastor*, and a *plurality of elders*, as obtains in many churches, is derived and maintained? I believe the word of God to be a *perfect rule* for both the *faith* and *practice* of the Church of Christ to the end of time; and I believe man is no more capable of improving the *order* laid down for the Churches in the Holy Word, than he is of remodelling the laws that regulate the systems of the universe. I do not ignore the pastoral office; on the contrary, I prize it highly, and believe it is clearly taught in the Word of God, and in accordance with that Word do I earnestly desire to see it maintained and practised.

Letterkenny, Ireland. J. S.

XLI. In the Baptist "Selection" the 318th Hymn, beginning "Commit thou all thy griefs," is ascribed to Luther; but I have seen it elsewhere ascribed to Paul Gerhardt. In the Hymn-book published in 1857, by Benjamin L. Green, the hymn is inserted with two additional verses. Perhaps some of the readers of the "Baptist Magazine" can inform me who was the real author of this beautiful hymn, and also whether the two verses I have mentioned are authentic.

A CONSTANT READER.

THE MISSIONARY HERALD.

THE WORK OF THE AMERICAN BAPTIST MISSIONARY UNION.

The storm of civil war which is now desolating some of the fairest regions of the United States, threatens to affect most injuriously the missions carried on by our American brethren. Already they have announced to their missionaries labouring in Germany and France, that this year the support hitherto afforded them must be partially or entirely withdrawn, and applications to the churches of this country for assistance are even now being made by Mr. Oncken, of Hamburg, and Pastor Dez, of Paris.

It may not be practicable to render them much pecuniary help. They may be able to weather the difficulties which beset them, and continue without much suffering the numerous labours in which they are engaged. But we are sure that they deserve, and will rejoice to have, our sympathy, and to participate in our prayers. To awaken this interest in their work we propose to give a brief sketch of the missions the Union supports in various parts of the world.

The German mission, though chiefly dependent on its own local resources, has been always largely aided by our American brethren, and the efficient colportage which forms so interesting a feature of the German movement, has been greatly indebted to their liberality. The French mission, like that of Germany, has chiefly been carried on by means of native agency, and is found in the Department of the North, and in Paris. It has been on the whole very successful, and in the five existing churches there are more than three hundred members. As many more persons attend divine worship, nearly all of them being drawn from the Romish communion.

The Missionary Union has also laboured for many years among the Indian tribes of North America, especially the Delawares, Ottawas, and Cherokees. Much difficulty has been experienced in dealing with the social state of these remnants of the aborigines, from the constant inroads of white men on their lands; but among the Cherokees there has of late been much excitement arising out of the question of slavery. The missionary is an abolitionist, and as there are slaveholders among the Cherokees, strange as it may appear, threats of ejectment and violence have been made, and his work greatly interrupted. The Federal authority has lent its influence to sustain the odious crime. Nevertheless, during the year the missionary reports eighty-two baptisms, and a membership of 1600 persons.

On the continent of India the Union has a mission at Nellore, in the presidency of Madras, and another in Assam, in the presidency of Bengal. In Nellore the Spirit of God has in some measure been poured out, and the public mind powerfully moved. The labours of the brethren have also extended to the neighbouring country. The church is small, consisting of twenty-four members only; but a general impression is said to prevail

among the people, that the religion of Jesus is getting a strong hold, and that its ultimate triumph is certain. The Assam mission is a difficult one. The country is sparely peopled. Excessive drunkenness prevails. A tenth of the men are addicted to the use of opium. The people rove from place to place, are very superstitious, wonderfully timid, and in constant fear of their gods, to whom they are always offering sacrifice. They are not Hindus in religion; but have a religious system of their own. Much interruption too has been occasioned by the ill-health of the missionaries, the country being covered with jungle and swamp. About fifty converts have, however, been made.

A mission has for some years been sustained in the little-known country of Siam, both among the natives of the country and the Chinese who live in it. A church of thirty-two members has been formed, and two missionaries carry on the work. It is spoken of, however, as a field which has hitherto specially tried the resources of faith. But the labours of past years are now beginning to bear fruit, and a few converts are being gathered into the fold. New ideas and conceptions are exercising their influence on the native mind, and unusual attention has been drawn to the claims of the gospel.

In China, too, at Hong Kong and Swatow, our brethren have established themselves, and in these two places about thirty-four converts testify to the grace of God. Also at Ningpo a very interesting church of forty-four members exists. New ground has been taken in the villages in its vicinity, and the result is apparent in the converts who have been gathered in. In all these missions, schools and literary labours have had their due share of attention.

But it is in Burmah that our American brethren have concentrated their chief force. Here the work divides itself into two parts, rendered necessary by the different habits and languages of the people who inhabit the country. The Burmans speak one language, and are Buddhists by religion; the Karens speak another, and are Pagans, or, at the best, believers in one great Supreme Being, of whose existence they have only a traditional knowledge. The mission among the Burmans was originally begun by the son of our own Dr. Carey, Mr. Felix Carey. But on Dr. Judson changing his sentiments on the subject of baptism, and not being suffered to devote himself to missionary work in India by the intolerance of the East India Company, he at length sailed for Rangoon. Here for six years he laboured without a convert, and for some years he was unacquainted with the very existence of the Karens, who chiefly live in the country, and are tillers of the soil. But when under the ministrations of the excellent Boardman the gospel found its way to the jungle, a most remarkable work followed, and tens of thousands of this oppressed people welcomed the Redeemer of men. About sixteen thousand persons are in church fellowship, forming 280 churches, each with its pastor and deacons, and generally schoolmaster also. A very large proportion of these churches is self-supporting. Thus, in the district of Shwaygyeen, containing ten churches, all with one exception support their own teachers. They give them no regular salary, but furnish them with food, and make them presents from time to time of clothing. One teacher, for example, was presented with a pony, and twenty betel trees; another with seventy-five pounds of betel nuts, worth about forty shillings, and another with eight baskets of rice. They have also contributed £27 for other benevolent and Christian objects.

In the Tounghoo mission, in 101 stations, there are 77 churches, each provided with a schoolmaster, who also preaches, besides three ordained preachers. Their subscriptions to the schools and village teachers amounted in cash to £138.

This remarkable and rapid work of grace among the Karens has also assumed, within the last year or two, new and marked features of interest among the Burmans, so that the missionaries anticipate that "much people" will soon be gathered into the fold of the Great Shepherd.

For these people the word of God has been translated, and there is at the present time great activity in the production of a Christian literature for their use. The Karen language owes its written form to the missionaries, and for the first time a vernacular grammar has been prepared.

Our American brethren thus carry on the work of the Lord in eighteen distinct fields of missionary labour, and support forty-one missionaries and their wives. In Asia they have 387 native preachers and assistants, and have formed 288 Christian churches, with a membership of 16,174 persons. In the 183 schools are 2,658 children. If we add their German and French missions, there are 79 additional churches and 9,239 members. The expenditure on this large field last year was 95,511 dollars, or £19,898. This left the Union in debt, at the close of its financial year in April last, £2,291.

In view of the demands upon them, and the condition of their country, the brethren, in their annual meeting, thus resolved:—"The increasing claims of the mission already established by the Union, as well as the judgments of God now abroad in our once peaceful and united country, admonish us that his approbation and blessing are to be secured by additional *sacrifices*, and not by *retrenchment* and curtailment." May they be enabled by God's blessing to maintain the work they have begun, and find that, as their enterprise began amid scenes of national commotion in 1812, so the turmoil and distress of the present may be no hindrance.

FOREIGN INTELLIGENCE.

WEST INDIES.

TRINIDAD.

For reasons given in the report of Mr. Underhill, published in the Herald of December last, the Committee resolved to remove the seat of their mission in the southern part of the island, from Savanna Grande into the seaport town of San Fernando. In January Mr. Gamble began to take steps to carry out this resolution, and a piece of ground was purchased for £125, situated in a most eligible spot for a mission house, and large enough for the future erection of a chapel should circumstances call for it. It is near the Town Hall, open to the sea breeze, and on an elevation which removes it from the damps of the low land on the sea shore. The mission house in Savanna Grande being built of wood, as is the case generally in Trinidad, it was resolved to take it down and remove it to San Fernando, a distance of nine miles only, and a process less costly than the erection of an entirely new one. Mr. Gamble's early training as a carpenter gave him many advantages in adopting this course. Under

his superintendence it has now been re-erected, and the missionary has fully entered on his labours in this important town. Mrs. Gamble has also been permitted to rejoin her husband in good health, after a somewhat protracted stay in this country.

Immediately on removing into the new mission house, Mr. Gamble hired a small dwelling in the main thoroughfare of the town, which was opened for Divine worship on the 18th of June. Here he preaches three times a week, including the service on Sunday evenings At first he took only half the house, but finding it too small, a partition has been removed, and the whole fitted with seats brought from the chapel at Savanna Grande. The place will seat nearly sixty persons, and the attendance has varied from thirty to fifty in the week. On Sundays there are often more outside than in. At first Mr. Gamble went on the Sabbath morning to one of the out-stations. This often occasioned an exhausting ride of some twenty-five and even thirty miles, which during the rainy season became impracticable. He has accordingly commenced to spend the whole Sabbath in San Fernando, and opened the house for a Sunday school. In this he enjoys the assistance of Mrs. Gamble. He has also been preaching on the wharf, among the labourers engaged in loading the ships with hogsheads of sugar. He says, "I also visit the hospital, give tracts to those who can read, but unfortunately they are few. I go to the houses of the Catholics, and invite them to come to chapel; and when they are slow to understand English, I speak French to them. This immediately mollifies them, so that when I leave they say, 'Bon soir, M. l'Abbé,'—the name they give to their priests." For this class he desires to have a supply of tracts in French, and also some in Spanish, both which languages are spoken,—the first to a large extent in the island.

With regard to the country stations, Mr. Gamble has furnished the following information. The Fifth Company church has lost its pastor, Mr. Hamilton, by death. He was a preacher among them for more than forty years. He died from small pox, which has been very fatal in the district. In May, however, Mr. Gamble had the pleasure of baptizing here three individuals. The people have chosen as their pastor a young man named Robert Andrews, who has a larger share of education than any one else in the congregation. He reads well, and writes tolerable English. He frequently walks to San Fernando, a distance of fifteen miles, to obtain books from the missionary, and to receive instruction for the onerous duties he has undertaken.

The church at Montserrat, under Mr. Webb, continues to prosper. He labours faithfully in the church and the school.

At the Third Company, where Mr. Richardson is pastor, a missionary meeting was lately held. Mr. Law came down from Port of Spain to attend it. But few were present, owing to the excessively bad weather.

At New Grant the work is discouraging. The pastor is old and feeble, and but little, if any, progress is being made.

These small churches of negroes, originally brought from America, lie scattered in a circle of several miles at about equal distances from San Fernando. They lie on the outskirts of civilization, on the very borders of the virgin untrodden forests of this fertile island. Yet in their settlements many have been born to God, and in their secluded dwellings the salvation of Christ is known, believed, and loved.

HONDURAS, BELIZE.

The mission still carried on here by the Rev. Alexander Henderson was formerly sustained by our Society. Since its separation from our funds, Mr. Henderson has continued very laboriously, and not without considerable success, to preach the word of life among the people. Latterly he has kindly favoured us with letters, and we are sure that the readers of the HERALD will be glad to hear of the progress of Christ's kingdom in this interesting field. Mr. Henderson's labours are not limited to the English speaking part of the population, but he also endeavours to convey the Gospel to the native Indians speaking the Maya tongue. In this language he has prepared tracts, and is now engaged on the completion of a dictionary. Of his work he thus writes:—

"I have lately had a stimulating visit in the person of a Mons. Brasseur, priest in the interior of Vera Paz, holding a cure among the Quichi Indians who border on the Maya, and appear to speak a language approximating the Maya so much, that we could trace nearly the like relationship as exists between the Spanish and the French. Monsieur is preparing a dictionary, Quichi and French, and expects to publish it in 1861. It is difficult for me to see what will be gained by the performance, unless some one acquainted with the French translates books for the natives. He promises me a copy in return for one of mine. I do hope to get it in readiness next year. M. Brasseur is on his way to Paris to publish his second work on Quichi antiquities—shall I call it—gathered from MSS. found among the natives, who are charmed at seeing a white man respect them so far as to acquire their language. It seems as if I were only entering upon Missionary life, so inviting is the field to provide native books. We baptised two converts three weeks ago, and the church has enjoyed uninterrupted peace. Young preachers are springing up. We expect to reoccupy Baker's Station at the opening of 1861."

In the month of February Mr. Henderson, writing to the Committee with an expression of his hope that this field may again become the object of their care, gives the following sketch of the state of the mission :—

"During the past six months we have baptized nine persons. A teacher has been stationed at Baker's Bank, another teacher has offered himself for Corosal, who we are most anxious to accept, and place in that flourishing part of the settlement. . . . . I have suggested that they be set in order as a native Black Church, to whom we would yield friendly patronage."

Corosal is a town fifty miles to the north of Belize, having a population of 6,000, with towns accessible besides. The inhabitants are chiefly Maya Indians, engaged in sugar cultivation.

BAHAMA ISLANDS.

NEW PROVIDENCE.

Mr. Davey, under date of April 15th, makes the following interesting remarks on the state of religion in this widely scattered group of islands :—

"Since I wrote you last I have paid a visit to Ragged Island; but what can I say about it? is the question that arises in my mind as I sit down to pen these few lines. If the readers of the HERALD look for novel intelligence, they cannot have it from these old stations and small colonies. The Bahamas are thoroughly evangelised, and I do not suppose that the number of professing Christians to the population is greater in any part of the world than in this colony. The churches in this colony over which the Baptist missionaries have been watching for some years, are aiming after self-government and sustentation. And it must be confessed that they make sorry work of it at times. The ministers and missionaries of other churches, who think the agents that we employ are not sufficiently intelligent, and who sometimes hear of 'impressions' in our out-island churches, feel a little inclination occasionally to send agents of their own; but whether this would be productive of any good is doubtful. The black people are certainly disposed to pay more respect to a white minister than to one of their own colour; and when this is the case, we cannot wonder that white persons, of which there are a few on all the out-islands, should have the same preference.

"At Ragged Island, the people are generally intelligent, and there is no one sufficiently in advance of the rest to command their esteem and obedience; consequently every now and then the church gets into confusion. . . . . Though with them only five days I preached to them six times, and I believe that almost everyone on the island who could attend was present at the services. They are a poor people, but very kind; and if one could be always itinerating among the islands, I have no doubt but that our out-island churches would flourish."

On the first Sunday in May, Mr. Davey baptized fifty persons in Nassau, —precisely the same number that were baptized on that day the year before. These were selected from about seventy, who have for some time been visiting him with a desire for fellowship with the Church. Thirty of the candidates

were chiefly young men who, having had greater educational advantages than their parents, may become of great service in the Church. At the little station at Fox Hill, eight or nine persons were also about to be baptized.

SAN SALVADOR.

Our native brother, Mr. Laroda, reports that he had baptized during his journeys through the island fifteen persons, and that others were awaiting that ordinance.

TURK'S ISLANDS.

The departure of our esteemed brother, Mr. Rycroft, for England, was accompanied with many manifestations of affection and regard by the people, among whom he has for many years successfully laboured. Before leaving, Mr. D. Kerr was ordained for the work of God at Puerto Plata. He has studied Spanish with Mr. Rycroft. On his arrival there he will open a school. It remains, however, to be seen whether the advent of the Spanish Government to the sovereignty of St. Domingo will interfere with our mission, as it has already so disastrously interfered at Fernando Po.

During the absence of Mr. Rycroft, Mr. Littlewood has taken charge of the stations.

CAICOS ISLAND.

Our worthy native brother, Mr. S. Kerr, labours on this rugged but extensive island. He thus describes his work, under date of April 3rd :—

"The number of members on the Caicos is 248, inquirers 60, Sunday scholars 229, Day scholars, 86, among whom I am constantly employed, besides preaching three times on the Sabbath, twice during the week in the chapel, prayer-meetings from house to house, itinerating from four to fifteen miles, holding fellowship feasts, missionary meetings, administering the ordinances of baptism and the Lord's Supper, marrying, visiting sick and dying, to administer counsel, comfort, and advice; to say nothing of the fatigue and difficulty of the way, as the hearty reception and love of the dear people recompense for its tedium. I have ever been cheered in preaching the word of life to my fellowmen. If by any means we have to mourn over some, we have much for which to be grateful, that the word has been made to others 'the power of God unto salvation.'

"At present we have much mercy bestowed upon us in the sensible presence of the Holy Spirit in this settlement. Within the last two weeks we have had a general shaking among the dry bones. Thirty young persons came up and gave in their names as inquirers. During the service on Sunday evening, many were bathed in tears on account of the sins they have committed. Old backsliders, whom an eye of sense would have sat down as being past recovery, have mourned over their backslidings, and sought admission to the church. Several boys connected with the Sunday-school gave evidence of a sinful heart, and desired me to pray for them. Two women came to me yesterday morning who had been backsliders for years, and said, 'Ah! sir, we feel as if the gates of heaven were barred against us, and all Christians flocking therein. Do pray for us; we have lingered long enough, and must stay no longer.' I pointed to them the words of the Saviour, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' &c. We have this week restored ten backsliders to the church, and hope to baptize forty persons at some future period (D.V.). Our prayer-meetings continue during the week, morning and evening, and at each time the chapel is crowded.

"May the Spirit still continue his influence in the hearts of many more, and make the hardened come and sit at Jesus' feet."

This is a very encouraging state of things. It is a cause of devout gratitude that the Spirit of God is being poured out thus abundantly in so many portions of our missionary field.

INAGUA.

This island is the centre of the labours of Mr. Littlewood. At present it is but partially settled, and is entirely dependent on the manufacture of salt for its prosperity. But the island contains more cultivable land than any other of the group. In view of his labours in connection with Turk's Islands, he thus writes to Mr. Underhill :—

"I incline to make Inagua head-quarters. this will be by far the most important church, a more intelligent congregation, and the most central position. Turk's Islands is far removed from Rum Cay and other out islands, and affords less opportunities of either hearing from or reaching them. Whenever I go up to Turk's Islands, one of the Kerr's will be asked to take my place here; and you may rely on my doing all in my power to sustain the interest of the cause. Our congregations and schools have greatly increased since you were here. We have near 100 persons from Rum Cay and other islands here, and more are coming. My anticipations are being realized. The *St. George*, with Prince Alfred on board, anchored at our island, a few miles from Matthew Town, about a fortnight ago. The Nassau and Turk's Islands folks, who made costly preparations, are greatly disappointed, he not having called at either place."

BENGAL.

DACCA.

In the months of December and January last, our esteemed missionary, Mr. Bion, made a tour in the districts of Cachar, Sylhet, and the eastern part of Mymensing. He took with him the native preachers, Joynarayan and Ramgoti. A few extracts from the journal kept by Mr. Bion will convey the nature and results of their itineraries. If at present much fruit does not appear, the seed of the word of life is widely sown, to await the fulfilment of the Divine promise, "My word shall not return unto me void." They left Dacca on the 5th of December. On the 12th he writes:—

"Moved through jungle and uninhabited regions till evening, when we put to, opposite Beetalong. Had a good many Hindoos who would have heard well, had it not been for two Pundits from Beetalong, who withstood us greatly. Their chief topics of dispute were the divinity of Krishna, and the oldness of their Shastras. The latter, they said, were of 12,000 years standing. One of them, after refuting his silly arguments, said:—'My heart is pure, I need no change; I exhibit in my conduct love to all men, meekness and forgiveness, what do you want more?'"

"Preached at Azmerigunge at a hat, and some hundreds of Hindoos and Mussulmans heard us very attentively. None disputed. At Shapgunge we met a different reception. There, as in former years, some did all they could to interrupt us, and to dispute in a most frivolous way. The four Yugs (ages) and the merits of Krishna were their chief arguments. Among them was a Deist from Calcutta with whom I had a long conversation. He spoke with the utmost contempt of the bigotry and idolatry of this place, and said, 'That we should not waste time on people like these.'"

On the Kooseara river an incident happened very characteristic of the lawless way in which the native agents of the Government often act. A man came to Mr. Bion, stating that certain amlahs, or writers, belonging to the Government survey, had carried off a large quantity of milk, saying that the missionary would pay for it! On reaching the spot where their boats were moored, they denied all knowledge of the matter. After some altercation, they at length paid the price, most earnestly entreating the missionary not to inform their superiors. Had it not been for the missionary's interference, the poor herdsman would certainly have lost his property without any chance of redress.

The part of the country visited on this occasion has rarely seen a missionary, or even a European. This will account for the fear shown in the following extract:—

"After ten o'clock we took to walking again, and the boats moved on. Approaching rather unexpectedly the middle of a large village, men, women, and children ran for their lives, some screaming, others crying, others shouting, with bundles of clothes on their backs. Five or six Mussulmans with large clubs confronted us. They were so excited, and required from us in such a defiant air what we came for, that for the moment I felt not very comfortable. In angry words they asked:—'Are you not a captain, Sahib, who has come with soldiers to rob and plunder us, and to defile our women?' 'No such thing,' I replied; 'we are peaceful men, and have come to preach to you Allah's Kalaam' (God's word). They would not let us go further, till one came, and looking at me from head to foot, said, 'Salaam, Sahib.' Then he had a good laugh, and told to his neighbours that we were Isa's (Jesus)

people, and that he heard us preach some years ago at a bazaar close by. This turned matters, and they apologized for having behaved so rudely. Some of them walked with us some miles, and we parted very good friends."

"19th. Early left the boat and walked four miles to a place called Shenehoagunge. Preached to a number of people in the bazaar on a hillock, who paid a tolerable good attention. After 11, went on shore again, sending the boats on. At Amribarree preached in two places. In the first we had an obstinate Brahmin, who upset to his disciples all we said. Warned him to abstain from his wicked trade, and exposed his greedy covetousness to his disciples. At the second place found some hundreds of Hindoos who had come to a Shraddha (feast for the dead), and these listened with great attention. Gave them some gospels. At Manickguna we were lying for some hours in the grass under a tree, conversing to some open-minded Brahmins. They gave us much hope by their questions and earnestness, and remained with us all the time. Gave them some gospels.

"Approaching Chundrapur, the confusion, noise, screams, whistling, and cries of little children were such as if an army had come to take it by alarm. We were only three, and yet stout Musulmans were running as fast as their legs could carry them to escape the imagined Captain Sahib. A Choukeedar at last convinced himself of our harmlessness, and his shouts the runaways listened to and returned. In a short time some 200 Mussulmans had seated themselves around us in the centre of the village, and soon became quite confidential. They asked many a question about Mohammed and our Saviour, and paid a very serious attention. In another place close by, preached to another crowd, and they appeared candid and open-minded."

On the 24th they entered the Barak river, in the vicinity of the Jyntiah hills, when the following curious incident occurred:—

"Passing by Budderpore, we heard singing in a shed, and going up to the place found some thirty Munipoori Brahmins chanting and singing the deeds of Krishna. There was something very plaintive and agreeable to the ear in their solos and choruses, and the whole presented a curious spectacle. One of them came to us with pawn and betelnut, which not to offend them, we civilly accepted. He spoke Bengali, and a tract was put into his hands. He no sooner entered the circle than the headman interrupted his song to chant the following words:—'These are books of Jesus Christ, give them back, do not receive any;' and then continued his chanting. It was so cleverly done that we could not help being amused. Though we waited for nearly an hour in the hope of being able to speak to them of One greater and purer than Krishna, there was no pause, and we at last proceeded. A little way off, however, we met with another who belonged to this assembly, and to him we gave a gospel and a tract, which he gladly received."

At length they reached Cachar. The following scene must have been very painful to the missionary:—

"At Cachar we remained six days, preaching in the bazaars and the Melah, to hundreds, but it was discouraging work. The Melah is a failure, and not worth the name. Only Silhet shopkeepers and the neighbouring villagers visited it. The chief attraction for the villagers was not the Melah, but the horse, elephant, and buffalo races, and the European planters running blindfolded and bound up in sacks before them. With such amusements from day to day, the natives were ill-disposed to attend to matters of a religious character, and our work was apparently for nought. There was a large gathering of forty-two tea-planters from the different gardens in the district, and some of them attended divine worship, which I conducted on the Lord's-day. Cachar itself is inhabited only by three or four European residents, the gardens are six, ten, twenty, thirty, and forty miles south and west in the interior, and it is once a-year, at this time, when the planters meet in the station for a few days, and then disperse again to their respective plantations. I walked some eight miles to see such a garden, and the aspect of it was most pleasing in the midst of hills still covered with thick jungle, and inhabited by tigers, wild buffaloes, and deer. The regularity and health of the tea plants at Deb-Chur is quite a pleasure to behold. Already a great quantity of tea is sent from Cachar to the market, and the tea itself surpasses in flavour that of Assam."

The information contained in the following extract is both interesting and startling. It is the first time that we have heard that preaching is useless, or that missionaries have, with such a conviction, given it up:—

"Reached Silhet about ten o'clock. Here we stayed three days, and were most kindly entertained by the Welsh Calvinistic Methodist Missionaries, Messrs. Pryse and Parry. The former had entered this field in 1850, and is now preparing to visit his home. Twice I was invited to preach in their different chapels in the town, and we spent some very happy days with these brethren and sisters. They have prosperous schools, and enjoy some fruits of their labours in the conversion of some promising and talented youths. Preaching, however, they regard as fruitless, and have now entirely given themselves up to this sphere of labour. My own experience in their part of the field would certainly confirm their opinion, were it not for the command of our Lord to '*preach the Gospel to every creature.*'"

On the 10th of January, Mr. Bion started on his return home, which he reached on the 25th, preaching every day in the bazaars and markets of the towns on his route.

From the Rev. R. Robinson we have received the following very interesting communication. Its statements deserve to be well pondered, for they go far to explain the way in which Christianity is received in Bengal. His letter is dated January 4, 1861:—

"Perhaps my native preachers and I have attended less to the city during the past season than has hitherto been usual; but this is owing to the fact that we have given more of our strength to the surrounding villages and market-places. The reception of the Gospel in these places has been such as to give us more hope than anything we have witnessed in the crowded city, where the people besides appearing to me to be Gospel-hardened, live in the centre of influences hostile to serious thought. This remark will become plainer when I remind you that a very small section of the population of the city of Dacca—or, in fact, of any Bengalese city or town—have their homes here. They come in from the surrounding country for the purposes of trade. When they have established a business, they will send for some relative from their native village to take charge of it whilst they return home for a season to be with their families. They then come back to the city and resume work, and in the meantime the relative returns to look after the family and the fields. The population, or rather a large portion of it, is constantly shifting and changing about. Hence when you ask a Bengalee where he lives, he will give you a double answer. 'I lodge,' he will say, 'at such and such a place,' mentioning the name of some street or lane in the city; 'but my house is in such a village.' Now, curious as it may sound to those who are not acquainted with the nature of the Bengalee, he is more likely to be induced to think seriously of the Gospel when he is at home, than when he is a temporary resident elsewhere. Every business scheme, every project of importance, is discussed and matured at home. The Bengalee invariably goes home to think. Nor is the reason difficult to discover. He has no independence of mind or judgment, and cannot trust himself to begin an undertaking over which his relations and neighbours have not repeatedly sat in solemn conclave. When the preacher of the Gospel meets him in the city, and urges on him the necessity of forsaking his idolatries for the faith of Jesus Christ, he perceives that the question will involve serious consequences, and so declines to entertain it. Meet that same man again in his native village, and he will attend to your words more thoughtfully. The people cannot think of committing themselves to anything like a change of religion away from their families and friends. Hence when a man who has fallen in with the Gospel in a city has been disposed to embrace it, his first step has been, not to avow himself a Christian, but to go home and talk the matter over there. Sometimes he has returned from home resolved to profess Christ; at other times he has been dissuaded by his friends from embracing the new religion. This peculiarity in the Bengalee may in measure account for the fact often remarked, that most of our missionary success has been found in the villages of Bengal, and very little in the large towns and cities.

"We have begun the year 1861 with a prayer-meeting, to be held every morning through the current week, for success in our work, and a Revival and abundant increase in our Church. I have had much encouragement, however, during the last two years in the English portion of my church. The people have been earnest in serving Christ, and my congregations have been so large as to be fast making a new chapel a necessity. The detachment of H.M.'s 19th regiment, some time stationed here, have gone to Darjeeling to act as a reserve to a force we have sent up to chastise the Bhooteeas, who are becoming troublesome; and we have lost the society of many among the soldiers who, to use their own words, 'were born in Dacca.' In their place, however, we have got a brigade of

Native Christian Artillery, some of whom are Mr. Smith's Chitoura converts. They all come to my Bengalee chapel on Sundays, where, to accommodate them, the services are conducted partly in Bengalee and partly in Hindostanee."

JESSORE.

In the month of February, Mr. Anderson took up his temporary residence in the small bungalow lately purchased at Khoolnah; which place he finds both agreeable as a residence, and every way adapted for the work of superintending and visiting the churches and district in the south of the Zillah. A building on the premises has been converted into an excellent "Zayat," or preaching place; where both Christians and heathens come for conversation on religion. As rivers branch off in all directions, the missionary has easy access to the very numerous villages and markets which line their banks.

From the Rev. W. Hobbs we learn that for some months past he has been able to address the people in their own tongue, and to enter fully on missionary work. In the early part of the year, accompanied by three or four native preachers, he made a missionary tour of sixteen days, on the Kubbaduck river, in the western division of Jessore. From the journal he kept on the occasion, we extract the following interesting incidents:—

"Second day: Arrived at Khoordah, where a large market is held. Obtained an audience of about 150 persons, who listened with marked attention for about two hours. At the close of the addresses, a Mahommedan begged to say a few words. They were as follows:—'Sahib, your words are good words; these people know they are true, and they like to hear them; but although they have listened so attentively, they will go home and not do anything you have told them.' We told him not to mind other people; but to attend to his own soul's concerns. He said he should like to become a Christian, but he could not do so, for his family would forsake him. To this point thousands have arrived; but, alas! they will go no further.

"Third day: Came to Teelmonie. From this place hired a palky for Mrs. H., and proceeded to Begampore, where we have a little band of Christians. Formerly they lived at Satberia; but the place was so unhealthy that it was thought advisable to remove. Their number has considerably diminished from various causes. Some have removed, others have died, and others apostatized, so that now there are only fourteen members. I was very much pleased with what I saw; what a contrast between them and the neighbouring heathens, both in godliness and cleanliness! They live together in love, which is a good and pleasant thing; but it is a source of great grief to me that their numbers do not increase. We worshipped with them, partook of their homely fare, and arranged to meet them in the chapel at Satberia next day.

"Fifth day: This morning went to the Mahommedan parah (portion of the village) at Shahapore. The people were busy boiling the date juice, from which they make sugar. We told them we had come to proclaim the best tidings the world had ever heard. They invited us to sit down in their smoking house, and they would listen to it. We did so. Ten men seated themselves by our side, and we told them the wonderful tale of Jesus, who was rich, but for our sakes became poor, that we through his poverty might become rich. They seemed perfectly at ease in our company, and conversed freely about their own faith. They listened with the utmost indifference to the hard things that were said concerning their prophet, and said that missionaries must be very good people to come away from their parents, and endure the hardships that exist in India. I asked them if they did not think they were very bad men to praise Christians, when Mahommed hated them, and taught in the Koran that he who killed an infidel should have a reward in heaven. They said, 'No: Christians were good people;' and to give me an evidence that they liked them, one of them stepped into his house, and bringing out a quantity of sugar, requested me to accept it.

"Sixth day: To-day went to Shágodár. The Zemindar of this place is a native Christian, living at Calcutta, although occasionally he stays a for little while in this place. The indirect influence of the Gospel was strikingly visible here, for the women not only did not run away from us when we passed through their village, but came to the spot where we were preaching, and standing in a group behind the men, listened with the utmost interest. The congregation numbered about thirty-five, all Hindoos. They seemed surprised to hear me address them; for some one had told them that the sahib had not long come from England, and could not talk Bengali.

"After dark we loosened the boat, and rowed towards another large village, which we were desirous of reaching by the morning. Suddenly the atmosphere was: bril-

d. A village was on fire. l landed. It was as dark aid of a candle we groped ns, pushed through hedges, nks over half-dry ditches, -an-hour reached the spot. ight to behold. The whole age was burning, the men ut like maniacs, or lying the ground. . . . At eatures all ran away from y gathered confidence and hey could do. Alas, they g. What could stop the and bamboos, when water ant. One poor man was n the top of a large box efused to move; another dancing and crying out, othes, money, house, all ! alas!' After losing our we regained the boat.

through the village of he people knew Ali Ma- e days of his ungodliness g at their weddings and sed to get 25 rupees for rmance. He now gets nonth, so that he is an a converted Mahommedan st. After smoking with acquaintance, he pressed upon them in a very earnest manner to prepare for a future life.

"In the afternoon repaired a second time to Kopeelmunie. Several thousands of persons were present. With the crowd and heat I was scarcely able to breathe. As before, they were very attentive; and when I looked around upon the mass of upturned faces, I could not believe that so much apparent concern was mere curiosity.

"At least one hundred persons came to the boat for books. One man had walked six miles to hear the missionary and to get a book. He said, 'he had received the religion of Christ into his heart, and formerly had a New Testament, but some one had stolen it from him.' My soul felt refreshed. I hope I shall hear more of him.

"Fourteenth day: Went to the Brahmin parah at Dhutonie. Were courteously received. Preached at the foot of their temple to about twenty-five persons, all Brahmins; the houses were all of brick, and it was amusing to see the women upon the roof peeping over that they might see and hear. All could read, and all got a tract each. Some years ago a Brahmin would not listen to the Gospel; now he both listens to the Gospel, hears his gods defamed, and, notwithstanding all, allows our religion to be true."

ng enjoyed the sound of the Gospel; many have received the e masses of the population are indifferent to salvation. May d bless more abundantly the words of life!

DINAGEPORE.

tance of the Calcutta Auxiliary Bible Society, our missionary, Kenna, was enabled in the early part of January to pay a visit f Bograh, occupying every day with preaching and in the dis- word of God. To convey the copies from place to place he hired -cart of the country. On this journey, of about ninety-six miles, visited fourteen towns, besides the cities of Bograh and Shahrtions of the Scriptures to such as could read, as well as often s-by in the roads and speaking with them on their souls' salvanaller villages but few persons are found able to read. In some re found capable of reading writing, but not a printed book, so t of printing penetrated the country places. Generally the congricultural population is one of deplorable ignorance. In the l cities, however, education has made considerable progress, and th of intelligent readers. Everywhere Mr. McKenna found the listen, and often had much difficulty in restraining the people lently the books he had for distribution. In this earnestness to ere is a very strong guarantee that they will be read.

month of April the missionary proceeded on another tour, in much that encouraged him. From his journal we extract the culars:—

ace visited was the Nek- , as usual, was assembled ourse of people from all n India, the majority of Bengal. . . One has to depend chiefly for the propagation of Gospel truths amongst them on the dissemination of tracts and scriptures; of which, on the present occasion, there must have been distributed together about 1,500.

. . . In the 'roar' of the mela, the pitch of voice required to make oneself audible to large crowds could not be sustained beyond a very brief period without relief, so that the conversational mode becomes a necessity. It may be doubted also whether, in some cases, it is not the most efficient mode. The tracts and scriptures were received eagerly by all to whom they were offered—two Brahmins of the old school excepted; who recoiled in horror from what they deemed the touch of pollution.

"One is surprised at the large sales of Hindoo and Mahommedan publications at this mela, and the fair prices they fetch. The few that I took up in the book bazaar, that could be readily understood without difficulty, appeared to suggest that, if Christian truth, without sacrifice or compromise, could only be presented to the people in forms equally attractive—that is, to them—or as, for instance, in the 'Pilgrim's Progress,' it would go far to supplant such filth. Whether or not, it was melancholy to reflect how many of these works of a grossly polluting tendency must have been sold for every one scripture or tract given away by me.

"During my stay at the mela, some ten men, who have been under Christian instruction more or less for the last twelve months—the origin of which, under Divine guidance, was a gospel given years ago by the late Mr. Smylie to Prem Cham, concerning whom I wrote and whom I baptized there last year—wished me to baptize them then and there. But, although this was desirable in some respects, it appeared advisable in others that such a profession should be made in presence of their own people, and in their own village. I told them accordingly that I would go over to their place in Purneah, when my work at the mela was finished. They were, in the strict sense of the word, illiterate, but not ignorant, for they were fairly acquainted with the leading truths of Gospel history, those especially which have more immediate relation to the mediatorial work of the Redeemer.

"Having accordingly gone over amongst them, I felt thankful to find that Prem Cham had been making good use of the interval since last mela, to instruct those about him. He has been in the habit of assembling his friends and others from the surrounding villages to hear the word of God read and expounded on the Lord's day. Nor, by the blessing of the Lord resting upon it, has his labour of love been in vain, for, circumstances allowed for, a very remarkable acquaintance with Divine truth was displayed by the people of these parts. His wife, and brother, and sister-in-law, of whose sincerity there was no reason to doubt, were baptized by me in the River Nagor. But the other ten, who also I believe were sincere as far as they went, wanted to be baptized at night, in the dark, when their relations and friends should not see them, which was inadmissible. They then said that the persecution to which they had already been subjected on account of the change in their religious opinions was great, and that any overt act in the presence of their friends, such as baptism, would involve them in absolute ruin. Their case is a difficult one, such as often has before occurred in the history of missions, and we cannot but deeply sympathise with these poor people in their struggle towards truth. We who live under our own vine and fig-tree, none daring to make us afraid, know persecution only in name. But with them it means something personal and real—sorrow, sacrifice, self-denial, and not unfrequently bodily pain. The issue was that, for the present, they will go on learning, and it is hoped in time—and they themselves hope—that grace and strength from God will be given them to confess the Redeemer's name before men.

"Prem Cham has had much to endure. His living depended almost entirely upon ministering to the rites of idolatry, and *that* is gone. He is an outcast from his father's house and from amongst his brethren. He has hitherto witnessed a good confession, though even he, I think, has tampered too much with idolatry, but it has been chiefly through ignorance. Whether he will be able to continue much longer where he is, seems doubtful, though it is very desirable that he should do so if possible: yet at the distance of sixty miles in another district, with the claims on strength and attention that there already are here, it is difficult to perceive how aid worthy of the name can be extended to them. Since the death of Ram Dhon Chuckerbutty, nearly seventeen months ago, there has been no preacher employed by me on the funds of the society, for the simple reason that I can get none worthy of the office.

"There is one fact which, however it may be accounted for—it being in my opinion the result of many agencies working over long periods to the same end, combined—has never before stood out so forcibly to attention as since I have been out this time. I refer to the open and undisguised contempt which many of the poorer classes of Hindoos are beginning to pour upon Hindooism. Were it confined to any one place, particular causes might account for it, and it would be nothing out of the way; but when, in places remotely situated from

one another, over a large tract of country, it again and again repeats itself, there is something about it extraordinary and striking. One's own mind has visions of Hindooism, like its tottering temples, being on the wane, vanishing away, as there slowly, but surely, arises the enduring fabric of the religion of Jesus.

"Here, since the beginning of the year, we have had one baptism—that of a most interesting young person, one of our school girls, who I believe in her sphere of life will adorn the doctrine of God her Saviour. There was to have been another at the same time, but as the young person, the candidate, had to leave to join her husband at Darjeeling, it was postponed for a season. It is hoped that one or two others will come forward before long."

These are very pleasing proofs that the servant of Christ has not laboured in vain. Mr. McKenna has had, however, an attack of fever, caught through sleeping on the damp floor of a ryot's hut, during a gale of wind. These journies are not accomplished without some peril to health. Our brethren need the constant prayers of the Church of God to preserve them in the midst of the dangers which encompass their steps.

SEWRY.

The labours of our valuable missionary, Mr. Williamson, have been interrupted by a severe fall, which, with his increasing age, constrained him to remain at home for two months in the early part of the year. Still, he says, they are cheered by persons, now and then, telling them that they believe in Christ. Some attend the worship on Lord's-days, and approve of what they hear. Five had been added to the Church by baptism, which was performed by Mr. Williamson's coadjutor, Mr. Ellis.

On a visit to Cutwa, it was found that the people of the town hear the Gospel with pleasure; but the small native church, kept together chiefly by the exertions of Mrs. Parry, the widow of our late missionary, is not so zealous as can be wished. It were very desirable, if possible, again to settle a missionary on this spot.

Mr. Ellis labours with zeal and diligence with our aged brother, Mr. Williamson, and is rapidly acquiring the ability to speak to the people in their own tongue. Of the persons referred to above, he says that two of the baptized were two of his servants, and others are also seeking admission into the church. In his Bible-class are two youths of whom he is very hopeful. One has for some time desired to be baptized; but does not yet afford full satisfaction. The other, a very intelligent lad, understands the Gospel well, but his position in society may prevent the confession of his belief, at least for a time.

The following incidents we will relate in Mr. Ellis's own words:—

"Some time ago four respectable Brahmins came into the chapel one Sabbath morning to dispute about the things of religion. The native preachers spoke with them for an hour, and then, as they were able to speak English (being formerly pupils in the Government school), the native brethren brought them to me. They had come about the *vexata questio* of Noah's ark, which I succeeded in clearing up to their entire satisfaction.

"In the course of the conversation, which lasted upwards of two hours, I had the opportunity of showing the true nature of the Gospel, and some of the evidences upon which our faith in it is based. They listened and conversed with great good will; and on going away they had expressed themselves to the native preachers as perfectly satisfied as to the truth of Christianity, and its superiority to all other religious systems. They said also, 'We should gladly embrace the Gospel, but many causes prevent our doing so.'

"With a rich baboo I had a very interesting conversation a few weeks ago. This man is himself a disciple, but secretly, and is well acquainted with the public mind, being engaged in work which brings him into contact with both rich and poor. He says there is a general feeling that our religion is the right one, and a general disposition to embrace it. About this, however, I am not too sanguine.

"My pundit mentioned an interesting fact the other day. We were conversing about Bengali customs and the effect of caste. He said that of all the inhabitants in Bengal only one-sixteenth are in favour of caste; and that if these were not, so to speak, the *nobility* of the nation, that barbarous system could not stand another month. This man is himself a Brahmin, a very intelligent man, who secretly detests the false barrier which he says stands so much in the way of civilisation."

As most of the persons referred to in these incidents understood English, Mr. Ellis was well able to speak with them. He has, however, succeeded in mastering their language, and, after only nine months' labour, is able to address them in their own tongue. Thus he writes of his first successful effort to preach:—

"The other morning, after having conversed with some Brahmins and their boys in front of an idol temple, we were hailed by a man of a different caste to enter his court. We did so, and had him, his wife, and his grandparents, as our audience. I might say my first sermon in Bengali was delivered on that occasion. Koilas, our native brother, broke to them the object of our visit; and then to an audience which though so small I have never seen surpassed for attentiveness, I told them of their sinful condition before God, of the coming of our Lord to earth, of his doings and death, of his resurrection and session at God's right hand; and then urged faith and obedience upon them as the only way of life. What pleased me most was the apparently simple way in which these people received our visit and our message. They assented to our words as being good, and just what they needed, and on our rising to leave they sent us away with much kindness and many *salaams*. The man who hailed us was previously much opposed to the Gospel and its servants, but on the occasion I mention he kindly spread a mat for us on an elevation at the root of a tree, went and plucked a flower and a pomegranate, which he begged me to accept, and appeared in every way well disposed towards us and our message.

"Yesterday morning—after walking a considerable distance, having started, as we always do, about five o'clock—we gladly availed ourselves of a seat on the steps of an idol-temple, where were a few stones, the representatives of Shiva. One elderly Brahmin was seated there, and speedily others came. At first they seemed rather suspicious of the *sahib;* but he, having done his best to conciliate, had them all in a short time asking him questions as to his habits, his religion, &c. One of them offered me the top of his *hookah*, which I respectfully declined, saying that I took tobacco in no form, neither did I drink wine nor any strong drink. He seemed surprised, and asked if I did not eat flesh. That of course I must answer in the affirmative, which seemed for a moment to damage his good opinion of the 'new sahib,' as he called me. They all listened to our tidings, and parted with us in a very friendly manner."

HOME PROCEEDINGS.

MISSIONARY meetings have multiplied during the past month. The most important have been held in Yorkshire; where the Rev. J. Sale and the Rev. I. Lord, of Ipswich, have attended numerous meetings, in conjunction with a large staff of local brethren. In upwards of thirty towns, and thirty-four places of worship, preaching services, or public meetings, have been held, and arrangements made in nine others for a subsequent date. We have to speak with the highest satisfaction of the indefatigable efforts of the auxiliary secretaries in making these requisite arrangements, and with gratitude of the kind and efficient services of the local ministers.

A series of interesting services has also been held in Huntingdonshire; where the Rev. F. Trestrail and the Rev. Dr. Boaz, of the London Mission, have visited fourteen towns. Missionary services have also been held in eight others, with the assistance of Mr. Phillips and local friends. In this auxiliary, the collections are divided between our own Society and the London Missionary Society—a very pleasant fellowship in the work of the Lord.

The Rev. J. Sale has also visited Lincolnshire. The Rev. L. F. Kalberer has been engaged in Worcestershire and Shropshire, in the latter in company with the Rev. S. Green. The Rev. W. K. Rycroft has held meetings in Olney, Hull, Beverley, Leicestershire, Plymouth, and Devonport; and the Rev. J. Supper in North Devon.

By the time this number of the "Herald" is in the hands of our readers, we

expect that the Revs. E. Hewett and J. Kingdon, with their wives, will have sailed for Jamaica. They were to have sailed on the 28th ult. The Revs. J. C. Page and G. Rouse, with Mrs. Page and Mrs. Rouse, are expected to sail for Calcutta on the 2nd inst. We commend them to the prayers of our friends, trusting that the good providence of God will conduct them safely to their destination.

We have to announce, with deep sympathy for the loss sustained by our brother, the Rev. Thomas Gould, the decease of his dear wife, who, after long and agonising suffering, entered on the rest of God on the 6th of September. We also hear that our missionary brother, the Rev. W. H. Webley, of Hayti, has been called to bear affliction in the death of his little girl, seven years of age.

Letters from the north-west provinces of India inform us that cholera has been making fearful ravages among the population which famine spared, and that it has been particularly fatal among Europeans.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21, to September 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers.*

Annual Subscriptions.

	£	s.	d.
Jones, Captain	1	1	0
Taylor, Mrs. Whetstone	1	0	0

Donations.

	£	s.	d.
A Friend	1	0	0
Benham, J. L., Esq., for *Rev. J. C. Page's Chapels*	5	5	0
Benham, John, Esq., for *do.*	2	0	0
By Miss E.M., Hepburn, Brighton, for *Rev. J. C. Page's Chapels*	4	10	0
By Miss Sophia Hepburn, Clapham, for *Rev. J. C. Page's Chapels*	3	0	0
By Mrs. Thomas, Bristol, for *Rev. J. C. Page's Chapels*	1	9	6
Do. Mrs. Gould, for *do.*	2	12	0
Do. Mrs. Phillips, for *do.*	1	3	0
Byles, Mrs., Ipswich, by Evangelical Alliance	1	0	0
Godalming, Proceeds of box	0	7	6
Underhill, Miss, for *China*	2	0	0
Whicher, Mrs. Broughton, for *Rev. J. C. Page's Chapels*	5	0	0

London and Middlesex.

	£	s.	d.
John Street—			
Contribs., on account	30	0	0
Peckham, Hill Street—			
Collection, 1860	5	2	0
Do., 1861	4	18	0
	10	0	0
Less expenses	0	11	6
	9	8	6

	£	s.	d.
Regent's Park—			
Contribs., for *Rev. J. C. Page's Chapels*	21	16	7
Salters' Hall—			
Sunday School, by Y.M.M.A., for *India*	3	7	6
Soho Chapel—			
Sunday School, for *India*	1	16	8
Do., for *China*	1	16	9
Trinity Street—			
Contribs., Sndy. Schl., for *Rev. W. K. Rycroft's School, Bermuda*	5	2	7
Walworth, Lion Street—			
Contributions	4	10	0
Do., for *N. P., Delhi*	7	10	0

Bedfordshire.

	£	s.	d.
Bedford, Mill Street—			
Collection, for *China*	1	7	9
Houghton Regis—			
Collection, for *China*	1	15	9
Sundon Branch—			
Contributions	2	12	1
Leighton Buzzard, Ebenezer Chapel—			
Collections	0	13	5
Do., for *China* (less expenses)	1	2	6
Contributions	0	13	8
Luton, Wellington Street—			
Contribution, for *China*	0	5	0

Berkshire.

	£	s.	d.
Henley—			
Contributions	7	15	0
Reading—			
Contribution	2	2	0

Buckinghamshire.

	£	s.	d.
Buckingham—			
Collections	2	1	11
Penny Stratford—			
Collection for *China*	1	4	6
Contributions	0	18	2
Do., Sunday School	2	11	0
New Bradwell—			
Contribs., for *China*	0	10	6
Stoney Stratford—			
Contribs., for *China*	0	16	7

Cambridgeshire.

	£	s.	d.
Cambridge—			
Donation for *Rev. J. C. Page's Chapels Fund*	10	0	0
Haddenham—			
Collections	3	4	3
Contributions	4	12	0

Devonshire.

	£	s.	d.
Devonport, Morice Square—			
Contribs., on account	4	4	3

Dorsetshire.

	£	s.	d.
Lyme—			
Contributions	2	10	0
Weymouth—			
Proceeds of Lecture by Rev. W. K. Rycroft, for *China*	3	16	0

Essex.

	£	s.	d.
Braintree—			
Collections	13	0	2
Contributions	7	1	4
Bures—			
Chapel Missnry. Fund	4	3	6
Earls Colne—			
Collection	1	11	1
Halstead—			
Collections	5	0	0
Contribution	0	5	0

	£	s.	d.
Sible Hedingham—			
Collection	1	4	0
White Colne—			
Collection	1	5	6
	33	10	7
Less expenses	1	16	0
	31	14	7

GLOUCESTERSHIRE.

	£	s.	d.
Avening—			
Collection	0	15	8
Contributions	0	6	10
Do., Sunday School	0	5	0
Eastcomb—			
Collections	2	10	6
Shortwood—			
Collections	13	8	9
Contributions	11	8	6
Do., Sunday School	3	12	5
Stanley—			
Collection	7	3	6
Contributions	10	6	6
Do., Sunday School	3	11	3
Do., for *China*	1	8	9
Tetbury—			
Collection	1	13	6
Contributions	0	10	6
	57	0	8
Less expenses of Deputation, printing, &c.	9	1	6
	47	19	2

HUNTINGDONSHIRE.

	£	s.	d.
Huntingdon—			
Contribs., for *China*	0	16	2

KENT.

	£	s.	d.
Lewisham Road—			
Collection, for *Rev. J. C. Page's Chapels Fund*	9	2	6
Contrib., for *do.*	7	10	0

LANCASHIRE.

	£	s.	d.
Ashton-under-line—			
Contribution	2	0	0
Liverpool, Myrtle-street—			
Voluntary Contribution Fund	2	0	0
Do., for *W. & O.*	3	0	0
Do., for Indian Famine Fund	0	2	6
Do., for *China*	0	1	0
Do., Juvenile Missionary Association—			
Contribs. for *Rev. W. K. Rycroft, Bahamas*	7	10	0
Do., for *Rev. J. Clarke, Sutcliffe Mount, Jamaica*	5	0	0
Do., for *Rev. J. Allen, Matawitta, Ceylon*	5	0	0
Do., for *N. Preacher, Delhi*	12	1	0
Do., Pembroke Chapel—			
Contribs., Sunday Schl., for *Rev. W. Dendy, Maldon Schools, Jamaica*	10	0	0
Mill's Hill—			
Contribs., Sund. Schl., for *Rev. J. Gregson's N.P., Agra*	2	2	6
Rochdale—			
Don., for *Rev. J. C. Page's Chapels Fund*	5	0	0

NORFOLK.

	£	s.	d.
Norfolk Auxiliary, on account, by J. D. Smith, Esq., Norwich	150	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Northampton, Grafton-street—			
Contribs., for *China*	0	10	0

OXFORDSHIRE.

	£	s.	d.
Oxford—			
Contribs., for *India Famine Fund*	7	15	6

RUTLANDSHIRE.

	£	s.	d.
Oakham, Melton Road—			
Contribs., for *China*	5	5	0
Do. S. Schl., for *do.*	0	5	0

SOMERSETSHIRE.

	£	s.	d.
Montacute—			
Contributions, for *Rev. J. C. Page's Chapels Fund*	4	9	0

STAFFORDSHIRE.

	£	s.	d.
Coseley, Providence Chapel—			
Collection	7	0	0
Contributions	2	1	0
Do., Sunday School	0	2	9

WARWICKSHIRE.

	£	s.	d.
Henley-in-Arden—			
Contribs., for *China*	0	6	9
Warwick—			
Collection, for *China*	0	12	0
Contributions, for *do.*	2	0	0

WILTSHIRE.

	£	s.	d.
Calne, Castle-street—			
Collection	3	10	6
Contributions	1	5	0
	4	15	6
Less expenses	0	0	6
	4	15	0

WORCESTERSHIRE.

	£	s.	d.
Pershore—			
Collections	6	6	0
Contributions	28	6	0
Do., for *China*	1	1	0
	35	13	0
Less expenses	0	13	0
	35	0	0
Pershore, by Mrs. Risdon—			
Contributions	13	4	6

YORKSHIRE.

	£	s.	d.
Shipley—			
Collections	7	6	7
Contributions	13	7	0
Do., for *China*	10	10	0
Do., Sund. Schls., and Juvenile Auxiliaries	9	15	3
	40	18	10
Less expenses	0	6	6
	40	12	4
Wainsgate—			
Collection	2	11	6
Wakefield—			
Collections	5	0	2
Contributions	0	13	6
Do., Sunday School	1	19	6

SCOTLAND.

	£	s.	d.
Aberdeen, 208, George-street—			
Contributions	2	10	6
Paisley—			
Donation, for *Rev. J. C. Page's Chapels Fund*	100	0	0

AUSTRALIA.

	£	s.	d.
Prahran—			
Contributions, by Rev. D. Rees	11	10	0
Victoria, Melbourne, by Rev. I. New—			
Contributions	10	0	0
Do., for *India*	5	0	0
Do., for *China*	5	0	0
	20	0	0
Less exchange	0	8	0
	19	12	0

JAMAICA.

	£	s.	d.
Jamaica Baptist Missionary Society, by Rev. J. E. Henderson, treasurer, for *Africa*	31	16	0

WEST AFRICA.

	£	s.	d.
Amboises—			
Contribs., by Capt. Milbourne, for *India Famine Relief Fund*	10	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart. Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

OCTOBER, 1861.

BALLYMENA.

s friends of the Baptist Irish Society will have great pleasure in the
al of the following notice of the services held at the opening of the
st Chapel, Ballymena. It is very gratifying to have this additional proof
) propriety of the course now pursued, viz., the establishment in large
of churches that shall soon become at once self-supporting, and the
) of evangelical action on the districts around.

(*From* THE FREEMAN.)

ALLYMENA, IRELAND.—The new cha-
ected in this town for the church
the pastoral care of the Rev. J. G.
ker, was opened for religious service
d's-day, August 25. Sermons were
ed in the morning and evening by
ev. William Brock, of Bloomsbury
, London. We are informed that
ipression produced was such as to
the visit of Mr. Brock one that will
e remembered with great thankful-
The attendance was very large, and
ed of many of the most distin-
l of the inhabitants of the town and
ourhood of every section of the
an Church. The building elicited
al commendation for its commo-
ss, simplicity, and general excel-
ogether with the economy by which
oughly suitable an edifice has been
at comparatively small cost. The
and congregation are laid under
bligation to Mr. Adair for his muni-
ficence as the proprietor of the land, and as a contributor to the cost of the erection. The total outlay is about £1,000; towards this sum there has been raised, inclusive of £132 collected on the day of opening, upwards of £900, leaving less than £200 due, which amount we trust will soon be contributed, that the worthy pastor and zealous-minded people may be freed from all pecuniary burden on account of the building. When it is considered that two years ago the Baptist denomination was almost utterly unknown in the town of Ballymena, it will be felt that there is much to encourage the friends of evangelical truth in Ireland. Great honour is due to the devoted and self-denying pastor, and also to the church which has been gathered under his ministry. We hail this as another instance of the happy results of the vigorous and appropriate order of effort now being put forth by the Baptist Irish Society."

following communication from the Rev. W. BROCK to the Secretary will great satisfaction to many friends who have rendered aid to various in behalf of Ireland. Such testimony is very valuable as affording of the propriety of the cause of action adopted by the Society.

r DEAR FRIEND,—I believe that
of the readers of your Chronicle
ontributed to the erection of the
; Chapel in BALLYMENA.
has been my pleasure to preach at
ning of that chapel, and I write to
the contributors that their subscrip-
are been well applied. I have never
place of worship with which on all
is I have been better satisfied. For
m of £1,100 our friends have pro-
themselves with a commodious and
aced sanctuary, capable of consider-
largement at a small cost.
ejoiced to witness manifold signs of
rity amongst our Ballymena breth-
Our friend, Mr. M'Vicker, stands
well in the estimation of his townsmen and neighbours generally. It delights me to know that we have so good a man in that important position of Christian labour. He will live down the opprobrium which has been cast in certain quarters upon our denomination, and will co-operate with men of like mind with himself in the various evangelical services common to the Church of God.

"I heard of other men in the north of Ireland worthy as Mr. M'Vicker of our confidence and affectionate esteem.

"I am, yours sincerely,
"WILLIAM BROCK.

"*Gower Street,*
"*September* 5, 1861."

THE RECORD OF TWELVE MONTHS' LABOUR AT COLERAINE.

"*September*, 1861.

"DEAR BROTHER,—Twelve months have now flown since I left the sphere of my first pastorate to labour in this beautiful island. For the information and encouragement of your committee, and the readers of the 'Irish Chronicle,' I purpose giving an account of my stewardship. As I cannot speak about myself without being by some considered very *egotistical*, I would at starting ask to be pardoned that wrong.

"Since I commenced my pastoral duties here, I have baptized *fifty-two* believers into the name of the Father, Son, and Holy Ghost, one of whom was an old woman aged *seventy-seven*. *Fifty-seven* persons have been added to the fellowship of the church, which now numbers *one hundred and twenty-nine* members. Amongst those added to the church are *three* converts from Popery, and the only daughter of our esteemed brother and deacon, Mr. Edward Gribbon. Our losses during the year are but *three*—one, a painful case, by exclusion; one, a dear sister, who has gone to seek a home in America; and one, a young brother, aged *fourteen*, who sweetly fell asleep in Jesus on the morning of Wednesday, June 5th, 1861. This dear youth was converted, baptized, and united to the church as a fruit of the 'Revival of '59.' Our brother left behind a good testimony to the reality of the Gospel in which he had trusted; just before he died he was asked by a member of the church, 'Do you fear to die?' He replied, '*This side or the other, it doesn't much matter; only it's just a little awkward getting over.*' On the 6th of June I buried our brother in the parish churchyard of Coleraine, and addressed a considerable concourse of persons. During the year, I have preached *three hundred sermons*, besides attending *four* prayer-meetings each week, at which I generally read a chapter, and make a few observations explanatory of the passage. I have been enabled to preach the Word of Life at the following places:—Articlave, Ballysally, Bellemont, Garryduff, Whins, Londonderry, Castle Row, Camus, Tubbermore, Portadown, Magherafelt, Church Hill, Belfast, Polentammy, Curry sisken, Portstewart, Kiltenny, Maddebenny, Mill Town, Irish Houses, Ballymoney, Dundoonan, in the open air at Coleraine, on the Fair Hill, and in the Diamond, and in Glasgow, Scotland. I believe there are fair prospects of a good church being established at Portadown, provided a little temporary assistance could be rendered to the friends now meeting together at the Town Hall. At Garryduff, near Ballymoney, the little church, which was first formed about the year 1820, still continues to meet in the dwelling-house of a valued brother, Mr. John Townsend, and now numbers *twenty-six* members.

"Never were the prospects of the Baptists in Ireland more encouraging than they are at the present time; and never was it more necessary that the hands of your committee should be strengthened by the prayers and liberality of Christians in dear old England. Now, if ever, the iron is red hot, and needs but a repetition of sharp blows to weld it securely. Let not Christians now withhold their aid; but rather let them, in stronger forces, come up to the help of the Lord—to the help of the Lord against the mighty—and an impregnable position shall be gained in Ireland, which shall, by the blessing of God, be the means of eventually winning her for Christ. The people are now willing, not only to listen to the Gospel, but also to discover what 'is noted in the Scripture of truth' regarding the will of Jesus in the *ordinances* and the *government* of his Church. I would be most thankful to receive from friends in England an occasional supply of tracts on these subjects, for the purpose of free distribution; and can assure any who feel desirous of becoming donors, that such tracts will be largely perused by an intelligent and thinking class of people. Ireland and the Irish have been by many grossly misrepresented. The *country* has been spoken of as being wild and desolate; instead of which it is lovely and beautiful. Her *people* have been represented as ignorant, brutish, and vicious; instead of which they are noble, kind, hospitable, and well-informed. The curse of Ireland is Popery; not entirely the Popery of Rome, but the Popery of priestcraft amongst so-called Protestants likewise. Christians of England, Ireland needs nothing, save the Gospel, to make her brave, beautiful, 'glorious and free.' Let her have a pure Gospel, then shall she be spiritually, what she is naturally, the 'first isle of the ocean,' the 'first gem of the sea.' God abundantly bless, increase, and prosper the efforts of the Baptist Irish Society is the earnest prayer of

"Yours very truly,

"THOMAS W. MEDHURST.

"To Rev. C. J. Middleditch."

BANBRIDGE.

Further extracts from a letter from the Rev. W. S. Eccles, dated July 15th, 1861 :—

A HAPPY DEATH.

"My next place of calling is at a considerable distance. It is a very trying case. The family is very poor. The parents are well-stricken in years, and their only child is now on a dying-bed. Only a few months have elapsed since we accompanied the remains of a beloved son to 'the house appointed for all living.' Even then we supposed their cup of sorrow full to the brim. He had gone to America, to better his circumstances. The parents were looking forward to a remittance from him, to make their declining days more comfortable. Instead of a remittance of money, they receive *himself*—far advanced in consumption, and to die, in a little while, on the bosom of his sorrow-stricken mother. But they had then a daughter—the undivided object, from henceforth, of the care and tenderness of her all but helpless parents. That daughter is now the victim of the same insidious disease by which her brother died. As appears at present, there is but a step between her and death. It is only the last visit of many to the same place, and I shall be as brief as possible. Poverty—deep, distressing poverty—meets your eye wherever you turn; but in the heart of the dying one there is 'peace.' Her dying confession is: 'I have renounced all my works and worthiness. I have no hope either in the goodness of my heart or the doings of my hands. I am looking unto Jesus, who is the author and finisher of my faith. I come to him as *heavy-laden*, and he will assuredly give me *rest*. I am a sinner; but he came into the world to save sinners, even the *chief*. I am persuaded that he is able to keep that which I have committed to him against that day.' I am delighted. I thank the Lord, and, taking courage, hasten to see three other families in the same neighbourhood, for the purpose of pointing them to the Lamb of God, that taketh away the sin of the world."

PROMPT AND EARNEST EFFORT.

"My brother! the time is short. The voice of Jesus saith, '*Work while it is called to-day: the night cometh when no man can work.*' This also the Spirit saith to the British churches. To those who sustain the mission is this exhortation sent. The present is eminently Ireland's opportunity. '*Now* is the accepted time; behold, *now* is the day of salvation' for Ireland. May God give our dear brethren to understand this. May they not weary in well-doing. May they send yet more and more labourers into the fields white unto harvest. Now, our 'labour in the Lord is *evidently* not in vain.' Only a little while, and 'He that shall come will come.' Then to those who, constrained by dying love, have given either their pence or their pounds, the sweat of their brains or the labour of their limbs, how sweet will be his words, 'Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.' 'Amen! Even so, come, Lord Jesus!'"

"*Banbridge, July 31st*, 1861.

"My Dear Sir,—In writing from the same place, after the lapse of a year, on a subject so interesting as the Revival, one naturally compares the past with the present, and expects the difference between them to indicate the sum of progress or decline.

"That a great change has silently, but surely taken place here is clear to the most superficial observer. That such a change sooner or later must take place was equally clear from the first to every attentive onlooker, and was indeed expected by every sober thinker. This was in the very nature of things, for continuance was impossible, physically so on the part of those taking the lead, and socially so on the part of those influenced. No man could endure the wear and tear of long preaching every night, and the conduct of prayer-meetings protracted until nearly dawn. Flesh and blood is unequal to such a task; and no community of men with social risks, and engaged in competitive business, could, for long, afford to devote the greater part of their time to attendance on religious services. Such a change as all these things rendered absolutely certain has taken place, and I for one see no reason whatever to regret it; for though there is far less of the appalling and demonstrative, there is, I believe, as much of the sincere and real as there ever was.

"Excitement does not run fever high, daily business is not suspended, prostrations are not of hourly occurrence, trances, with all their mysterious visions, are no more heard of; and yet, though without any of those wonder-exciting auxiliaries, there is still a God's work going on, none the less

great and none the less effectual, because more silent and less obtrusive.

"I have now been here a month, in compliance with the wish of your Committee, and ample opportunity has been afforded me for observation. I have been preaching almost every evening during this time, as well as twice, and sometimes three times, on the Sunday, besides spending several days in house visitation. My opinion, therefore, whether right or wrong, is not at any rate one formed from mere hearsay, but from a careful observation of facts. This I can testify: our meetings have been more numerous and more largely attended than those of last year, and certainly they have not been of a less devout, or of a less interesting character. In one particular only have we been behind—I mean the Sunday open-air meetings on Daisy Hill; but this has been from no want of desire on the part of the people, nor from our inability to get them, but entirely on account of the weather, which has been most unfavourable the whole month. There has been but little declension on the part of the converts; in individual cases there has been disappointment and cause for sorrow, but they have been the extreme few—the great majority have stood firm, and are manifestly 'new creatures in Christ Jesus.'

"I am painfully conscious, however, of another change which justice compels me to mention. I allude to the marked increase and prevalence of open sin. I have seen, I suppose, more drunkenness in a week than I saw the whole three months I was in Ireland last year. But this, though a painful fact, is one which the commonest experience rendered likely, and the most cursory consideration might have foreseen. During the Revival the whole people were brought beneath its influence, even the most profligate and most debased. But when the circumstances were no longer novel, this awe wore off; and now it is all past, they have outlived their terror, and have got the better of their fears; their hearts are petrified ten times harder than the nether millstone, their consciences ten times seared. The full tide of God's saving mercy has swept by and over them.

"I am glad to find Mr. Eccles has greatly strengthened his position during the twelve months. There is a solidity and regularity about the attendance now that demonstrates progress. Those who were only occasional listeners are now regular attendants; and many who would not come near the place are often found worshipping in the chapel. Still, though more secure, much remains to be done. The present is certainly one of the most trying seasons and one of the hottest ordeals which the cause has had to endure. Formerly, when the Baptists were only struggling to live down prejudice, and glad to get a dozen or two to whom they might preach Christ, and at fitting times teach his commandments as they understood them, they excited little jealousy, and provoked comparatively insignificant opposition. The human voice raised once now and again in the pulpit, in the tones of caution and admonition, ministers thought sufficient to prevent any one from adopting Anabaptist error; but now, when baptism is not seldom but frequently administered, when large numbers are earnestly turning their attention to a long neglected, because—to them—long unknown truth, the human voice is deemed insufficient for the work, and the pen has been hastily seized with the hopes, and perhaps with the expectation, of crushing and exterminating the schismatics.

"I am, my dear Sir, very truly yours,

"JOHN PARSONS.

"The Rev. C. J. Middleditch."

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from July 21st, to August 16th, 1861.

	£	s.	d.
London—			
Fishbourne, Rev. G. W.	0	10	6
By Mr. C. Gordelier—			
Hiett, Mr. W.	1	1	0
Stent, Rev. J.	0	10	0
Lush, R., Esq., Q.C.	1	1	0
Regent's Park, by Mr. John Thompson—Suburban Meeting	3	18	4
Brixton Hill, by W. H. Millan, Esq.	6	10	0
Peckham—Rogers, Mr. W.	0	10	0
Amersham, by Mr. J. H. Morten	5	0	0
Biggleswade, by Rev. P. Griffiths	2	6	7
Bourton-on-the-water, by Rev. E. Adey	4	0	0
Comrie—McFarlane, P., Esq., by C. Anderson, Esq.	1	0	0
Gamlingay, by Mr. D. Pain	3	0	3

	£	s.	d.
Hampshire, by Rev. C. Kirtland—			
Andover	£6	0	3
Broughton	7	9	6
Lymington	2	2	0
Newport, I.W.	4	4	6
Portsea	14	15	3
Romsey	1	10	0
Southampton	8	8	12
	44	10	6
Huntingdon, by Rev. C. Clarke, B.A.	0	8	0
Kettering, by Mr. S. Wallis	3	10	9
Manchester, Union Chapel, by T. Bleasham, Esq.	10	0	
Milton—Dent, Mrs., for Ballymena	0	10	
Norwich—Blyth, Mr. W., for Ballymena	1	1	
Sheffield—Wilson, Joseph, Esq., Clifford	2	0	
Watford—Billson, Mr.	0	10	

Parcel received from Mrs. Risdon, of Pershore, for Rev. J. Brown, M.A., of Cunlig.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1861.

ON THE PUNISHMENT OF SIN IN THE PERSON OF THE SAVIOUR.

BY THE REV. W. KITCHEN, RINGSTEAD, NORTHAMPTONSHIRE.

It may be reverently inquired—Can God remit the punishment of sin absolutely? Can he forgive the sinner without an atonement? The whole tenour of revelation points to a negative reply. Under the Mosaic law, "without shedding of blood" there was "no remission." If the principle of atonement formed so prominent and so important a part of the typical and shadowy dispensation, can we suppose that it has not, at least, an equal prominency and importance in the antitypical and substantial system? If we look at the works of God in creation and providence, we see that to will is to perform. "He spake and it was done." And in regard to the continuance and development of creatures by means of second causes, we observe that the most magnificent results are accomplished by the simplest agencies. God does nothing in vain. He makes no needless expenditure of energy or action. But when we look into the plan of salvation we find that an act, the doing of which we should have deemed an unquestionable prerogative of divine sovereignty, is never performed or promised, but on the ground of an interposition involving the sufferings and death of the Son of God himself! Are we not shut up to the conclusion that so it must be? Whether God should devise a plan for human salvation or not, is a question to be referred entirely to his sovereign will. But, on the supposition of an affirmative determination, the rights of the moral government of God present themselves side by side with the prerogatives of his natural dominion, and demand an equitable adjustment. It is as lawgiver and judge that Jehovah requires an atonement for sin as a pre-requisite to the pardon of sinners,—not from personal considerations, weighty as they are, but from considerations arising out of the majesty of law, and the unswerving rectitude of moral government. Were the Almighty to suspend, or even to invert, any of the physical laws, the effect would be a merely physical disturbance, and the primitive order of things might be readily restored. But were he to permit the violation of any principle of moral government, the effect

upon the universe of intelligent and responsible beings would be disastrous in the extreme, and such as no exertion of mere power could counteract. Whether creatures should be placed under moral government or not, rests on the sovereign will of God; but moral government itself rests not on sovereign will or power, but on the eternal principles of truth and right; or, in other words, on the moral character of God. Seeing that man *is* placed under moral government, and that he is a transgressor of the law by which that government is administered and maintained, we conclude that *there can be no pardon for the sinner without an atonement for his sin.*

Atonement for sin must comprise satisfaction to the law which the sinner has broken. Atonement delivers the sinner from the penalties due to his transgressions. In such a deliverance of a sinner from the penal claims of the law upon him, the law itself must be either satisfied or violated: there is no middle term. In the case of pardon without satisfaction, there would be a violation of the law by the lawgiver himself! Would he not by such an act virtually declare his law to be too severe, or himself too lenient,—either himself or his law to be unjust?

Satisfaction to the law, in reference to transgressors, must consist in the endurance of its penalties. Any arrangement short of this would not be satisfaction but compromise. Compromises may be made between man and man, for either contending party may modify his demand; but can there be a compromise between God and man?—between the Sovereign and the subject,—the Judge and the criminal? Penal sanctions are not arbitrary additions to moral law: they are essential to its existence and its power. Precepts without penalties annexed to them would not be law, but mere instruction or counsel. The divine faithfulness is as much concerned to execute the threatenings of punishment, as it is to fulfil the promises of reward. This has been questioned, on the ground that, while the obedient would rightfully claim their reward, the disobedient would never demand their punishment. But the dispensing of rewards and punishments rests not on the demands of the subject, but on the unswerving rectitude of the Governor. If it would be a wrong to the individual to withhold the reward of his obedience, it would be an equal wrong to the community to remit the punishment due to the individual transgressor.

On these principles it follows *that the salvation of a sinner must be effected through the interposition of a substitute.* That the all-wise God has himself provided a substitute, is the central fact of the Gospel system. That substitute is the "Word made flesh"! The Lord Jesus Christ was a substitute for men in regard to the claims of the law of God upon them,—the law in covenant form. Those claims have a twofold aspect. From men, as such, the law claims universal obedience to its commands. Upon transgressors, as such, it has a further claim,—the endurance of its penalties. It is with this latter claim that we have here to deal.

The Saviour became a substitute for sinners in relation to their guilt,—their desert of punishment. This relation to their guilt involves the fact that their sins were imputed to him. Under the imputation of their sins he suffered and died. His substitutional sufferings and death were the

penalty due to the sins which were imputed to him: *those sins were punished in his person.* In consequence, "there is therefore now no condemnation to them that are in Christ Jesus" (Rom. viii. 1). We proceed to the scriptural proof and illustration of these several propositions.

If one person lay himself under obligations, which do not previously and necessarily bind him, in order to release another person from obligations of precisely the same nature and extent, then there will be substitution. Christ was "made under the law, to redeem them that were under the law" (Gal. iv. 4, 5). Men were found in a certain condition, defined as "under the law." Christ was brought into that same condition. The intention to be answered by his coming into that condition was, that men should be brought out of it. And they were so: for "we are not under law but under grace" (Rom. vi. 14). The fact of redemption by price,—by "ransom," involves the principle of substitution. The ransom is substituted for the persons to be ransomed. If the ransom or price be a person, the idea of substitution is perfectly realised. So Judah offered himself to be a bondman, that his brother Benjamin might be released (Gen. xliv. 33). Had his proposal been accepted, he would have furnished an example of proper personal substitution. Such an example is furnished by Christ. There is "one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. ii. 5, 6). "Our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity" (Tit. ii. 14). "Who loved me, and gave himself for me" (Gal. ii. 20). "Christ loved the Church, and gave himself for it" (Ephes. v. 25). That Christ became a substitute for sinners in relation to their guilt is clear. "For Christ also hath once suffered for sins, the just for the unjust" (1 Peter iii. 18).

It is obvious that the relation of the Saviour to the guilt of men was the reason for his sufferings and death. Yet still the question is suggested: How could it occur under the righteous government of God,—yea, under the sanction of God,—indeed, by the direct act of God, that the perfectly innocent one should suffer to an unparalleled degree,—should suffer at all? The answer can be found only in the fact, that, as the Saviour voluntarily assumed the position of substitute for sinners, their sins were imputed to him; so that, although he was personally and morally guiltless, yet he was relatively and legally obnoxious to the sufferings which their sins deserved. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). How was the Saviour made sin for us? Four ways only are supposable: by transfer, by infusing, by reputing, or by imputing. To *transfer* actions or character is simply impossible. To say that the Saviour was made sin, by the *infusion* of a sinful principle or habit, were blasphemy. To *repute* him to be a sinner, and to treat him as such, while he was sinless, would be either mistake, or malignity and wrong. And it must be remembered that it was not by man, but by the holy God, that Christ was made sin! It remains then, that he was made sin by the *imputation* of sin to him. This, and this only, agrees with the parallelism of the passage. In whatsoever manner we were made righteousness in him, in like manner was he made sin for us. We are made righteousness in him by

the imputation of his righteousness to us. Were it admitted that by "sin," in this passage, "sin offering" is intended, the argument would be rather strengthened than weakened thereby: for it was an essential condition of a sin-offering under the Mosaic law that sin should be laid upon the victim by imputation. The sense in which we employ the term "imputation" is evinced by a comparison of two passages of Paul's Epistles (Philemom 18), "If he hath wronged thee, or oweth thee aught, PUT THAT ON MINE ACCOUNT." Onesimus had incurred an obligation to Philemon for loss or damage; Paul was willing to take that obligation on himself, and to bear the consequences, whatever they might be. To express the act of laying this obligation upon him, he uses a word, "ἐλλόγεω," which, in Rom. v. 13, is rendered "imputed." "But sin is not IMPUTED when there is no law."

But it was not sin in the abstract that was imputed to the Saviour. What, indeed, is sin in the abstract? It is only an idea. "Sin is a transgression of the law:" it can exist, then, only in the concrete form,—as the habit or the act of a person. To impute sin in the abstract were to impute a nonentity. As a debt which was never contracted cannot justly be charged to any one, no more can sin which was never committed be justly imputed to any one. It would be a fiction, an injustice, to impute to the Saviour sin in the abstract.

The sin which was imputed to the Saviour was the sum of all sins relatively and personally chargeable on the persons for whom he was a sin-bearing substitute. This the Scriptures clearly teach. "The Lord hath laid on him the iniquity of us all." "He shall bear their iniquities." "He bare the sin of many" (Isa. liii. 6, 11, 12). "So Christ was once offered to bear the sins of many" (Heb. ix. 28). The Saviour suffered and died under the imputation of sins, and in consequence of that imputation. "Who his own self bare our sins in his own body on the tree" (1 Pet. ii. 24). "Him being DELIVERED by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23). "Who was DELIVERED for our offences" (Rom. iv. 25).

The Saviour was "made under the law;" he stood in the place of those who had broken the law; standing in their place he suffered and died; by his sufferings and death actual transgressors are relieved of the punishment due to their sins; by their relief the law is not violated, but honoured, fulfilled, satisfied; satisfaction to the law, in reference to transgressors, involves the endurance of its penalties;—it follows that the sufferings and death of the Saviour were the essential legal punishment due to the sins which were imputed to him.

There are but three other views that can be taken of the cause and nature of the Saviour's sufferings and death on the cross. First, that they were simply the result of "being found in fashion as a man," and falling into the hands of malignant and powerful foes, by whom he was put to death as a martyr for the truth he had taught, and whose conduct towards him filled his holy soul with unutterable anguish, as he contemplated the guilt and misery they were bringing upon themselves. Without ignoring the truth that is contained in this statement, we suggest

that it is impossible to conceive how such sufferings could have any atoning efficacy; and further, that these causes are altogether inadequate to account for the singular character and overwhelming measure of the Saviour's agonies. But this view is entirely set aside by the fact that the Saviour's sufferings are explicitly ascribed to the agency of God. "It pleased the Lord to bruise him; he hath put him to grief" (Isa. liii. 10). "The cup which my Father hath given me, shall I not drink it?" (John xviii. 11). And further, they are ascribed to the will of God obliging him thus to suffer. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*" (Matt. xxvi. 39). "He became obedient unto death, even the death of the cross" (Phil. ii. 8).

In the second place, it may be supposed that the Saviour's sufferings, being from the hand of God, were fatherly chastisements, and not judicial punishments. In support of this view it may be urged that Jesus appealed to his "Father" to remove the cup from him; and that the prophet Isaiah says, "The chastisement of our peace was upon him." In reference to the Saviour's use of the term "Father," we may be reminded that, as the Father and the judge are one and the same person, it was quite natural, under the circumstances, for the Saviour to use that endearing name, notwithstanding that his Father was, at the time, exercising his judicial functions. And in reference to the prophet, it is unquestionable that the original word translated "chastisement" might, with at least equal propriety, have been rendered "punishment," as it is frequently employed in that sense. But several considerations conspire to set aside this supposition. If the Saviour's sufferings were inflicted by God as Father, and not as Judge, then they were the result of personal displeasure. If they were the result of personal displeasure, that displeasure must have its ground or reason in the personal character of Jesus; or, in other words, Christ must have done something which was displeasing to God. But the contrary is most explicitly taught. "He knew no sin" (2 Cor. v. 21). "I do always those things that please him" (John viii. 29). "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17). "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8). If the Saviour was personally faulty, his sufferings could not make atonement for the faults of others. If the Saviour was faultless, and, notwithstanding, was the subject of fatherly chastisement, then did he suffer wrongfully; for chastisement, to be right, must be grounded on personal fault. It is no less unjust for a father to chastise a child that is in every sense faultless, than it is for a judge to punish a man that is in every sense guiltless.

In the third place, we notice a view of the atonement which, it seems to us, resolves the sufferings and death of our blessed Lord into *arbitrary inflictions* from the hand of God, without legal rule or reason as to their cause, and without inherent value or efficacy as to their effect. According to this view, atonement is asserted, but the mode of operation is left undefined. There is no proper personal substitution admitted; if Christ was a substitute, he was a substitute for man in the mass, and not for men individually; if sin was imputed to him, it was sin in the abstract, and not in the concrete form;

if he died for sinners, he died on their behalf, but not in their stead; sinners for whom the Saviour died may, notwithstanding, die in their own sins. These propositions suffice to indicate the system in view. A lengthened examination of it here is impracticable. We refer the reader to the principles laid down in the former part of this article, and to the arguments founded on them. If those principles be admitted, these views must be abandoned. Almost the whole of the foregoing statements may be taken as an anticipative argument against them, which our present limits forbid us to extend. We cannot admit that the doctrine of the atonement, as it is stated in the Scriptures, is enshrouded in the mists of indefiniteness. If the Saviour's sufferings were not punishment, nor chastisement, nor mere human afflictions, *what* were they? And *why* were they? They could be only arbitrary inflictions. But if they were such, they could be neither atoning nor exemplary; they could represent neither the severity of justice nor the tenderness of mercy; they could not vindicate the right, for themselves would be a wrong; the holiness of God could not tolerate the fact, and the universal heart of men revolts against the very thought of it. In the endeavour to reconcile the theory of universal atonement with the fact of partial salvation, let us not eliminate from the work of Jesus every element of truthfulness, reality, and efficacy.

We are shut up to the conclusion, that the sufferings of the Saviour were judicial inflictions. Judicial inflictions must be in accordance with law; the righteous judge can inflict only legal penalties. Legal penalties must be punishment; the law, either of God or man, has nothing less, nothing more, nothing else, than punishment for transgression. In proof of our main position we adduce Isa. liii. 5, 7: "He was WOUNDED for our transgressions, he was BRUISED for our iniquities: the CHASTISEMENT of our peace"—the punishment necessary to be borne in order to make reconciliation for us—"was upon him; and with his STRIPES we are healed." "He was OPPRESSED," &c. It was exacted (*i. e.* the penalty of sin), and he was made answerable (Lowth, Chandler, Boothroyd, Scott). "It was exacted." נגש signifies to demand what is due from a debtor (Deut. xv. 2, 3; 2 Kings xxiii. 35; Dan. xi. 20). "To exact service" (Exod. iii. 7; ver. 6, 10, 13; Isa. ix. 4, &c). This sense best suits here. "It was exacted," the punishment due to the iniquities of man, and he was made answerable, as the surety is for the debtor. (See Gen. xliii. 9; xliv. 32; Prov. vi. 1, &c.; xi. 15; Heb. vii. 22) Boothroyd.* Again, Gal. iii. 10, 13:—"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." "Christ hath redeemed us from the curse of the law, being made a curse for us." It seems impossible to attach any other meaning to the words, "are under the curse," than "are obnoxious to the punishment which the law threatens against the transgressor:" to be "made a curse for us," then, must signify to suffer the punishment due to our sins. Eliminate this sense, and what remains but empty sounds? "I wonder that Jerome and Erasmus should labour and seek for I know

* "Condensed Commentary."

not what figure of speech to show that Christ was not called 'accursed.' Truly in this is placed all our hope; in this the infinite love of God is manifested; in this is placed all our salvation, that our God, properly and without any figure, poured out all his wrath on his own Son; caused him to be accursed that he might receive us into favour. Finally, without any figure, 'Christ was made accursed for us,' in such a manner that, unless he had been truly God, he must have remained under the curse for ever, from which, for our sakes, he emerged."—Beza.*

"But how does it happen, it will be asked, that a beloved son is cursed by his Father? We reply—there are two things which must be considered, not only in the person of Christ, but even in his human nature. The one is, that he was the unspotted Lamb of God, full of blessing and of grace; the other is, that he placed himself in our room, and thus became a sinner, and subject to the curse—not only in himself, indeed, but in us, and yet in such a manner that it became necessary for him to occupy our place. Again, how would he have freed us from the wrath of God if he had not transferred it from us to himself? 'Thus he was wounded for our transgressions,' and had to deal with God as an angry judge. This is the foolishness of the cross (1 Cor. i. 18), and the admiration of angels (1 Peter i. 12), which not only exceeds, but swallows up, all the wisdom of this world."—*Calvin.*

Let us direct the eye of our faith to the sublime mystery of the Cross. Herein are love, wisdom, and power, most gloriously displayed,—truth and mercy harmoniously united,—and God is seen to be "just," even in justifying the sinner that believes on his Son. "Grace reigns, through righteousness." The salvation of a believer in Jesus is placed on the firmest basis. His sins, having been laid upon his surety, were punished in his person; so that the justice and faithfulness of Jehovah secure to the believer an entire exemption from all penal suffering. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again," &c. (Rom. viii. 33, 34). And more than this. As the barriers to the flow of infinite love have been removed by the satisfaction rendered by the Saviour to law and justice, the exuberance of Divine grace bestows, in addition to pardon, the free gift of eternal life and boundless felicity. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23).

JESUS COMMUNICATING HIS RICHES.

BY THE REV. C. H. SPURGEON.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 *Cor.* viii. 9.

OUR glorious Lord was in the beginning ordained the husband of his Church, and as such it became necessary that he should in due time fulfil the duties of that relationship. He had voluntarily chosen his bride, and had of his own free grace taken her into union with himself. Love was the only compulsion which moved him to the deed, but that was a power so strong that he did not

* "Condensed Commentary."

hesitate to yield to its influence. When he had thus graciously entered into affinity and relationship with his Church, the same constraining power impelled him to the faithful fulfilment of every act which his position involved. From no part of his office did he shrink, in no point was he found unwilling. Whatever was incumbent upon him through the relationship which he had assumed, he did most cheerfully engage to do or bear for his beloved. Among the acts which are inseparably connected with the conjugal state, that of loving communion holds a high position; and hence the Lord Jesus was bent upon establishing communion between himself and his chosen, knowing as he did that without this his marriage union would be but a thing of form and not a reality. This communion he has effected in a most excellent and admirable manner, leaving no stone unturned to accomplish the most intimate fellowship between himself and his Church. Let the mind for an instant consider the history of the Redeemer's love, and a thousand enchanting acts of affection will suggest themselves, all of which have had for their design the weaving of the heart into Christ, and the intertwisting of the thoughts and emotions of the soul of man with the mind of Jesus. Among these loving endeavours to bring us near to himself, we give some prominence to his communicative acts by which unspeakable blessings are bestowed upon us.

The Lord Jesus Christ was eternally *rich*, glorious, and exalted; for, saith the text, "though *he was rich*, yet for your sakes he became poor." Now as the rich saint cannot be true in his communion with the poor brethren unless of his substance he ministers to their necessities, so (the same rule holding with the head as between the members) it is impossible that our Divine Lord could have had fellowship with us unless he had imparted to us of his own abounding wealth, and had become poor to make us rich. Had he remained upon his throne of glory, and had we continued in the ruins of the fall without receiving of his salvation, communion would have been impossible on both sides. Our position by the fall, apart from the covenant of grace, was not one whit preferable to that of the apostate angels, nor was our character much superior, and therefore it would have been as impossible for fallen man to commune with God as it is for Belial to be in concord with Christ. In order, therefore, that communion might be compassed, it was necessary that the rich kinsman should bestow his estate upon his poor relatives, that the righteous Saviour should give to his sinning brethren of his own perfection, and that we, the poor and guilty, should receive of his fulness grace for grace, and by his Spirit partake of his holiness; that thus in giving and receiving, the one might descend from the heights, and the other ascend from the depths, and so be able to embrace each other in true and hearty fellowship. Poverty must be enriched by him in whom are infinite treasures before it can venture to commune; and guilt must lose itself in imputed and imparted righteousness ere the soul can walk in fellowship with purity. Jesus must clothe his naked friends in his own garments, or he cannot admit them into his palace of glory; and he must wash his poor and filthy brethren in his own blood, or else they will be too defiled for the embrace of his fellowship.

How the Lord Jesus communes with us in donation, and how we commune with him in reception, it is now our delightful business to explain. May God the Holy Spirit bless us with a profitable meditation. We use the verse at the head of our paper rather for suggestion than exposition, and now propound the doctrine which the text admirably illustrates.

The Lord Jesus Christ in a most precious manner communes with us in his gifts. As his blessings are of infinite value, so his fellowship in bestowing them is profound and unparalleled. Never man communed like this MAN; for never

man had such riches to confer upon his friends, and such poor friends to receive them. The incomparable excellence of his gifts is but proportionable to the peerless fulness of his fellowship. Inasmuch as he did endow his Church with immeasurable riches, it is certain that he hath with her an unbounded union of spirit. It shows the strength of Christian brotherhood when the crowned monarch grasps the beggar's hand, bows his knee upon the same floor, sits at the same table, and gives a portion of his luxury to assist his need; but the fellowship of Jesus is stronger far, for it leaps the leagues of separating distance, makes him bone of our bone, and flesh of our flesh, and completes the communion by giving us the dignity, the glory, and the righteousness with which the king is surrounded in order that we may feel that the distance is not simply forgotten, but destroyed. It is impossible sufficiently to admire the godlike love which has established a communion so complete by a succession of gifts of priceless value. Turn aside, O saint! and view this great sight.

I. Observe the COMPLETENESS of thy Lord's communication. In our remembrance of the poor saints there is but a partial communion; for however hearty may be our charity, we give but a portion of our substance for their benefit. We do not bestow *all our* goods to feed the poor, nor does God require us to do so; nevertheless as the communication is limited, so must the communion be. The Church realised the fulness of this species of fellowship in her earliest days, when her members had "all things common." A reference to the original (Acts ii. 44; iv. 32) will suggest to the reader the connection between this community of possessions and communion of heart; for the Holy Spirit has employed the word κοινα, which is the root of the word κοινωνια, as if to teach us this very doctrine of communion in gifts. Since that halcyon period, we have devoted a portion to the Lord's poor; but in many cases the pittance has been too small in proportion to our means to allow the spirit of fellowship to develop itself in any notable measure. Doubtless there are some who, poor themselves, drop their last mite into the treasury, and so come near to a complete fellowship; but the most of us have but a slender degree of it, for our alms are scanty, and those among us who are the most considerate and bounteous, have yet cause to lament that we have done too little for the tried children of God. Behold, then, the superlative excellence of the Lord Jesus, for he hath given us HIS ALL. Although a tithe of his possessions would have made an universe of angels rich beyond all thought, yet was he not content until he had given us all that he had. It would have been surprising grace if he had allowed us to eat the crumbs of his bounty beneath the table of his mercy; but he will do nothing by halves, he makes us sit with him and share the feast. Had he given us some small pension from his royal coffers, we should have had cause to love him eternally; but no, he will have his bride as rich as himself, and he will not have a glory or a grace in which she shall not share. He has not been content with less than making us joint-heirs with himself, so that we might have equal possessions. He has emptied all his estate into the coffers of the Church, and hath all things common with his redeemed. There is not one room in his house the key of which he will withhold from his people. He gives them full liberty to take all that he hath to be their own; he loves them to make free with his treasure, and appropriate as much as they can possibly carry. From the sandals of his feet to the crown upon his head, he reserves nothing. The boundless fulness of his all-sufficiency is as free to the believer as the air he breathes. Christ hath put the flagon of his love and grace to the believer's lip, and bids him drink on for ever; for could he drain it, he is welcome to do so, and as he cannot exhaust it, he is bidden to drink abundantly, for it is all his own. What truer proof of fellowship can heaven or earth afford? What higher honour

can created being receive? Unto which of the angels said he at any time, Thou art co-heir with me? Remember the eternal stores which are thus opened. Review the shining armies of mercies which are thus enrolled in our cause. Compute the immeasurable, enumerate the countless, weigh the infinite, and fathom the bottomless; then mayest thou attain to the understanding of the abyss of fellowship, out of which these great communications have been digged. In a few words let us reckon up the all which Christ hath given us, and may the blessed Spirit inspire us with gratitude in so doing.

Consider the greatness of those *riches* which for our sake he laid aside. The wealth of all the worlds that swim in the ether of the boundless universe, the homage of the myriads who inhabit the various provinces of his dominion, the hallelujahs of the starry hosts who wait perpetually before him—all these he resigned in the hour of our redemption. From the highest throne in glory he descended to the cross of deepest woe, unrobing himself at every step of the garments of glory, happiness, and brightness, with which he had been eternally arrayed.

If we were capable of conceiving the majesty and honour with which our Divine Lord had been invested before his incarnation, how great would the contrast appear to be when we see him the despised "Man of Sorrows," "the reproach of the people," "the song of the drunkard." Without house or home, the Saviour wanders through the land of Judea; without food, he hungers; without water, he cries "Give me to drink;" without a helper, he wrestles with his foe in the garden; and, without a garment, he expires upon the tree. When he would ride in pomp it must be upon a borrowed ass; and when he must sleep in the tomb the sepulchre must be lent by another. See then the greatness of his love, when thou hearest him, who was God's equal, crying, "My God, my God, why hast thou forsaken me," and say, like Bernard, "O love that art so sweet, why wast thou so bitter to thyself?" And remember, that the only answer is, that he communicated his sweetness unto us, and drank our bitter cup himself.

All his attributes as God and man are at our disposal.—"In him dwelleth all the fulness of the Godhead bodily;" and whatever that marvellous term may comprehend is ours. He cannot make us gods, we cannot partake in the attributes of Deity; but he has done all that could be done, for he has made even his Divine power and Godhead subservient to our salvation. His omnipotence, omniscience, omnipresence, immutability, and infallibility, are all upon our side and are combined for our defence. Arise, believer, and behold the Lord Jesus yoking the whole of his Divine Godhead to the chariot of salvation! How vast his grace, how firm his faithfulness, how unswerving his immutability, how infinite his power, how limitless his knowledge! And all these are by the Lord Jesus made the pillars of the temple of salvation; and all without diminution of their infinity are covenanted to us as our perpetual inheritance. The fathomless love of the Saviour's heart is every drop of it ours; every sinew in the arm of might, every jewel in the crown of majesty, the immensity of Divine knowledge, and the sternness of Divine justice, all are ours, and shall be employed for us. There is no golden attribute, however incomparable in its divinity, which Christ hath withheld from us. The whole of Christ, in his adorable character as the Son of God, is by himself made over to us most richly to enjoy. His wisdom is our direction, his knowledge our instruction, his power our protection, his justice our surety, his love our comfort, his mercy our solace, and his immutability our trust. He makes no reserve, but openeth the bowels of the Mount of God, and biddeth us dig in its mines for the hidden treasures. "All, All, All are yours," saith he, "be ye satisfied with favour and full of the goodness of the Lord."

His *manhood* also, which he took upon him for us, is ours in all its perfection. To us our gracious Lord communicates the spotless virtue of a stainless character; to us he gives the meritorious efficacy of a devoted life; on us he bestows the reward procured by obedient submission and incessant service. He makes the unsullied garment of his life our covering and beauty; the glittering virtues of his character our ornaments and jewels; and the superhuman meekness of his death our boast and glory. He bequeaths us his manger, from which to learn how God came down to man; and his Cross to teach us how man may go up to God. All his thoughts, emotions, actions, utterances, miracles, and intercessions, were for us. He trod the road of sorrow on our behalf, and hath made over to us as his heavenly legacy the full results of all the labours of his life. And since he is still clothed in the form of manhood in the world above, he is now as much ours as heretofore; and he blushes not to acknowledge himself "our Lord Jesus Christ," though he is the blessed and only Potentate, the King of kings, and Lord of lords. "There is that in Christ which answers to all our wants, and an all-sufficiency for all degrees of happiness. Christ is all marrow and all sweetness; all the several graces and comforts we have, and the several promises whereby they are made over and conveyed to us, are but Christ set forth in several manners, as the need of every Christian shall require. Christ himself is the ocean issuing into several streams to refresh the city of God."

O how sweet thus to behold him and to call upon him, with a certain confidence that in seeking the interposition of his love or power we are but asking for that which he has already given. It is as we receive day by day more and more help from Jesus, and more constantly recognise it as coming from him, that we shall be able to behold him in communion with us, and enjoy the felicity of communion with him. Let us make daily use of our riches, and ever repair to him as to our own Lord in covenant, taking from him the supply of all our need with as much boldness as men take money from their own purse.

Let us remember that all the *offices* of Christ are ours. He is king for us, priest for us, and prophet for us. Whenever we read a new title of the Redeemer, let us appropriate him as ours under that name as much as under any other. The shepherd's staff, the father's rod, the captain's sword, the priest's mitre, the prince's sceptre, the prophet's mantle, all are ours. Christ hath no dignity which he will not employ for our exaltation, and no prerogative which he will not exercise for our defence. Christ every where and every way is our Christ, for ever and ever most richly to enjoy.

He hath given us all his grace.—He has grace without measure in himself, but he hath not retained it for himself. As the reservoir empties itself into the pipes, so hath Christ emptied out his grace for his people. "Of his fulness have all we received, and grace for grace." He seems to have, in order to dispense it to us. He stands like the fountain in the market, always flowing, but only running in order to supply the empty pitchers and the thirsty lips that draw nigh unto it. Grace, whether its work be to pardon, to cleanse, to preserve, to strengthen, to enlighten, to quicken, or to restore, is ever to be had from him freely and without price; nor is there one form of the work of grace which he has not bestowed upon his people. As the blood of the body, though flowing from the heart, belongs equally to every member, so the influences of grace are the inheritance of every saint united to the Lamb; and herein there is a sweet community between Christ and his Church, inasmuch as they both receive the same grace. Christ is the head upon which the oil is first poured; but the same oil runs to the very skirts of the garments, so that the meanest

saint has an unction of the same costly moisture as that which fell upon the head. This is true communion when the sap of grace flows from the stem to the branch, and when it is perceived that the stem itself is sustained by the very nourishment which feeds the branch. The Mediator, Jesus, knows as much of grace as we do, for he as man was sustained by the very influence which supports us.

The kingdom of Providence he rules for us.—He is the arbiter of all events; in everything his sway is supreme; and he exercises his power for the good of his Church. He spins the thread of events and acts, from the distaff of destiny, and does not suffer those threads to be woven otherwise than according to the pattern of his loving wisdom. He will not allow the mysterious wheels to revolve in any way which shall not bring good unto his chosen. He makes their worst things blessings to them, and their best things better. As all things are working for his glory, so all things work together for their good.

The boundless stores of Providence are engaged for the support of the believer. Christ is our Joseph, who has granaries full of wheat, but he does not treat us as Joseph did the Egyptians, for he opens the door of his storehouse and bids us call all the good thereof our own. He has entailed upon his estate of providence a perpetual charge of a daily portion for us; and he has promised that one day we shall clearly perceive that the estate itself has been well farmed on our behalf, and has been always ours. The axle of the wheels of the chariot of Providence is Infinite Love, and Gracious Wisdom is the perpetual charioteer.

Even when to the eye of reason all things seem to be contrary to us, they are really serving our cause; and there are seasons when this is made apparent to a believer, when he sees his very trials blossoming with comfort. "The thorn is one of the most cursed and angry weeds that the earth yieldeth, and yet out of it springeth the rose, one of the most sweetly-smelling flowers and most delightful to the eye."* Believer, Christ Jesus presents thee with thy crosses, and they are no mean gifts.

(To be continued.)

THE "NIL DURPAN" CASE.

THE distant dependencies of an empire like ours labour under several great disadvantages, among which not the least considerable is that public opinion in England can hardly ever be brought to bear either upon the measures of government or the proceedings of courts of law. We know but little of what passes in another hemisphere, and by the time that the intelligence reaches us the mischief has been done. The tidings of excitement and dissatisfaction raging ten thousand miles away, do indeed reach us at last—but weakened and chilled by transmission. They make their appearance in a department of the newspaper which few persons ever read, and which a great proportion despair of being ever able to understand. It must also be admitted that the public in general take little or no interest in the affairs of our foreign possessions, and with respect to India especially, except in case of war or revolt, the apathy is most profound; and yet we hope, notwithstanding, that our

* Rutherford.

readers will take some interest in the case which forms the subject of our present article, if we should be so fortunate as to enable them to understand it.

The case is as follows:—A native of Dacca sometime since wrote a piece in the nature of a drama, entitled "Nil Durpan," or the Indigo (planting) Looking-glass. This was translated by a native of Calcutta, and published by the Rev. Mr. Long, one of the oldest and ablest missionaries of the Church Missionary Society. The purpose of the work was to expose the wrongs sustained by the ryots or actual cultivators of the land at the hands of the indigo planters, the former being natives, the latter being for the most part Europeans. Not for writing, nor for translating, but for publishing this piece, Mr. Long has been prosecuted for libel, found guilty, and sentenced to pay a fine of one thousand rupees, and to be imprisoned for one month in a common gaol. For a long time past, a very bitter feeling has prevailed on the part of the planters against the missionaries; and in this conviction the former have achieved a triumph by which, as may be readily supposed, the state of things will not be improved. If the conviction of Mr. Long and the sentence upon him be just, the case demands of us no further consideration; but if unjust, if Mr. Long has been made the planters' victim for advocating a righteous cause, then it becomes all those who would have the missionaries everywhere to be enemies of all oppression, to pay careful attention to this history, acquaint themselves with the merits of the case, and then to try if the injured person cannot be set right by the force of public opinion.

Not the least singular part of this business, and one which involves it in some complication, is the fact that copies of the work, to the number of two hundred, were sent to leading papers and eminent persons in England, under the official sanction of the secretary for Bengal. By what accident this mistake was committed, we are not concerned to inquire. Yet, at any rate, Mr. Long ought not to be held responsible for that error; but it accounts for the rage and fury which were the *animus* of the prosecution. So great was the excitement of the planters, that they would listen to no apology even from the offending government official; they would not allow him even a reasonable delay on the ground that the lieutenant-governor was absent from Calcutta; but in the style of a lawyer who means mischief, they will have their answer by the 3rd of May inst., or they will take further proceedings. What moved them to this indecent importunity? Plainly their indignation that it was not a native merely, nor a missionary, that denounced their injustice, but that it seemed to be done with the approval of their government.

The offence charged against Mr. Long being libel, it may be as well to inform our readers that the missionaries have been for a long while past enduring in silence all the slander that human language could express against them. While the Indigo Commission was sitting, which thoroughly exposed the oppression of the planter and the sufferings of the ryot, abusive letters from the former filled the public papers, which were supported by defamatory and scurrilous articles. Far more libellous matter

was published on that side than can be found in the "Nil Durpan." It was nothing to charge the German missionaries of Lower Bengal with preaching the Gospel for the sake of filthy lucre, and to say that they received great benefit from a society in England, the object of which was to collect old left-off clothes for missionaries labouring in India. It is quite true that Mr. Long would not be justified in returning railing for railing, and it avails nothing to prove that his persecutors have been the chief offenders. Only it is right that British Christians should be informed in this connexion how quietly missionaries have endured slanderous imputations upon them as a class, *that were not true*, while indigo planters will move heaven and earth to avenge themselves upon those who make statements respecting them *as a class, which are true;* for it was not a missionary, but a civil judge (who has since avowed it), who affirmed "that every cake of indigo was stamped with human blood."

With the motives that prompted Mr. Long to publish the work in question we have nothing to do. Perhaps as a literary man he wished to set before the English reader a genuine, spontaneous expression of native sentiment in which he himself concurred; and perhaps he thought that it would have greater weight than if it came from an European writer. He has for years been a prominent advocate of the rights of the ryot; and with the views which he holds, he could not (libel apart) have published for a more laudable or honourable motive. But if he had done it out of mere caprice, and thoughtlessly as to consequences, still the drama was not his, nor even the translation. He was not the proper party to be prosecuted, nor was the translation capable of doing any mischief—if any mischief was apprehended. The *real* mischief to be done was among the ryots themselves; and yet among them it has circulated by thousands, while the author suffers no penalty. The truth is, that it is the enlightenment of the English mind the planter dreads. He cares nothing what the ryot thinks or feels, or mutters among his own class. It is the giving their thoughts and utterances an English speech, that constitutes the libel. When the wrongs and groans of a slave reach the ears of a freeman, the oppressor is afraid. He grinds his teeth at the revelation, because he fears that his oppression is at an end. It is a libel not because it was published in Bengali, but because it is published in English.

Let us, then, enter into the merits of the case. The whole of it turns upon this central fact, viz., that an *indigo crop can never remunerate the ryot;* he therefore does not willingly take the advances of the planter for its cultivation; his rice and tobacco crops pay him far better; and it ought to be understood in England what means of compulsion the planter has in his hands and employs. First, the position which he holds places the ryot entirely at his mercy. "The planter," writes a missionary, "takes the village from a zemindar, and then forces the ryot to sow as much indigo as he pleases. The ryot cannot afford to appeal to a court of justice (falsely so called); he has neither the money to bribe nor the time to spare to dance attendance at the magistrates' cutcherry for a week or two; whilst waiting for justice, which can be bought (through subordi-

nates), his crops are perishing; so that he is compelled to bear the indigo yoke which crushes him to the ground." We should not dare to follow our correspondent further if we were writing in Bengal, where it appears that truth is a libel. But in England the truth may be told, that if a ryot refuses to cultivate, the noble Englishman sends his factory servants to bring the culprit, who is tied up to a palm tree and thrashed until he promises to cultivate for the gain of the planter, but for the ruin of his own family. Sometimes, indeed, the operation is more privately performed in one of the planter's godowns (store-houses), and not in the open air and in the face of day; but not only was the fact proved before the Commission, but is a notorious one in every indigo district. We may readily admit that there are planters in Bengal more just and humane than others; but this is no more than can be said of slaveholders in America; and neither in the one case nor the other is there any real security against the abuse of power.

Can it then be surprising to Christians in England that their missionaries should set their faces against such a system of crying injustice? On the contrary, it would rather be a wonder if ministers of the Gospel held their peace. The system itself (apart from its abuses) is cruelly oppressive; it is all for the planters against the ryots. We know not why the former should coerce the latter, who have as much right as any other class of men to do as they like with their own. With all our professions of philanthropy, and our proud speeches in vindication of justice and liberty, it appears as though we merely meant to claim justice and liberty for our noble selves. Otherwise, considering that these oppressed people are our fellow-subjects, and are now directly under the same Government with ourselves, something might be expected of us in redress of their grievances. But we are firmly persuaded that those grievances exist solely because the English people are ignorant of the facts, and therefore we endeavour to place them in a clear light, in the hope that when an iniquitous system is once understood, steps will be taken towards its abolition; for let it be known, that while the ryots are kept in helpless poverty by this tyranny, large fortunes are made by their oppressors. "Three good seasons sends a planter home to live in ease and comfort for the rest of his days." Palaces in England are built at the expense of hovels in Bengal.

Now the "Nil Durpan" is nothing else than a native expression of the wrongs which we have indicated. If people suffer they will groan, and in the long run it may be good for them who inflict the suffering to listen to the groans. The attempt to stifle them is a hopeless one. Why, then, should not Mr. Long have published this work which is, and will be, read by the natives, even if the English people were in ignorance of its existence? The missionary sees that the cause of Christ suffers infinite damage through the iniquities perpetrated by men who wear the Christian name as well as themselves, and it is not in reason to expect them to be silent when both the honour of their country and the credit of their religion are equally compromised and sacrificed to the love of gain. Truly, Mammon, great Mammon, rules in every part of the world;

but if men will worship the golden image, surely it is not for a Christian government to tolerate and legalise proceedings intended to silence even the reproving voice of the ministers of the Gospel. It is easy to say that "missionary" and "mischief-maker" are synonymous terms. We happen to remember that the apostles of our Lord were charged as persons who "turned the world upside down;" and British Colonial slaveholders entertained the same opinion of Knibb and his heroic brethren, through whose labours and sufferings chiefly, our country was purged from the guilt of treating men as cattle, or as goods. They who perpetrate a wrong, and profit by it, will be angry with those who denounce it to the world's end—but law ought everywhere to render their anger powerless, instead of proving an irresistible instrument for its gratification.

Now we have no hesitation in saying, that if the conviction of Mr. Long were strictly according to the law, then the law of libel in Bengal is not merely defective, it is an outrage upon the common sense of mankind. Of the two counts of the indictment, only one lays the charge of a libel upon particular persons, viz., upon the editors of *The Englishman*, and *The Bengal Hurkaru*. We will not quote the passage upon which the charge is based, because it has become famous, and is well known. It simply amounts to an imputation upon the editors of the two papers, that they advocated the planters' cause for the sake of gain. Now Mr. Brett, the editor of *The Englishman*, stated in evidence, that he derived rather more than a thousand rupees from the Indigo planters who subscribed to his paper. Does it not seem strange, then, and almost incredible, that the very writer who deliberately charges the missionaries with going out for the sake of filthy lucre should be the prosecutor in a case which rests wholly upon a similar insinuation with regard to himself? There is no honourable man in England who will justify a verdict which, it seems, could be obtained in Bengal upon no better foundation.

Again, who ever heard in England of a libel upon "a class," except as the subject of excited declamation? Our writers of fiction are every day holding up mirrors to "classes" in the community, and yet no "class" of persons thinks of forming an association for the purpose of prosecuting them. Has not Mr. Dickens "libelled" the whole class of monthly nurses in Sarey Gamp and Betsy Prig? Has he not libelled the whole "class" of Yorkshire schoolmasters in Mr. Squeers? and the ministers of little Bethels in Stiggins and Chadband? and the whole body of Teetotallers in brother Tadger, and the Brick-lane branch? Who are the indigo planters, that a native of Bengal may not hold up the mirror to them, and missionaries "approve their saying"? Truly they are a "class" that cannot bear the reflection of their own doings, and, above all, they cannot afford that their own countrymen should be made acquainted with their wickedness. *Hinc illæ lacrymæ!*

But, beyond all this, we cannot be persuaded that Mr. Long has had a fair trial, and has been *legally* condemned. If the judge had remembered that the drama contains the native ideas of our customs, he would have been spared a great deal of virtuous indignation, and would not have summed up more in the spirit of counsel for the prosecution, than in that

of a calm and impartial judge. How would one, who understood the native character and customs, have regarded the following dialogue?

"*Reboti* (ryot's wife): 'Moreover, the wife of the indigo planter, in order to make her husband's case more strong, has sent a letter to the magistrate, since it is said that the magistrate hears her words most attentively.'

"*Adure* (woman servant): 'I saw the lady; she has no shame at all. When the magistrate of the Zillah (whose name occasions great fear) goes riding about through the village, the lady also rides on horseback with him. The married woman riding about on a horse!'" &c.

Where is the libel, either upon the indigo planter, or upon the fair fame of our countrywomen? It is simply a native's idea of our custom of eating, talking, and riding with ladies. They do think that the lady "has no shame." They think it a shame if a woman even looked at her brother-in-law; and her virtue would, in their esteem, be entirely gone, if she talked with him. We should insult the understandings of our readers if we dwelt longer upon this point. Enough has been said to show how the above passage ought to be understood. The marvel is, that any judge, who is an Englishman, should have seen anything libellous in it, and have visited it with a torrent of misplaced indignation!

We have done with this trial, but two or three grave questions remain. The first is this, Can nothing be done to rectify the relative position of planters and ryots? Cannot our legislators, who talk so much and perform so little, devise some measure for the relief of the oppressed? Another question is, Shall the law of libel in Bengal continue in the unsatisfactory state which this case has disclosed? And, finally, Are ministers, even of the Church of England, to be treated as criminals because they set their imprimatur upon what is the truth? It is for the British nation to answer these inquiries; for India is no longer governed by a company, it is an empire that belongs not indirectly to the British crown. It is ours by right of conquest; but if we do not rule in righteousness, it cannot be a lasting possession. Our interest and our duty are one; for no foreign dominion will be permanently accepted by any people which does not redress grievances, and prove, by its acts and by its laws, that the end in view is not conquest and then tyranny, but good government and equal justice for all classes of the community.

TRUTH'S ORIGINAL ASPECT IN ECCL. X. 2.

BY MR. JOHN FREEMAN.

In Eccl. x. 2, we read in our English Bibles, "A wise man's heart is at his right hand, but a fool's heart at his left." Nor is there much scope for improvement in this translation. The great thing is to catch sight of the allusion, and thus to divest the passage of obscurity. The word *at*, indeed, may in both instances be advantageously exchanged for the word *towards*, or the phrase *directed to*; and then the passage under consideration may be thus expressed: "A wise man's heart is directed to his right hand, but a fool's heart is directed to his left hand."

The Hebrew here translated "heart" sometimes means *understanding*. Thus,

Israel's ten tribes, called Ephraim, being without understanding, God says of them in Hos. vii. 11, "Ephraim also is like a silly dove without HEART: they call to Egypt, they go to Assyria." We see, therefore, that when the sky threatened an impending storm, Ephraim took shelter under the covert of two trees that invited the lightning's flash. But had Ephraim been possessed of a heart, in the sense just expressed, they would have been prepared to say, in the words of Ps. xxxiii. 20, "Our soul waiteth for Jehovah: he is our help and our shield."

On other occasions the Hebrew translated "heart" in the passage under consideration means *affections*. Thus "the king's heart" means king David's affections when in 2 Sam. xiv. 1, it is said, "Now Joab, son of Zeruiah, perceived that the king's HEART was towards Absalom."

In Eccl. x. 2, however, the Hebrew translated "heart" denotes the understanding and the affections conjointly. Thus the inspired aphorism means, "A wise man's understanding and affections are directed to his right hand; but a fool's understanding and affections are directed to his left hand."

At this point a glance at the field of battle in Solomon's days gives us the allusion. There we behold a host of warriors each having a shield to repel the arrows of the enemy. Yes, and darts, though heated red-hot, were thereby intercepted, as implied in Eph. vi. 16, where Paul says, "Above all, taking the shield of faith, with which shield ye shall be able to extinguish all the fiery darts of the wicked one." In ancient warfare, too, the warrior's shield was so attached to his left arm as to ward off evil from his left side, while his right side was unprotected. This fact the reader may see at the British Museum, where warriors in stone show that the shield protected the left side, while the right side was unshielded. The same fact too may be learned from Julius Cæsar's commentary of his war in Gaul, the *scuta* or *shields* he mentions being obviously in close connection with what he terms *sinistra impedita*, or *the left hand encumbered*.

It was therefore the part of wisdom to look well to the right hand where there was no shield, while folly directed all her attention to the left or shielded side, and abandoned the unshielded side to all that might assail it. Thus foolish is the man who makes no provision for what *must* be, while he conjures up phantoms of what he thinks *may* be, and exhausts all his might in fighting with them as if they were real substances.

A child under the roof of kind parents has his present necessities all supplied, and thus has a shield attached to his left arm. His wisdom, therefore, is to say, "What shall I learn and practise during the golden days now afforded me, in order that I may hereafter be able honourably to maintain myself, and to say *No* to a thousand temptations that would ruin me?" In this aspect we behold a wise child with his heart towards his right hand. But if a child, like the animal he caresses, thinks of nothing but eating and drinking, so amply provided for by his parents, he looks only to the left where his shield is; and thus is a foolish child, with his heart towards his left hand.

As to man in maturity, he may also be one of those of whom it is said in Ps. lxxiii. 7, "They have more than heart could wish." And if, amidst this abundance, all the powers of his soul are absorbed in the miser's maxim, "Keep all you have and get more," the Father, the Son, and the Holy Spirit, and all the myriads of holy angels, look upon him as a fool with his heart towards his left hand.

Happy, however, is the man who reads in 1 Pet. v. 7, "Casting all your care upon Him because he careth for you," and whose heart is moulded into what he thus reads. That man is not likely to become insane from fear of coming to "the Union," and to have a heart of adamant as to the widow and the father-

less, and as to the kingdom of Christ in the world. No, he recognises a superintending Providence, and hence, as far as his means permit, is rich in good works. Under these circumstances he causes the widow's heart to sing for joy, and is as an angel from heaven to the destitute, the sick, and the dying; and if he is not himself an angel flying in the midst of heaven with the everlasting Gospel, he sanctions that flight by his assistance, and by bidding the angel God speed.

In short, relying solely on Christ for eternal salvation, and hearing Christ's sayings and doing them as expressed in Matt. vii. 24, he builds upon a rock where security is found when tempests mingle earth and skies. Thus, by the grace of God, he escapes corroding cares, superseded by a gracious Providence, and becomes what Paul enjoins in Col. iii. 2, setting his affections on things above, and not on things on the earth. Such is the wise man with his heart towards his right hand, or that part of his existence for which by nature he is quite unfurnished.

At the right hand too Satan aims to take his stand; and this circumstance should increase our solicitude to have the heart in that direction. Oh, may it never be said in reference to any one of us, as it is said in Ps. cix. 6, concerning Judas, "Set thou a wicked being over him; yea, let Satan stand at his RIGHT HAND." Alas! Judas, following in the footsteps of fallen Adam, and seeking no saving interest in the second Adam, the Lord from heaven, became an easy prey to "a wicked being." In short, the traitor into whom Satan entered, as expressed in John xiii. 27, having no tact to compensate for the absence of defence on his right, added malice to covetousness. Yea, at last, he made his days few, as stated in Ps. cix. 8, and, as Ahithophel his model had done, by rushing unbidden into the eternal world.

Our wisdom, then, is to look well to the right hand, where our danger lies, and by supplication to bring to our aid there One infinitely mightier than Satan. And, when God takes that station, it may be said of each of us in the language of Ps. cxxi. 5, "The Lord is thy keeper: the Lord is thy shade upon thy RIGHT HAND."

ISAAC TAYLOR, OF CALNE, WILTS.

[In the following paper occurs an instance of a rural baptistry; such an one, we presume, as is referred to by the writer of Query XXX. p. 512. In reference to the distinguished individual whose name appears under date 1785 as Lord Lansdowne, it is hardly necessary to remind our readers that he is William Petty, the nobleman better known as Earl Shelburne of Bowood, "the great Earl Shelburne" as many still call him, the leader of the advanced Whigs of 1782, and the minister who had the honour of signing the preliminary articles of peace with France and America, which established the independence of the United States. He was created first Marquis of Lansdowne in 1784. An estimate of his private character and habits, as also his opinions on social and political economy, may be perhaps best gathered from the fascinating letters from Bowood by Jeremy Bentham. His lordship's low opinion of the clergy of that day would derive additional stimulus from such an event as that recorded in the following diary. The original manuscript is in the Bristol Baptist College Library, from which we have been courteously permitted to transcribe it. We would draw attention to the great age at which some of Mr. Taylor's converts consented to be baptized. See under date 1807.]

HISTORICAL MEMOIRS OF THE BAPTIST CHURCH MEETING IN CASTLE STREET, CALNE, WILTS. BY ISAAC TAYLOR, PASTOR OF THE SAID CHURCH. BEGUN JUNE 1st, 1776.

"Gather up the fragments."—*Christ.*

"They gathered them together."—*John* vi. 12, 13.

No church-book has been kept until this time. By tradition received by some of the aged members from their predecessors, it is understood the church was formed in the days of Oliver Cromwell.

In the reign of Charles II., this people suffered much by persecution. The laws then in being not permitting them to meet in their usual place of worship, they sometimes assembled for Divine service at Moses' Mill, and at other times under a whitethorn bush on the brow of the hill in Sheep-field, near Upper Whitley, both a little distance from the town. The bush is now standing, and is called "Gospel Bush" to this day.

On a certain time, some of their enemies having heard that they intended to meet at Moses' Mill, they hired a half-witted man, named Julius Jenkins, to waylay and inform against them. Accordingly at the time appointed he went to the road-side, got up into a high elm, and with his knife cut a sprig from the tree; and as the people passed by, he cut a notch in his stick for each one of them. When the people were all gone by, he descended from the tree, and with his stick in his hand, went to his employers, who thus addressed him:—"Well July, hast seen any of them?" July replied, holding out his stick, "Yes, masters; as many as there are notches in this stick." "And who are they, July?" "Ah, masters," said he, "they were all dressed in great coats and long cloaks, and I don't know one soul of them." And so the matter ended. July lived to be about an hundred years old, and related this matter to Mr. George Peck, a member of the church, and father to Mrs. Elizabeth Strong and Mrs. Mary Hayward, who are now members of it. He informed Mr. Peck that he knew the people by name; but as they had been good friends to him, he resolved not to inform against them; to avoid which, he told his employers "he did not know one soul of them;" "for how," said he to Mr. Peck, "could I know their souls?"

In 1702, some friend (but who is uncertain) gave the church, for the use of their minister, Poole's "English Synopsis," Cotton's "Concordance," and Wilson's "Christian Dictionary."

1703.—The meeting-house was blown down by a high wind.*

1704.—The present meeting-house was built near the spot on which the old one stood. At this time the Rev. Mr. Gifford, of Bristol, often preached and administered the Lord's Supper to this Church, and was a great help to them in rebuilding their place of worship. The following persons were the principal members of the Church at the time:—

Mr. William Davis, of Leek-hill, farmer, a great subscriber to the building, and supporter of the interest; Mr. Joseph Oriel, of Calne, clothier, a benevolent, useful gentleman; Mr. William Strong, farmer and serge maker; Mr. William Chivers, clothier; Mr. John James; Mr. Edward Batten; Mr. David Townsend; Mr. William England, inn-keeper; Mr. John Rowbottom; Mr. David Waterman, maltster; Mr. Thomas Cue, of Compton, carpenter. Most of their wives were members also.

Mr. William Davis built a baptistry at the head of a fine spring of water, at a little distance from his dwelling house at Leek-hill, in which many people were baptized. Part of it is still remaining, and is called "The Dipping Place" to this day (1776).

1710.—Mr. Thomas Cue gave the pewter plates and cups, and a tablecloth and napkin, for the use of the communion table. Some time after, in his last will, he bequeathed £40 towards the support of the interest.

1720.—The ground, now the graveyard and garden, was purchased, together with an old cottage that then stood upon it, with part of the money given by Mr. Cue.

1722.—The following persons were useful members of this church: Mr.

* In allusion, no doubt, to "The Great Storm" of Nov. 27th, 1703. Daniel De Foe, in his striking account of this visitation, estimates the damage done to the shipping and to property on land at four millions.

George Peck, card-maker, who was also an occasional preacher [touching his ancestors, more in the sequel]; Stephen Wilmot, Stephen Oriel, Gabriel Morrel, and Mr. John Cox.

1724.—Two half-acres of land on Wain-hill were given towards the support of the interest by the Rev. William Kendy, Baptist Minister at Frome, who married a daughter of the aforesaid Mr. Joseph Oriel, and had those lands in part of her portion. Mr. Hancock, of Trowbridge, often preached to the people at this season.

1733.—Two beast-leazes in the commons, called "The Marsh and Alders," were bought for the benefit of this church with the remainder of the money given by Mr. Cue. Mr. Jeremiah Buckland, an occasional preacher, was a member at this time.

1749.—Mr. John Weston, of Erchfont, and the Rev. Benjamin Fuller, of Devizes, often preached here at this time. From the first formation of the church down to this time, it does not appear that they ever had a resident minister or stated preacher with them long together, but had been supplied from neighbouring places, as Providence gave opportunity.

1754.—Mr. Jonathan Watts, a wire-drawer of Bristol, became pastor; and, riding to and from Calne to Bristol every week, faithfully served his people in the Gospel for twenty years.

1774.—Mr. Watts' death was occasioned by a hurt he received through a fall from his horse, when riding from Calne to Bristol. He was a pious, godly man, of sound evangelical sentiments, and an affectionate worthy minister, though, it is said, not a great preacher. After his death the people were supplied with students from the Academy at Bristol.

1776. 1st June.—The Providence of God brought Isaac Taylor, the writer hereof, from the Academy at Bristol, to serve this people in the Gospel of our dear Redeemer. The members in all being fourteen persons.

16th June.—I am this day twenty-one years of age. Our small auditory begins to increase. Against the wall of the meeting-house, under the singing-gallery, have hitherto been placed a scythe, rake, mattock, shovel, and besom, for mowing and clearing the graveyard, &c., which are now removed to make room for benches and bearers.

30th Oct.—I baptized nine persons in the river at Ratford's Bridge, namely, John Cook, of Chippenham; Elizabeth his wife; and Alice Withy, daughter of Elizabeth Cook by a former husband; William Rawlings, and Betty his wife, and Stephen Whatley.

17th Nov.—I received a call to become their pastor, which Providence directed me to accept, on condition that my ordination be postponed till next summer, which was agreed unto.

2nd Dec.—I baptized, at Ratford's Bridge, eleven persons: Thomas Wayte, Sarah, his wife, and Elizabeth, their daughter; Elizabeth Whatley; John Scutt; Thomas Noble, sen.; Thomas Morrel, and others.

1776.—Preached for the first time at Melksham.

1777. 19th March.—I was admitted a member, by a letter from the Baptized Church at Fairford, Gloucestershire, my native place.

31st March.—I was married to Miss Anne Spencer, niece of Mr. John Davis, deacon of this church.

26th June.—Died our sister Anne Cole, a pious and honourable member, aged ninety.

2nd July.—I was ordained pastor. The Rev. Caleb Evans, of Bristol, received my confession of faith and gave the charge. The Rev. John Thomas, of Bristol, prayed the ordination prayer and preached to the people. A great

number of ministers attended; and I trust God was with us, for we found it a happy day.

2nd Oct.—I baptized six persons at Ratford's Bridge. John Alexander, of Blacklands, Anne, his wife, and Sarah, their daughter; William Hadril, husband of Mary Hadril, baptized 30th June. On the occasion of her baptism, he was so angry as to declare he would drown her, murder himself, lay the blame of both to me, and appear a swift witness against me in the day of judgment! What is man! and what a happy alteration in him does the grace of God make! This year I preached for the first time at Devizes, Chippenham, and Studley.

25th Dec.—I broke the ice, near an inch thick, upon the river at Ratford's Bridge, and comfortably baptized Michael Bush, Sarah, his wife, and Rachel Perkins.

1778, 17th Nov.—The licence of our meeting-house being lost, we obtained a new one, and also licensed our brother John Alexander's house at Blacklands.

14th Dec.—My beloved wife, Anne Taylor, expired, aged twenty-three. She was an amiable, pious Christian.

1779, 29th May.—Michael Bush, and Sarah, his wife, suspended church communion for intemperance: excluded, 15th February.

31st Aug.—Died Elizabeth Whatley, aged sixty.

29th Dec.—I was married to my second wife, Miss Martha Ranks, of Cold-Ashton, in Gloucestershire, and member of the Baptist Church at Bourton, under the Rev. B. Beddome. This year I began to preach at Clack.*

1780.—I prevailed with many of our poor people to form themselves into a benefit society or club, for the help of lying-in women and sick people; and many of our friends became subscribers, without any view of receiving assistance from it.

1781, 25th May.—Martha Taylor, my beloved second wife died, aged twenty-six, at her mother's at Cold-Ashton, whither she was taken to try th effect of her native air. She was buried at Bourton. She was of an excellent natural temper, and an experienced Christian. This year I began preaching at Wootton Bassett, Pirton, and Cricklade.

1782, 21st January.—I was married to my third wife, Miss Elizabeth Hayward, daughter of Mrs. Mary Hayward, of Calne, and granddaughter of Mr. George Peck, aforementioned. I had baptized her at the same time with my first wife (Anne Spencer), 2nd Dec. 1776. They were both converted under my ministry. At this time I am twenty-six years and six months old.

1783, 30th January.—Our aged sister, Mrs. Mary Hobbs, for sixty-four years a worthy member of this church, departed this life, aged eighty-two; a truly pious and sensible woman. This year I began to preach at Sandy-lane, Cliffe-pypard, Avebury, and at Mr. Davis's, at the Ware.

1784, 2nd and 3rd of June.—The Baptist Western Association, to which this church belongs, was held in our meeting-house. There were present, the Rev. Caleb Evans, and John Thomas, of Bristol; Mr. Francis, of Horsley; — Kingdon, of Frome; Day, of Wellington; Sprague, of Tiverton; Ridding, of Falmouth; Allsop, of Prescot; Adams, of Hatch; Sotteridge, of Paulton; Cooper, of Bratton; Hopkins, of Bradford; Burchell, of Tetbury; Smith, of Wantage; Dyer, of Devizes; Horsey, of Portsmouth; Dunscombe, of Cheltenham; and Dunscombe, of Coate; Phillips of Salisbury; Moseley, of Grittleton; Evans, of Abingdon; Freeman, of Bath; and Dawson, of Lyme—in all twenty-three, besides many ministers of other denominations. A great concourse of

* The Society at Clack was first formed by the apostolic John Cennick, about 1742.—J. W.

people attended, and it is hoped that much good was done. I drew up the Circular Letter. This year I began to preach at Corsham and Marlborough.

1785, 20th August.—William, Marquis of Lansdowne, intending to encourage the cloth-workers' club in this town, sent for me on the subject. At his request I drew up a new set of articles, which his lordship approved. He subscribed £20 to their stock, and commenced a subscriber of £20 a-year, besides an annual present of a fat ox to be divided among the members at Christmas. He also gave the club a room to hold their meetings in. The articles being accepted, the club was removed from the "White Hart" Inn to the room [thus newly] appointed; their yearly feast, a great occasion of idleness and drunkenness, was abolished, and all needless parade at funerals was suppressed. His lordship also proposed instituting certain charity-schools in the town and neighbourhood, and desired me to engage teachers and to superintend the schools. But the clergy opposed his lordship's intentions, lest the children should become Dissenters, although it was engaged that the children of Church people should go to Church with their parents. The business being thus opposed, his lordship, after giving me £20 for what I had done, dropped the undertaking.

21st Sept.—I went to "Gospel-Bush," in company with Mr. John Davis and a few of our singers, and sang several hymns. This year I began to preach at Cherhill.

1786, 14th Sept.—Our worthy and much beloved brother and deacon, Mr. John Davis, departed this life, in the seventy-first year of his age; a gentleman of venerable appearance, primitive simplicity, purity and benevolence. He gave £800 to this church, the interest of £600 of it towards the support of the minister, and that of the other £200 to repairs of the meeting-house, and to aid the poor; also £50 to the Bristol Education Society, and £150 to Isaac Taylor, the writer of this memorandum. I now began to preach at Laycock.

1788, 15th Oct.—The meeting-house at Sandy-lane was opened* 13th Dec. The baptistry in our meeting-house was finished. I now began to preach at Spirtle [Spirt Hill].

1789, 1st Nov.—My brother, Stephen Taylor, admitted a member by a letter from Fairford, and consent given him to preach in any villages where Providence may afford him opportunity. I now preached for the first time at Broughton.

1790, 5th Sept.—There being no Independent Church in this town, and some persons wishing to partake of the Lord's Supper, they were admitted to communion. 25th Dec.—Preached for the first time at Stratton.

1791, 6th May.—Miss Katherine Witts offered herself for our communion; but when I conversed with her and found that she was a Baptist in sentiment, I advised her to join the church by baptism, which she did; at which our Pædo-baptist friends were so displeased, that Mr. John Grist, his wife, and Miss Wotton, left our communion.

1792, 31st Oct.—Died, our brother William Hadril, aged sixty-four.

1793.—Began to preach at Hanger, and at Christian-Malford.

1794.—Began to preach at Yatesbury.

1796, 20th Feb.—After trial made of it, we now find that our admitting of mixed communion has been an occasion of vexed communion.

31st Oct.—The diversity of sentiment among the people producing uneasiness, my family now consisting of a wife and six children, and several attempts I have made in trade not being attended with that satisfaction that was intended, and the finances of the people but low, I have for some time past had thoughts

* Built partly at the expense of Lord Lansdowne.

of removing from Calne to some other place. Having mentioned it to several of my brethren in the ministry, they have strongly recommended it. The matter getting abroad, I have had invitations from the Baptist Church in Dublin, Worcester, the Pithay, in Bristol, Walworth, near London, Alcester, in Warwickshire, Cirencester, Bradford, in Wilts, and Plymouth; which being most approved (after being twice on probation), and receiving a very flattering call to assist their aged pastor, the Rev. Philip Gibbs, I this day, 31st Oct., remove with my family from Calne on our way to Plymouth.

After serving the church at Plymouth seven months, and finding things quite contrary to my expectations, and not likely to be better, I resigned my post, and afterwards for seven months, divided my labours between the Old Tabernacle in Plymouth, and the Baptist church at Saltash, Cornwall, about five miles from Plymouth. But my dear wife becoming in an ill state of health, and our situation otherwise not being agreeable, we proposed to remove from Plymouth. Preparations were therefore made for bringing my wife and family to Calne again, and there follow the call of Providence to settle there or elsewhere. But my wife's increasing illness prevented her removal, so that she died at Plymouth, 30th January, 1798, aged forty-five years, and was buried at Saltash, in the family vault of the Rev. Isaiah Birt, of Plymouth Dock. She was an excellent and affectionate wife, mother, and Christian.

I left Plymouth, 27th February, 1798, and arrived safe with my family at Calne the next day. On the first Sabbath after my arrival, 4th March, I preached for the Rev. Mr. Clift, Independent minister at Chippenham. The same day two messengers came to me from Calne, to request I would not engage myself elsewhere, but be here the next Sabbath. 11th March, Lord's day.—The baptized members gave me a call to re-settle with them, which I thought it my duty to accept. The Independent members were displeased, having been angry at my removal, and resolving I should not return again. But Providence had appointed otherwise. Upon this the Independent members all withdrew, excepting Mrs. Sarah Mansell (a person of more property than all the rest), from our place of worship, and opened one for themselves, and influenced a few of our poor Baptist members to follow them. During my absence, the people had been supplied by the students from Bristol.

1799.—Our congregation of late has increased; so that, notwithstanding another meeting-house is open in the town, we have more people to hear the word than we had before I went to Plymouth. Though the congregation kept up, no addition was made to the church, during my absence.

1800, 30th Oct.—Mixed communion having formerly caused trouble in the church, we now resolved to admit none but baptized members in future. Preached for the first time at Castlecombe this year.*

1802, 8th Dec.—Since I settled in Calne in 1776, I have baptized eighty people. Nearly half owned themselves converted under my ministry.

1803.—Our aged brother, Stephen Whatley, having, since the opening of the Independent meeting-house, left our place and sat under the ministry of Mr. Lucy, of late has returned to us again, and was restored to fellowship on the 6th of March.

16th April.—Walked with my son Samuel (aged fifteen) into Sheep-field, near Mr. Henry Stiles' (of Upper Whitley) farm, to the spot where "Gospel-Bush" had stood. Years having impaired the body of it, it broke off near the ground some few years ago; but the root issued forth some new branches. But behold

* Castlecombe, in Wilts, is the seat of G. Paulett Scrope, Esq., M.P. Castlecombe, like many other of the surrounding villages mentioned in this Diary, had already been the scene of a revival through the preaching of John Cennick, 1740—1750.

now the root itself was dug up and carried away, which, from appearance, took place but a few weeks since. It must be, from this present year 1803, nearly 140 years since the good people in the persecuting reign of Charles II. met under it for religious worship. Now "the wicked cease from troubling, and the weary are at rest."

24th Oct.—The Rev. Mr. Lucy, minister of the new chapel, died of a consumption, in the thirty-third year of his age; and agreeably to his wish, and that of his friends, I buried him in our graveyard, on the 28th.

1804, 22nd April.—A Sunday-school in our meeting-house commenced this day, with sixty children.

1807, 2nd April.—Stephen Whatley died, aged eighty. 2nd August.—Baptized Jane Wayte, aged sixty; Mr. John Cross, aged eighty-two; John Angel, aged seventy-two; my son Isaac, aged seventeen; and three others. 18th Oct.—Baptized Jane Wiltshire, of Studley, aged seventy-eight; and my son Samuel, aged nineteen. 18th Nov.—Mrs. Martha Taylor, my beloved wife, was baptized at Melksham, by brother Thomas Ward, pastor at that place.

1808, 16th May.—Our brother Samuel Taylor was encouraged to exercise his gift among the inhabitants of neighbouring villages.

Thus ends the church diary. Here follows an account of the minister's last days:—"Mr. Taylor was of a healthy constitution, and never kept his bed a day through illness until within a fortnight before his death. He had not relinquished his school many months. So great was his patience in his last severe illness, which was attended with such excruciating pain as to make his cries heard at above a hundred yards' distance . . . . . that he was a wonder to many. The first symptoms appeared after his return from Bristol, where he had been a week on a visit, in April, 1810. He continued his public labours till the beginning of June, after which he preached but three times. His mind was very comfortable, and his expressions uniformly testified his entire dependence on Christ's sufferings for the hope of salvation. A friend perceiving his approaching dissolution, told him he was a dying man. Mr. Taylor, looking steadfastly at him, said, 'Are you in earnest?'—'Yes,' answered the friend, 'I am in earnest: I do not flatter you, for the Lord Jesus is coming for you.' He seemed very glad at this answer, and exclaimed, 'Come, Lord Jesus, come quickly; but not my will but thine be done, O Lord.' In a few minutes afterwards he called his wife and children and friends, and took a most solemn farewell of them separately, recommending them to the protection of the Almighty. He then inquired who it was that said he was dying; and being told it was the surgeon, he said, 'I am glad, I am glad; but thy will be done, O my God,' with other similar expressions. Soon after, stretching out his arm, he said, 'Farewell this world—welcome glory. I am going. The Lord be your everlasting portion.' A little after, he added, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation:' and in a few minutes gently breathed out his soul into the hands of his adorable Redeemer, 8th Sept., 1810, aged fifty-five years."

Extracts from a paper written by Mr. Isaac Taylor, and dated 16th June, 1790:—

"I have this day completed the thirty-fifth year of my age. I have been preserved in the land of the living to see half the days of the years of the life of man: and when I consider how I have spent them, I mourn, am ashamed before God, and dare not look upwards. I was born at Fairford, in Gloucestershire. My father, Stevens Taylor, rented a farm at that place, and was the only surviving son of Thomas Taylor, of the same place and business,

who was born at Ashton-under-Wood, near Worcestershire. My father and grandfather were both members of the Baptist church at Fairford. My mother was Jane, daughter of Samuel Hook, of Didmarton, a member of the Baptist congregation at Hilsley. His father farmed a little estate of his own in the neighbourhood of Fairford, and was a considerable sufferer on account of religion in the reign of Charles II. But in the midst of his sufferings, God and his Providence comforted him. At a certain time, the king's officers seized one of his barns in which all the wheat he had was deposited, for fines which he had incurred; and locking up the corn in the said barn they went their way. After which, in a little time, all the meal he had for the support of his family was gone, and in the midst of plenty they were like to be in want; when his bull, which was shut in the farm-yard, went to play with his horns against the barn-door; and whilst so doing, having hitched one of his horns in the padlock, and finding himself entangled, he was enraged and gave a furious thrust, broke the lock, burst open the doors, and thereby gave his master liberty to go in and take as much wheat as he thought proper, which he did, for the support of himself and family.

"My great-grandmother Hook, and both my grandmothers, were pious, holy women; and my mother a remarkably cheerful, peaceable, and excellent Christian. My father had fifteen children. I was the second. They lived to bury ten of them, and were themselves buried at Fairford in the Baptist graveyard.

"In my childhood and youth I was subject to many follies. Hearing some of my father's servants speak against religion, I used to resolve and say, while I was quite young, that when I grew up I would leave the meeting and religion and go to church, and do as other Church people did.

"The reverend, pious, and judicious Mr. Thomas Davis, for forty years pastor of the Baptist church at Fairford, was much spoken ill of by the carnal people of the place, and some of my father's servants were as ready therein as any others. One thing in which that man of God was vilely slandered was respecting what he said at the funeral of a child to its parents; many persons falsely asserting that he addressed them in the following words, 'If you have not done as you ought to have done by this child, the devil will tear you to pieces, as pigs tear colewort leaves.' And having often heard the same repeated by others, I soon had it frequently in my own mouth; and once being out in the fields with some of my father's work people, to divert them at meal-time, I told them I would preach a sermon to them. Accordingly, having turned up a hurdle end-ways against a gate-post, to serve for a pulpit, I got to the top of it, and altering the aforesaid sentence to suit my purpose, made choice of it for my text, and addressed my auditory as follows:—'If you don't do as you ought to do, the devil will tear you to pieces as pigs tear colewort leaves.' And with a considerable harangue on the subject, I greatly diverted the silly company. Pardon my sin, O Lord, for it is great.

"At about thirteen years of age, I trust God was pleased to make some serious impressions upon my mind. The advice of a young minister, named Ellis, and the ministry of the Rev. Benjamin Beddome, of Bourton, were of great service to my soul; and I humbly hope that a principle of saving grace was about that time implanted. At about sixteen years of age I became fond of reading; and not having much time by day, I frequently spent the greater part of the night in that exercise. The Bible was my favourite book, and I resolved to begin and read it regularly through, writing down my thoughts on

the most remarkable passages as I went along. But before I had gone far, I met with worthy Mr. Bunyan's Comment on the Ten First Chapters of Genesis; and finding his thoughts and mine did not agree, I tore my notes to pieces, and gave up the work.

"Before I was eighteen I became a member of the Baptist congregation at Fairford; after which, for some time, I became lukewarm in religion, and the fervour of my first love to Christ was much abated. But in the nineteenth year of my age God afforded me new supplies of his quickening grace, and I became strongly inclined to the ministry; wrote some discourses, and preached several times to a select company. In my twentieth year I went to the Academy at Bristol, and in my twenty-first settled at Calne. I have experienced many long and sore temptations, alarming and bereaving providences, grievous and heavy afflictions; but I hope I can, yea, I know I can, say that it has been good for me; and therefore I will remember my troubles among the favours which the God of my salvation has afforded me.

"My third wife, Elizabeth, was the eldest daughter of Mr Avery Hayward, of this town, by Mary, daughter of Mr. George Peck, of Calne, minister of the Gospel; one of whose ancestors was an officer in the Parliament's army at the battle of Roundway, near Devizes, July 13, 1643, who married the widow of one of the officers in king Charles's army, that was killed at the said battle. He afterwards settled at Devizes, and entered into the wool-card trade, which is kept up in the family by several branches of it to this day."

J. W.

THE ABRAHAMIC COVENANT: DOES IT PROVE INFANT BAPTISM?

BY MR. R. GOVETT, NORWICH.

(*Concluded from p.* 626.)

But we are willing to argue the point further. We say, then—

The wisdom of God has provided for us an answer to this new phase of the argument. We shall find it in the EPISTLE TO THE GALATIANS. This is our second source of proof. Let us glance at the state of the churches of Galatia. The apostle assumes that there were among the believers certain Jewishly-disposed teachers, who sought, by argument and influence, to win them over to the *rite of circumcision* (Gal. v. 3; vi. 12, 13). Many were ready to be entangled in the yoke of bondage (v. 1). They were observing certain days, months, and years, as holy. They were influenced by certain troublers of their faith, who were turning them away from the true Gospel to a scheme which, though they called it a Gospel, was in reality no good news, since it led them away from Christ, and left them under the law and its curse (i. 6, 7; iv. 17; v. 9, 12). Throughout the Epistle, Paul considers circumcision as a thing of the law.

(1.) Their adding circumcision to faith in Christ he regards as an attempt to be justified by law (ii. 16, 21; iii. 10, 11; v. 4).

(2.) The men of circumcision were the men of the law (iii. 11, 12).

(3.) Circumcision is the badge of law, and of hostility to faith and Christ (v. 2, 3; vi. 12, 13).

But the point especially to be noticed is, that in the Galatians Paul mainly regards circumcision *as it stands related to Abraham.*

From the course of the apostle's reasoning we may collect the principal arguments used by the Judaising teachers.

It is apparent, then, that they sought to circumcise the Gentile converts, in

order that such might receive benefit from God's promises to Abraham. The subject is regarded from three points of view.

Abraham's (1) JUSTIFICATION; (2) his SEED; (3) his HERITAGE. To these three topics Paul's counter-arguments are addressed.

They pleaded, then, as we gather—

1. That Abraham was *justified* by his *obedience*, as well as by his faith; and that among his meritorious acts, his submission to the painful rite of circumcision stood prominent. If, then, they wished to be justified as Abraham was, they must add to their faith circumcision.

2. That if they desired to be accounted of Abraham's *seed*, they must receive that mark in the flesh by which Abraham's posterity were to be designated, according to God's own command. How could he be of Abraham's seed who had not Abraham's mark? Was not circumcision given to Abraham for his seed in all their generations? Do you wish, then, to be reckoned of Abraham's seed? Be circumcised!

3. How, again, could they hope to partake of Abraham's *heritage*, if unpossessed of circumcision? How, without circumcision, could they sit down in the kingdom with circumcised Abraham, Isaac, and Jacob? Was not the land assured to the *circumcised* Abraham and his seed?

Thus they had prevailed on some: and more, influenced by these arguments, were ready to submit. The new converts received circumcision, as they supposed, *not as something hostile to the Gospel, and incompatible with it, but as a necessary addition to it, whereby they might become partakers of the blessings and heritage of Abraham, might be assuredly marked as his seed, and display their obedience.* They would enter into Abraham's covenant of circumcision, to be sealed by it as heirs of the future glory.

The apostle answers these false representations, each in its turn.

1. He bids the Galatians notice that the supernatural gifts were dispensed, not by teachers of circumcision and of the law, but by those holding the freedom of the Gospel and justification by faith alone. They themselves also received those endowments as believers while uncircumcised (Gal. iii. 1—5).

Now, Abraham's justification was (Gen. xv. 6) expressly declared to be due to faith, not to circumcision. Years ere he was circumcised he was justified.

The men of faith are *in* Abraham, as their father. They are justified by faith as he was, not by works or circumcision. They are *blessed*, too, a state which is not attainable by the adherents of the law.

Even the prophets spoke of being justified by *faith*. And if so, not by *law;* for the law is founded on an opposite principle—even works and justice, not faith and grace (Gal. iii. 6—12).

Now, this argumentation was not to the purpose, unless *circumcision, as required of Abraham, was of the same character as circumcision when commanded by the law.* The Jewish teachers were introducing circumcision as a work of obedience accepted by God in the person of Abraham. But even when introduced on this ground, Paul denounces it as bondage, and as bringing in the law, the flesh, and the curse.

Moreover, those who taught circumcision as an observance required of Abraham, were hostile to the Gospel of Christ.

2. Next, he inquires, how were Gentiles to become the SEED of Abraham?

"By *circumcision*," said the Jewish teachers.

"By *faith*," said Paul; and thus he proves it.*

All the promises of grace were made to Abraham and "*his seed.*"

Now, *two* seeds were promised to the father of the faithful.

1. A SINGLE HEIR of all his possessions. "And Abraham said, Behold, to me thou hast given no *seed:* and, lo, *one* born in my house is *mine heir.* And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but *he* that shall come forth out of thine own bowels shall be *thine heir*" (Gen. xv. 3, 4).

2. A *plural seed*, numerous as the sand of the sea and the dust of the earth. This promise is rehearsed in the covenant of circumcision, as "thy *seed after*

* The argument is taken from iii. 15—29.

thee in their generations" (Gen. xvii. 7). Now, by "the seed" in the covenant of faith is meant the *individual seed*, the single heir. *And that individual is Jesus the Christ.*

Circumcision would not make *Gentiles* to be of *Abraham's plural seed.* The only place which Gentiles could take under the covenant of circumcision would be the place of the *slave* and the *stranger.* "He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or *bought with money of any stranger, which is* NOT *of thy seed.* He that is born in thy house, and he that is *bought with thy money*, must needs be circumcised" (Gen. xvii. 12, 13). Circumcision, then, makes Gentiles to take the place, not of Abraham's *sons*, but of his *slaves!*

But we become one with the Christ, the singular seed, *by faith.* Of this, baptism is the appointed sign. Believers of every age, sex, standing, and nation, receive one baptism. They are immersed *into Christ.* They are taken out of their old unity with Adam, and are grafted into the Son of God. Differences of the flesh are put off, that Christ may be put on. Even the divinely-made distinction of Jew and Gentile is swallowed up in the union of both by faith in the one new man. The differences of the old Adam are buried in the second Adam, in the new oneness of Abraham's individual seed.

But if we are one with the Christ we are of the *seed* of Abraham, aye, of *the seed to whom the promises were made!* Then are we heirs by way of promise, heirs of Abraham, children of his loftier and better family of faith. We inherit, then, not as Gentiles, but as believers; we inherit under the covenant of promise and of faith, which was made with Abraham before the covenant of circumcision.

Now, even with fickle, changeful man, a covenant once ratified may not be added to, nor altered but by agreement of the parties joining in the covenant. Much less, then, can the changeless God of eternity be guilty of such fickleness or injustice. While, then, it is true that another covenant, resting on *conditions* (Gen. xvii.), did come in after the *un*conditional covenant of promise (Gen. xv.), it did not shake or undo the previous covenant of promise, which God had ratified "unto Christ,"* the single heir of Abraham. The solemnities attendant on the ratifying of the unconditional covenant are related at length in Gen. xv. Jehovah's furnace of smoke and torch of fire passed between the severed victims on the day in which he justified Abraham by faith.

The covenant of circumcision which followed after this is another covenant. (1.) It was founded on *another principle.* (2.) It was established between *different parties.*

(1.) The *principle* of the covenant of circumcision as given to Abraham was that of human obedience (or works), with threat upon disobedience. If any were not circumcised the eighth day, he was to be cut off as transgressor of the covenant. But that is the very principle of the law. "The law *worketh wrath.*" So did the covenant of circumcision as given to Abraham.

(2.) The covenant of circumcision given to Abraham was not an engagement between the *same parties* as the covenant of promise and of justification (Gen. xv). It was a covenant between God and Abraham's *plural seed*—"his seed after him in their generations"—not with the *individual seed*, to whom the former covenant had been confirmed. Thus it did not alter or affect that previous covenant.

The covenant of circumcision, 430 years afterward, was expanded, and made binding on Abraham's plural seed at Sinai. It was a covenant made not with Abraham's sons of faith, nor with the *one* individual seed, but with the *many* sons of the flesh.

The law was an engagement between—

(1.) Angels, on the one side, as the deputed representatives of God, and—

(2.) Moses, on the other, as the mediator and representative of Abraham's *plural seed.*

The law then at Sinai was in substance the same as the covenant of circum-

* Εἰς Χριστόν.

cision given to Abraham. (1.) It was on the same *principle*. (2.) It was ratified between the *same parties*.

The covenant previously ratified in Gen. xv. was on (1) *another principle*—unconditional on God's part; received by faith on man's. (2.) It was between *other parties*. It was God making promise to the *one heir* of Abraham, even Christ. Now Moses represented not, nor engaged for, Abraham's *single seed*, but for Israel, the *plural seed*. As then Israel was bound by the conditional covenant, Jesus was born of the Jews under the law of works, having as a Jew to keep the *conditional* covenant, earning the blessing and receiving the curse, ere the unconditional covenant of grace, embracing Jew and Gentile, could take effect.

Here a very natural objection arises. "If God designed that the blessing and heritage of Abraham should flow through the principle of *grace* and its previous covenant, where was the good of introducing a second covenant, on the opposite ground of *merit* and *obedience*? Does not this make God at variance with himself?" *

By no means. If the covenant of obedience had been designed to save any, or were able to justify any sinner dead in sins, the objection would have held good. But in reality, salvation can only come through the unconditional covenant. The conditional covenant was designed to prove man a sinner, incapable of attaining blessings by his own obedience. This he would not believe till after a tedious apprenticeship to law and continued failures. Law, then, and its demands, were given to abase human pride, and to stain and condemn all rights but that of Abraham's ONE SEED.

3. ABRAHAM'S HERITAGE.

How are Gentiles to obtain part of Abraham's heritage?

1. "By *circumcision*," said the false teachers.

2. Paul replied—"Nay. Circumcision is the very way to *lose* the heritage." This was typically taught as early as the book of Genesis itself.

For Abraham had two wives of different standing.

1. Sarah, the freewoman, lawfully married, but long barren. She answers to the unconditional covenant *first* made with Abraham.

2. Hagar, the Egyptian slave, was introduced, by-the-by, after Abraham's faith in the promise failed. She was but the concubine, though her son was born first. She answers to the second covenant, or that of circumcision, which came in after the covenant of faith. The covenant of faith was given to Abraham when Sarah alone was his wife; the covenant of circumcision after Abraham had taken Hagar and had a son by her.

1. Now each wife had but one son. Hagar's was born in the usual course of nature: and Ishmael answers to the Jew, the natural posterity of Abraham. They are spiritual slaves to the law.

2. Sarah's son, long waited for, was born at length beyond nature, by the power of God who raises the dead. Isaac answers to Jesus, born of the Virgin supernaturally, and to Abraham's spiritual seed of faith, who are one with Christ. We are free, like Sarah our mother. Long was the covenant of grace barren. The sons of Abraham by faith arose long after those of nature. But the last is first.

These two women represent the two covenants made with Abraham. Each covenant has its characteristic *mountain* and *city*.

(1.) Hagar's Mount is Sinai, the place of man's vain promises, of God's terrors and threats, of human sin, and divine vengeance.

(2.) Sarah's Mount is the heavenly Zion, on which eternal favour is to rest: the place of the risen from the dead.

From Sinai, Israel, the inferior seed, travelled on to their rest in the land. There God gave them a *city* as their centre—Jerusalem, the earthly abode of men in the flesh, slaves to the threats and bondage of law, rejecters of grace and Christ, lying under the curse.

* Read Gal. iii. 20, 21 thus:—"Now the Mediator is not the Mediator of the one (seed). [Objection] but the God is one. The law therefore is against the promises of God. Far be it," &c.

But the metropolis of the better covenant is the heavenly Jerusalem, founded on the new earth, never to depart. Her sons are the children of God by faith, heirs of the righteousness of Messiah, and, as sons, alway to abide in the Father's house.

The two sons of the two mothers were of different *spirits* and histories. Ishmael, the child of the flesh, persecuted Isaac. This was fulfilling manifestly in Paul's day, and is fulfilling in principle still. Hagar's sons, or the fleshly, circumcised children of Abraham, persecuted Abraham's sons by faith. The Galatian Christians, then, might learn from the very sufferings they endured at the hands of the circumcised, that they the persecuted were Abraham's sons by the better covenant.

But what was the *issue* of Ishmael's ill-treatment of Isaac?

Sarah would not allow such conduct, and called on Abraham to dismiss his inferior son from his house and heritage. God ratified her words, and Abraham cast out Ishmael and Hagar. *Ishmael lost the heritage!* He was not to inherit with the free son.

This was a typical prophecy of the future. The circumcised sons of Abraham are to be ejected from the true and superior heritage of Abraham. Thus the teachers of circumcision were really inducing believers to take a step which *forfeited the heritage of Abraham*, even while they represented it as necessary in order to obtain it!

The believer, by receiving circumcision, might escape persecution. But by so doing he would take part with Ishmael, the slave and persecutor, and would lose the home and heritage of Abraham. Jesus also declared, that the fleshly sons of the kingdom would be cast out; while believing, obedient sons of Abraham would sit down with that patriarch, Isaac, and Jacob, in the kingdom of God (Matt. viii. 11, 12).

The history of Hagar, then, is designed to teach us that the men of circumcision and of law are to be *cast out* of the heritage. Circumcision, that is, was not only *morally* wrong, as it showed unbelief in Christ; it was also *foolish*, or injurious to the Christian's future interests.

The Galatians, by receiving circumcision, were voluntarily descending from being sons of the freewoman to become sons of the slave. If they took such a stand, they would then follow the *history* of Hagar and her son. This was the *practical* result of the apostle's appeal to this passage of Abraham's history.

It is evident, then, that Paul regards *the covenant of circumcision given to Abraham as being in substance the same as the law afterwards given to Israel.* Hagar is Sinai, Ishmael is the Jew, the man of circumcision.

As, then, Christians were sons of the freewoman, they were not to turn again to bondage, nor to put themselves voluntarily under law, as they would do by the adoption of circumcision.

If they would do so, it should not be without solemn warning on his part. This he would assure them—that *circumcision dissevered from Christ and all his benefits.* "Behold, I Paul say unto you, THAT IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING" (Gal. v. 2). They could not take up circumcision *as an isolated rite.* It was part of a system antagonistic to Christianity. Circumcision would bind each to keep the *whole law.* "*For I testify again to every man that is* (being) *circumcised, that* HE IS A DEBTOR TO DO THE WHOLE LAW. *Christ is become of no effect unto you, whosoever of you are* (being) JUSTIFIED BY THE LAW; YE ARE FALLEN FROM GRACE" (ver. 3, 4). The reception of circumcision, then, was a significant assertion on the part of each who had heard the Gospel, that he meant to be saved by *his own obedience, and not by faith in Christ!* It set him as a slave under the lash of justice, and withdrew from him the standing of sonship and the bounties of grace!

Is not this as decisive as words can make it? Circumcision is a thing of law and works. Is it part of the *covenant of grace?* Nay! *It dissevered from Christ!* Touch it! and you "*are fallen from grace!*" Circumcision is the badge, not of *union to Christ*, but of *apostacy from him.* It is to this day the mark of Judaism and of Mohammedanism, both of which systems deny Jesus

to be the Son of God. And the reception of circumcision is to this day the signal of a Christian's apostacy from Christ to Mohammed.

Are baptism and circumcision like seals of the same covenant of grace? Circumcision *set up the distinctions of the flesh.* It distinguished (1) Jew from Gentile; (2) freeman from slave; (3) male from female.

Now these distinctions of the flesh baptism was designed to cast down and bury: and Paul covertly contrasts circumcision and baptism in this very Epistle. "Ye are all the children of God by faith in Christ Jesus. For as many of you as *were baptized into Christ have put on Christ.* There is neither (1) *Jew nor Greek, there is* (2) *neither bond nor free, there is neither* (3) *male nor female:* for ye are all *one in Christ Jesus.* And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise:" (Greek) iii. 26—29. Baptism belongs to faith in Christ. It represents Christ and his believing people as *one*, justified, blessed partakers of the promises. It is *a putting* OFF *of the distinctions of the flesh*, while it is *a putting* ON *of Christ.* Circumcision is declared to be a *putting* OFF *of Christ!* a voluntary return to the distinctions of the flesh, the law, and the curse. Is circumcision, then, to be introduced into the Gospel, as a part of it, when the Holy Spirit declares it the *badge of abjuring Christ!*

Will any allege that they plead only for the *principles* of circumcision, not for the act itself? But the principles of circumcision are the principles of *law* and of the *flesh*, and of rejection of faith and Christ. We must keep it afar. 'Tis leaven. "A little leaven leaveneth the whole lump." The bondwoman and her son must both be *cast out.* If circumcision is to be our teacher, baptize only male infants, and only on the eighth day. Baptize by *compulsion* servants and slaves where the master is baptized! Do you shrink from these things? Do you declare them wholly alien from the spirit of Christianity? 'Tis true. *But they are a part of the covenant of circumcision as given to Abraham!* You are witnesses, then, against yourselves, that the *spirit* of the covenant of the circumcision is *opposed to the Gospel!* Good! Then suffer no part of it to intrude into the views or practices of the Gospel!

Apply circumcision rightly, and it is on the side of believers' baptism.

1. How are we Gentiles sons of Abraham? By birth of nature? Nay, but by birth of *faith!* Then let the *literal* infant of Abraham's *literal* seed be circumcised. The *spiritual infant* of Abraham's spiritual seed should alone be circumcised, and that spiritually. But the *spiritual* infant is the *babe in Christ*, the man just converted to God!

2. The Holy Spirit teaches that Abraham's justification is the pattern of justification for his sons. When, then, did Abraham receive circumcision? While yet an infant, or a godless idolater? Nay, but *after he believed* (Rom. iv).

In Abraham's sons, therefore, as in Abraham their father, faith the *reality* is to precede the *sign* of faith.

Is, then, circumcision a part of the law? Is its covenant, whether in Abraham's day, or as expanded in Moses's mission, the covenant of the law? How then, can any friend of the Gospel seek to add any portion of it to the grace therein revealed? Is not infant baptism condemned by this its plea?

Ought not the spiritual sons of Abraham to be baptized, as his natural sons were circumcised? Have you been immersed as a son of Abraham by faith? Ought you not to obey Christ herein?

Some of our readers may be glad to know that Mr. Govett's article is published as a tract, price two-pence, and may be had on application to Mr. J. Fletcher, Norwich.—[EDS.]

Reviews.

The Old Theology, the True Theology; or, the Justification and Sanctification of the Holy Scriptures, of the Early Fathers, and of the Creed, Books, and Doctors of the Reformed Churches. By the Rev. WILLIAM ELLIOTT, Epsom. London: James Nisbet & Co., Berners Street.

WE could readily imagine that the voluminous title of this small book would rather repel than attract purchasers. But we are quite sure that a sight of the little volume itself would make any one who feels an interest in the sterling old theology of the Christian Church (of Protestant and ante-Protestant era) anxious to possess it. No pains have been spared by the author in collecting his materials. His arrangement of the beautiful specimens of precious ore is almost faultless. And rightly anticipating that he who has once read will often wish to refer to the book again, he has provided an analytical table of contents, so copious that it covers sixteen pages of the one hundred and fifty which comprise the whole. The paper is good, the print is large and interspersed with italics and Roman capital letters to point the emphatic parts. Each page contains likewise a marginal index,—a fashion not to be despised because it is antique, and admirably adapted to serve the use of a student's manual. Let our readers invest a spare half-crown in the purchase, and they will soon find themselves in most excellent company. Augustine, Jerome, Chrysostom, Ignatius, Bernard, and Gregory of Nyssen are among the venerable fathers who are here convened in council. Fraternising with them we find saintly men, as Luther, Usher, Beveridge, Davenant, and Hopkins, of more recent date. Next to these —but in nought allied—the new-theology men of the most modern school are introduced to show how painfully they have departed from the old paths.

Difficult as it is to present extracts which shall be a fair specimen of these lectures, we fancy that there is *pure testimony* enough in the following passages to make them acceptable to all our readers:—

"'There is a sense in which we are said to have been sanctified *in eternity*. To God, the death of Christ *was as certain in eternity* as it is *now*. Thus we read (Jude, ver. 1, *textus receptus*), 'Jude, to them that are *sanctified* by God the Father, and *preserved* in Jesus Christ, and *called*.' The Father *sets them apart*, giving them to the Son. Given into Christ's hands, they are by Christ *preserved—the whole Church* through all the ages of darkness, and *every individual member* of it throughout the whole period of his own unbelief—*until*, in God's good time, they are 'one by one,' called by the Spirit unto a living faith in Jesus. *Sanctification* here is equivalent to *election*. Hence we read of 'the book of life written,' as we do of 'the Lamb slain,' *before the foundation of the world* (Heb. x. 14); 'By one offering he hath perfected for ever those sanctified.' That one offering perfects them. But—they were sanctified to him before he made that offering for them. They had *a covenant* union with Christ *before* Christ died for them; and long *before* they believed in Christ. *Federal* union with Christ is *antecedent* to all *actual* union with him. *That* is the source of *this*. Christ was our 'near kinsman' in eternity; he therefore became our 'Redeemer' in time.

"He had in himself THE RIGHT to redeem us before he undertook for us THE WORK of redemption. '*As one vast clue*,' says Bengel, 'the whole Church was given, *as one mass*, into the hands of Christ. That clue is by the Mediator unrolled, as, one by one, sinners do by him draw nigh unto God. Hence the Saviour (John vi. 37) distinguishes, by the neuter πᾶν the whole mass from each one belonging to it who comes, who there is represented by the masculine τὸν ἐρχόμενον—*him that cometh*.' *In consequence of* this sanctification, by which in eternity they are given to Christ, he is in time 'delivered up' for them, and the blessed Spirit is given *to* them: so that they, being by him separated from the world, are united with Christ; and in them everlastingly shall be fulfilled the words of the Lord Jesus—'Thine they were!' 'Thou gavest them me!' 'I have manifested unto them thy name!' 'They have kept thy word!' (John xvii. 6.) Hence, long before they have

heard his voice, the good Shepherd does not hesitate to call them 'MY SHEEP' (John x. 16)."—(Lecture i. 15, 16.)

Our second citation shall be from a racy exposure of the *new-theology men*. The novelty would appear from our author to be rather fictitious.

"With Mr. Baldwin Brown agree in the main, the great mass of those who belong to what is now known as the *New Theology;* and the course marked out by these men for the awakened soul is, as to the essential parts of it, none other than '*that same maze* which the Church of Rome doth cause her followers to tread when they ask her the way to justification.' And the doctrine which they labour so vehemently to inculcate, is none other than that very doctrine which, under the pressure of the *Jesuits* and of the Court of Rome, the Council of Trent, *for the first time in the whole history of the Church*, was induced to pass into canons, and to declare to be the doctrines of the Church; and this it did in its *sixth* session, celebrated on the 13th day of the month of January, and at a period *so near to our own times, and so far removed from the days of* the apostles, as the year of redemption 1547!!

"But these *canons* did not become *law*, even in the *Latin* Church, till after the 9th of December, 1564, on which day the creed of Pope *Pius the Fourth* was first posted up in the *Apostolic Chancery* at Rome; *after which* every person under the jurisdiction of the Roman pontiff, and 'having the cure of souls,' was obliged solemnly to profess and swear:—

"'I embrace and receive every one of the things which have been defined and declared by the Holy Council of Trent, concerning original sin and justification.'

"The 'Thirty-nine' Articles of the Church of England were agreed upon in the year 1562, and the articles of all the other Reformed Churches had, long before that year, been published to the world; so that the *creed of Rome* is OF LATER DATE THAN THAT OF ANY OF THE GREAT REFORMED CHURCHES. The *Romish* religion is a MODERN HERESY not yet three hundred years old; and may, after all, fulfil that *maxim* which one so often hears from the lips of Romanists, 'THAT NO HERESY HAS SURVIVED THREE CENTURIES.'"—(Lecture ii. p. 51.)

"Upon the doctrine of justification, it is gratifying to read so clear a formula in so corrupt a period of the Romish Church, as the well-authenticated passages to which we now advert.

"*Anselm, Archbishop of Canterbury* from A.D. 1093 to 1100, prescribed certain *interrogatories* and *exhortations* to be addressed by the *priest* to the sick man when at the point of death. These questions and admonitions found their way into most of the ordinary service books 'for the visitation of the sick' in use in the *Roman* Church; nor had they been expunged from them *so late as the year* 1612, almost a hundred years after that in which *Luther* posted up his famous *Theses* upon the church door at Wittemberg. Amongst those interrogatories are these:—

"'*Priest*: Dost thou believe that thou canst come to glory, *not by thine own merits*, but by the merits and passion of our Lord Jesus Christ?

"'Let the sick man reply, I do so believe.

"'*Priest*: Dost thou believe that our *Lord Jesus Christ did die for our salvation*; and that *no one can* be saved by his own merits, or in any other way, but only by the merit of his passion.

"'Let the sick man reply, I do believe.'

"Of these interrogatories, says Cardinal Hosius, 'this is the last:'—

"'*Priest*: Dost thou believe that thou canst not be saved but only by the death of Christ?

"'The sick man answers, Even so I believe.

"'*Priest*: Go to, therefore, as long as thy soul remaineth in thee; *place thy whole confidence* in this death alone; have confidence in no other thing; *commit thyself* wholly to *his death*; in this *cover thyself* wholly; *intermingle thyself* wholly in his death; *forsake thyself wholly*; *enwrap* thy whole self in his death. And if the Lord desire to judge thee, say—"O Lord, I oppose the death of our Lord Jesus Christ betwixt me and thy judgment. *Not otherwise do I contend with thee.*" And if he say unto thee that "thou art a sinner," say, "O Lord I put the death of our Lord Jesus Christ between thee and my sins." If he have said to thee that "thou hast merited damnation," say, "O Lord, I place the death of our Lord Jesus Christ *betwixt me and my bad merits*; and I offer *his merits* instead of the merit which I ought to have and yet have not." If he have said that he is *angry with thee*: say, "O Lord, I oppose the death of our Lord Jesus Christ betwixt me and thine anger."'

"These interrogatories are found in the 'Ordo Baptizandi et Visitandi,' published at Venice, 1575, fol. 34; in that published at Paris, 1575, fol. 35, *a*; in that published at Venice, 1585, fol. 116, *b*; in the *Roman Sacerdotal*, published at Venice, 1564, fol. 114, and in that of Pope Gregory XIII. published at Rome, 1584, pp. 370—381.

"From these works they were *ordered to be expunged* by the Spanish inquisitors, in the two Indexes put forth by them in the years 1584 and 1612. 'From which dates,' says Archbishop Usher, who first gave to these questions and answers their due importance amongst Protestants, 'from which dates we may easily observe HOW LATE IT IS SINCE OUR ROMANISTS IN THIS MAIN AND MOST SUBSTANTIAL POINT, WHICH IS THE VERY FOUNDATION OF ALL COMFORT, HAVE MOST SHAMEFULLY DEPARTED FROM THE FAITH OF THEIR FATHERS.'" —(Lecture iii, pp. 115. 116.)

The vital importance of the themes here treated of, will furnish, we have no doubt, an ample apology for the copious extracts taken from so small a volume. It is gratifying to be assured in the preface "that the quotations made have all been verified, and the references given are to all the pages of only well-known editions of the authors."

A Noonday Sunset. A Sermon preached at Bloomsbury Chapel, by the Rev. WM. BROCK, in grateful and respectful memory of the late Bishop of Durham. 4*d*. Nisbet.

A most hearty and fraternal tribute to the memory of a man of God, whose only fault was that he officiated for a few months as a prelate, and whose mercy it was to endure but for a little season that frightful ordeal. Our readers will be interested by the sentences we have culled, which deserve to be preserved in our denominational records as a proof that there is more brotherly love among Christians than some censorious people will allow. Thus testifies the Baptist bishop of his excellent fellow-labourer:—

"For many years our neighbour here, as the rector of this parish of St. George's, his manner of life was familiar to us; and of his sound doctrine and godly conversation we became well assured. As long as he was our neighbour, he worked with us heartily in every sphere where co-operation was possible, being always ready to walk by the same rule and to mind the same things whereunto we had severally attained.

"Well do I remember his kindness to myself at the commencement of the work of God in this place. When originating our Sunday School, we deemed it incumbent on us to avoid all interference with neighbouring Sunday Schools. It was our determination to receive no children who were obtaining religious instruction elsewhere. We communicated our determination to the several superintendents, and assured them that our object was not sectarian competition but generous co-operation. The rector heard of this from his superintendent; and on the same Sunday evening I received from him a letter, expressive of his warmest sympathy with me as a fellow-labourer in the vineyard of the Lord. It was a welcome such as no other man could have given. Our relative positions taken considerately into account, it was a welcome, I confess, in which I gratefully rejoiced.

"From that time he evinced towards the evangelical operations of this congregation the utmost kindliness and respect, on the ground that there was room enough and to spare for more labourers amongst the multitudes around us who are ignorant of God. After his elevation to the Episcopal bench he retained for us his kindliness and respect—making good, as opportunity offered, his own words to me when he was leaving Bloomsbury for Carlisle, 'I hope the distance in locality will create no distance in our feelings of mutual good will.'

"To the end those feelings of mutual good will continued; and no doubt have I whatever that at his latter end we should have parted, as many times on Sunday mornings we have parted, he on his way to Bloomsbury Church, and I on my way to Bloomsbury Chapel, 'The Lord be with you'—his brotherly commendation, 'And with thy spirit'—my brotherly response.

"He died as he had lived, in union with Christ and in communion with all who belong to Christ; conscientiously and faithfully attached to his own section of the church, but unfeignedly and fraternally regardful of every other section of the church which the Lord hath purchased with his own blood."

Nor let it be imagined that this is the only instance in which a bishop of the Church of England has been true to the holy claims of Christian charity, for such happy examples are multiplying, and will surely exert a most hallowed influence upon the ministry and Church at large. In a note lately received from the Bishop of London, addressed to one of our editorial trio, that inde-

fatigable bishop writes, "Indeed when I think of the thousands of souls in this metropolis, whom the efforts of all the ministers of religion amongst us find it very difficult to rouse, how can I fail to thank God that those powerful means of influence which you possess are enlisted in Christ's cause." These are halcyon days in which servants of Christ thus speak of each other. O Lord, send now prosperity.

Inheriting the Promises: a Memorial of a brief but blessed life. By the Rev. JOHN RENTON, Free Church, Auchtermuchty. London: James Nisbet & Co., Berners Street.

THIS is an interesting little narrative of Christian biography. We can quite imagine some censorious friend objecting that the press groans under the weight of obituaries dictated by personal friendship rather than by public interest. For ourselves, we have such an admiration of that separate experience of individuals in which the grace of God is exhibited, ever unique but never monotonous in its operations, and we entertain such a profound respect for that Christian whose private consistency is unblemished, we shall not soon be tired of walking among the tombs, though new tablets are daily inviting our notice. To the young in particular we commend such light reading upon grave subjects. Nor would we have them think that the truest believers are to be found exclusively in their own denomination. The lady whose life-story is here told almost exclusively in the letters and reminiscences she has left behind, is chiefly note-worthy for her intelligence, which she consecrated with a single aim to glorify God in the shaded paths of social retirement. The closing scenes exhibit a rich mellow light. Her path was that of the just which shineth more and more unto the perfect day.

Brief Notices.

The Gospel and Romanism in Canada, &c. By the Rev. T. LAFLEUR. Jackson, Walford, & Co. Price 2*d.*, or 12*s.* per hundred.—This reprint from our own pages, of Mr. Lafleur's interesting sketch of the Grande Ligne Mission, has been made at the cost of a friend, who is desirous of enlisting the sympathies of British Christians on behalf of this important mission. We trust that the desired end will be obtained.

Walks Abroad and Evenings at Home. London: Houlston & Wright.—Some of the inexhaustible wonders of natural history are here presented in a form which cannot fail to captivate the attention, inform the mind, and refine the taste of the juvenile reader.

The Banqueting House; or, Communion Addresses. By J. S. SPENCER, D.D. London: Nelson & Sons. Price 3*s.* 6*d.*—A very precious treasury of sacred truth, and the sweetest legacy its departed author could have bequeathed to the Church of Christ. This work amply justifies all that Dr. Gardiner Spring has said of the late Dr. Spencer. "His character as a preacher and as a pastor was an uncommon union of qualities—vigorous in his thoughts, tender in his emotions, faithful and courageous in his exhibition of God's truth, and containing poetic beauty with reasoning powers of a higher order."

Posthumous Works of the Rev. Ralph Wardlaw, D.D. Edited by his Son, the Rev. J. S. WARDLAW, A.M.—*Lectures on the Epistles to the Romans.* Vols. I., II. A. Fullarton & Co., 44, South Bridge, Edinburgh; and 118, Newgate Street, London. 1861.—These "Lectures" are indeed a treasure, and the thanks of the Christian world are due to Mr. Wardlaw for their publication. The Epistle upon which they are a commentary is perhaps more read and better loved than any part of Scripture, and yet no part presents greater difficulties. He who expounds it in a satisfactory manner must be a great master in divinity. We cordially commend these able volumes to our readers.

Physico-prophetical Essays; or, the Locality of the Eternal Inheritance; its Nature and Character. The Resurrection Body. The Mutual Recognition of glo-

rified Saints. By the Rev. W. LISTER F.G.S., &c., &c. London: Longman, Green, Longman, & Roberts. 1861.—If this author believes all that he argues for, he must be a man of large faith, and his brain a perfect museum of curious expectations. He writes with great ability, and it is not easy to lay down the volume when once begun. Certain minds delight in speculation, and even though proofs are not convincing, yet the fancy is gratified. Now our author contends that this earth, in a renewed and glorified state, will be the locality of the eternal inheritance of the righteous; that there will be a literal reign upon earth of Christ and his saints; and that when Christ comes the second time from heaven, he will never return thither. Mr. Lister treats of the future condition of our globe; of its true physical nature; of its advanced character; of its fauna and flora; of the absence of all sea, and of the New Jerusalem. With respect to the last particular, he believes in a city which is to be foursquare, and of which the height will be equal to the length and breadth; but whether the 12,000 furlongs are the measure of one side only or the aggregate of the four, Mr. Lister is unable to determine. The height of the city will, however, upon the former supposition, be 1,500 miles, and on the latter 375. This enormous protuberance upon the surface of our globe, our author contemplates with the utmost coolness, and does not appear in the least aware that in treating of it he is treating of anything absurd. We confess that we have no sympathy with such views; and with whatever talents and force of argument they may be advocated, we think they will still remain beyond our belief.

Wee Davie. By NORMAN MACLEOD, D.D., author of the "Earnest Student," &c. Edinburgh: Alexander Strahan & Co. London: Hamilton, Adams, & Co. 1861. 6*d.*—An admirable little tale for which indeed the author's name is a sufficient voucher. We heartily commend it to our readers, and hope for it a wide circulation.

The Progress of Truth: a Fragment of a Sacred Poem. London: Saunders & Otley, Conduit Street. 1858.—The verse is harmonious, flowing, and compact—rich in pious thought and sentiment, contains nothing offensive to a cultivated taste; but yet to our thinking it wants the soul of poetry, and this is a want for which no skill in versification can compensate.

Black Diamonds; or, the Gospel in a Colliery District. By H. H. B., with a Preface by the Rev. J. B. Owen, M.A., Incumbent of St. Jude's, Chelsea. London: James Nisbet & Co., 21, Berners Street. 1861.—This is a work which, we are quite sure, will be extensively read, and by Christians with a lively interest. Much information is contained in it respecting our coal fields, mines, miners and their habits. A tale of a collier lad enlivens the volume, which is tastefully got up, and would be a very suitable and useful present.

One Hundred and Eight Chants, Ancient and Modern, arranged for Four Voices, and an Accompaniment for the Organ or Pianoforte. By WILLIAM SHELMERDINE, conductor of the Nottingham Sacred Harmonic Society, &c. London: Arthur Hall, Virtue, & Co., 25, Paternoster Row. 1861. —*Part in Peace. Composed and arranged for Four Voices, with Piano or Organ Accompaniment.* By the Rev. THOMAS MEE, Baptist Minister, Isleham, Cambridge. London: Sacred Music Warehouse, J. Alfred Novello, 69, Dean Street, Soho, and 35, Poultry. 1*s.*—We have never seen a better book of chants than that of Mr. Shelmerdine.—"Part in Peace" is very simple and easy of execution.

Addresses delivered during the summer of 1861, *in the Highways and Byways of London.* By a London Merchant. No. I. 1*d.* Nisbet.—When merchants of London preach in the street, surely the day is dawning when "the daughter of Tyre shall be there with a gift." This is one of those ruddy streaks upon the horizon which foretokens the rising sun. We are very loath to find any faults with a brother who tries to use God's great means for winning souls, but, in all honesty, we think street hearers want something different from this. Highways and byways need anecdotes, metaphors, illustrations, pointed sayings, and hard hits. These are almost entirely absent. The Saviour on the mountain, and by the sea-side, should be the model for the street preacher; and in his discourses parables abound, and every truth is pictured by a simile. Perhaps, with great earnestness and a good delivery this address might win attention, and then its loving invitations and evangelical statements, blessed of the Spirit of God, would be rendered effectual; but, judging it from our own experience of such work, we fear that the style is too smooth, too ordinary, and too refined for alleys and courts. Although there is an evident and commendable attempt at plainness of speech, it is not plain enough. Our good merchant must never again use such words as the following before a street crowd:—"gravitation," "physical universe," "embodiment," "individual consciousness," "corroborative," and the like, for he may be sure that some

of his audience will be saying, "Bill, that man is a very good fellow, but I can't make him out, about 'universal physic.'" Language which is simplicity itself to a merchant, may be far above the comprehension of the uneducated mechanic.

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

KETTERING.—The Baptist chapel in this town being dilapidated and incommodious, was taken down in the spring of 1860, and a larger one erected, which is named Fuller Chapel, after its former venerated pastor, the celebrated Andrew Fuller. The new chapel will comfortably seat about 850 persons, though from its dimensions, seventy feet by fifty feet, it would appear capable of accommodating a greater number; the pews, however, are very wide. Behind the chapel is a vestry, wherein is preserved as an interesting relic the oaken pulpit from which, in bygone days, Fuller, Carey, Pearce, Robert Hall, Toller, Knibb, and other departed worthies, preached. There is also a lecture-room forty feet by twenty feet, and a school-room ninety feet by twenty feet; in short, nothing has been omitted tending to render it as comfortable as possible to the congregation. Sept. 24, the Rev. W. Robinson, of Cambridge, the late pastor of the church and congregation, preached. The other ministers who took a part in this opening service were the Revs. J. Mursell, the present pastor, T. Toller, and W. Exton. In the evening, the Rev. Andrew G. Fuller, of London, read and prayed; after which the Rev. J. P. Mursell, of Leicester, preached. The entire outlay is about £4,000, towards which £2,000 have been subscribed by the congregation, and £900 have been raised from other sources, leaving a deficit of £1,100. Towards the clearance of this debt, the total amount raised during the day was about £120.

COSELEY, STAFFORDSHIRE.—The anniversary services of Ebenezer Chapel, Coseley, were held on Sunday and Monday, September 22 and 23, the Rev. Thomas Price, Aberdare, and the Rev. J. P. Barnett, of Birmingham, preached.

DRIFFIELD, YORKSHIRE.—October 1st, the foundation-stone of a new Baptist chapel was laid by the Rev. Dr. Evans, of Scarborough, on a site on the west side of Middle-street, Driffield. In the evening a public meeting was held in the old Baptist chapel, when addresses were given by the Revs. J. Hithersay; Osborne, of Kilham; Mitchell and Monk, of Driffield; Upton, of Beverley; and O'Dell, of Hull. The collections amounted to nearly £30. The cost will be £655, exclusive of the site, which has been purchased for £300.

MILDENHALL, SUFFOLK.—October 3, the Baptist chapel, after considerable enlargement, was re-opened, when the Rev. W. Landels, of Regent's-park Chapel, preached. The collections (in connection with a legacy lately bequeathed by a generous supporter of the cause) proved sufficient to discharge all obligations. The Revs. G. Hester (Wesleyan), D. L. Matheson, B.A. (Independent), W. W. Cantlow, and Thomas Mee, took part in the services, and warmly congratulated the Rev. J. Richardson and friends on the completion of their commodious and beautiful sanctuary.

PUTNEY.—The new chapel erected by the Union Church recently formed at this place, was opened on October 8. Sermons were preached by the Rev. J. C. Harrison, of Camden-town, and the Rev. W. Brock, of Bloomsbury Chapel. The devotional parts of the services were conducted by the Rev. J. K. Stallybrass, minister of the chapel, the Rev. E. Mannering, and the Rev. L. M. Soule. The attendances were large, and the collections liberal. The chapel is a neat, substantial, and commodious building, surrounded by an increasing population.

SHADWELL.—Re-opening services were held in the Baptist chapel at Shadwell after enlargement, October 3. Sermons were preached by John King, Esq., and the Rev. John Parker, of Lockerley. The proceeds of the day amounted to nearly £90.

PITHAY, BRISTOL.—This chapel, recently vacated by the church and congregation under the pastorate of Mr. Probert for their new chapel, has been taken by the Rev. J. Davis and his church and congregation, and has been re-opened, during the past month, after repairs and alterations. The Pithay was first used as a place of worship in 1699. May the light of the Gospel still shine there for many generations.

RECOGNITION AND ORDINATION SERVICES.

ALDBOROUGH, SUFFOLK. — On 24th Sept., the Rev. T. M. Roberts, B.A., was ordained as pastor of the church in Union Chapel, Aldborough. The Rev. R. P. Jones, of Saxmundham, read and prayed. The Rev. J. P. Lewis, of Diss, stated the nature of a Gospel church, and proposed the usual questions. Mr. B. C. Lincoln, the senior deacon, narrated the circumstances of the present union. The ordination prayer was then offered by the Rev. W. Brown, of Friston; and the Rev. James Webb, of Ipswich, gave a few words of counsel to the pastor, and closed with prayer. A public meeting, numerously attended, was held in the evening, under the presidency of the newly-ordained pastor. The Rev. W. Butcher, of Leiston, prayed; and addresses were delivered on the several duties of members of the church, by Revs. W. Bentley, of Sudbury, G. Hinde, of Rendham, J. M. Morris, of Ipswich, and W. E. Beal, Esq., of Walworth.

PRINCES RISBOROUGH.—On the 18th of Sept. the anniversary services were held, when two sermons were preached by the Rev. C. J. Middleditch, of London. In the afternoon a public meeting was held for the recognition of the Rev. J. J. Owen as pastor of the church. The chair was occupied by the Rev. C. J. Middleditch. Addresses were delivered by the Revs. C. H. Harcourt, of Missenden, A. Dyson, of Haddenham, E. Bedding, of Cuddington, T. Roberts, of Wendover, and J. J. Owen.

MINISTERIAL CHANGES.

The Rev. W. Bontems, of Ford Forge, has accepted an invitation to take the oversight of the church at Hartlepool.—The Rev. T. M. Camp has resigned the pastorate of the church at Peterchurch, Herefordshire, and is open to invitation.—The Rev. J. W. Lance, of Newcastle-on-Tyne, has accepted the unanimous invitation of the church at Newport, Monmouthshire.—The Rev. S. Hodges, late of Norton, Glamorganshire, has removed to Chailbury, Oxfordshire.—The Rev. T. D. Jones commenced his pastoral labours at Cirencester on Sunday, the 22nd Sept.—The Rev. H. Hardin, late of Regent's-park College, has accepted the invitation of the church at Towcester.—The Rev. Philip Gast, of Appledore, Devon, has accepted an invitation from the church in Spencer-place, Goswell-road.—The Rev. James Bullock, M.A., has given notice to the Baptist church at Wallingford, that it is his intention to resign the pastorate of that church at Christmas next.—The Rev. J. G. Shaw has resigned the pastorate at Ross and Leys Hill, Herefordshire, and has accepted an invitation from the church at Whitestone.

MISCELLANEOUS.

BAPTISTS IN FRANCE.—In consequence of the withdrawment of the aid hitherto afforded by the American churches, seven pastors and evangelists connected with Baptist churches in France are thrown upon the sympathies of their brethren in this country. These devoted men labour among the poorest and most destitute of the Roman Catholics, from whom no efficient aid can be expected. M. Fisch says of them, "They labour with zeal, and with success, for the conversion of souls, and have acquired the esteem of all who know them." M. Delille "knows them to be animated by a missionary spirit, and that they have suffered for the name of Jesus Christ." M. G. Monod says, "I am convinced that whatever is done for our brethren, the Baptists of France, will be done for Christ." M. Aimé Cadot, the delegate of these destitute churches, is in this country seeking contributions, which may be forwarded to the care of Joseph Gurney, Esq., 26, Abingdon Street, Westminster.

AUSTRALIA.—We rejoice to find from the columns of the *Australian Evangelist*, that the church at Collins Street, Melbourne, under the pastorate of our brother, Mr. Taylor, have been compelled to pull down their chapel and erect one of larger dimensions. During the progress of the work Mr. Taylor preaches in the Theatre Royal. The same paper also conveys the cheering intelligence of a new chapel at West Maitland, N.S.W., the formation of a new church in Sydney, consisting of forty-nine members, under the pastoral care of Mr. J. B. M. Cure, late of Geelong, and the arrival of the Rev. Silas Mead, at Adelaide. Mr. Mead will be located in South Adelaide, a piece of land on which to erect a Baptist chapel having been purchased in Flinders Street. Plans of the building to seat 600 persons, without galleries, have been approved of. In the meantime, and until the church is erected, White's Assembly Room has been engaged for public worship.

RECENT DEATHS.

MR. RICHARD BIGGS, DEVIZES.

Mr. Richard Biggs, of whom a brief notice has already appeared in this Magazine, was born in Dublin, in the year 1786, his father being at that time pastor of the church meeting in Swift's Alley. In the year 1797, his father became pastor of the church at Devizes, where he remained in honour and usefulness till his death in 1830. His son Richard was, therefore, connected by the most intimate and early ties with the place where he subsequently spent the greater part of his life. He was educated at home, and seems, under the personal instruction of his parents, and the public ministrations of his father, to have been early brought to a knowledge of the truth; how early it is not known. At the age of fourteen he left home to be apprenticed to a bookseller, and, at parting, received from his father, as a motto for his life, the text 1 Chron. xviii. 9, which he heartily adopted. More than thirty years after he gave it to his own son under similar circumstances, and one of the last acts of his life was to send it to his grandson.

During his apprenticeship at Bristol, he had the highest character for serious-mindedness and correct conduct; and on his removal thence to London, he united himself with the church at Maze Pond, then under the pastoral care of Mr. Dore. During his connection here, he was distinguished by his zeal as a Sunday-school teacher, and by his delight in the "Service of Song," a delight which he retained, even when increasing infirmity rendered him unable to take any part in it himself.

In the year 1810, the death of his brother-in-law, Mr. B. Anstie, led to Mr. Biggs's return to Devizes, in order to take charge of his school, for the benefit, in the first instance, of his widow. He continued to conduct it for upwards of thirty years with a conscientious and faithful care for the welfare of his numerous pupils, to which many of them now bear affectionate testimony, and which many of them have honoured subsequently in useful lives. He was chosen deacon of the church in the year 1829, during his father's life and ministry, and faithfully discharged the duties of that office till his death, with a wisdom and kindness which will long be held in hallowed remembrance. For many years he conducted a Sunday afternoon service; and his constant attendance and valuable assistance at the week evening services, set an example, worthy of universal imitation, and exercised an influence, the results of which it is hoped may long be felt in the church to which he belonged.

He died after a short illness on the 22nd of May, 1861. His death was like his life—calm, placid, peaceful. Though retaining consciousness to the last, he was unable to converse; but the tendency of his thoughts, as gathered from a few broken utterances the day before his death, sufficiently indicated how ready he was to depart and be with Christ. The last public service in which he took part, was the ordinance of the Lord's-supper. He had been suffering much from increased weakness, but strongly desired to attend and fulfil his office, and he seemed especially strengthened for it. The following week he went from home, hoping for benefit from a change, but returned only to die. His funeral sermon was preached on the following communion Sunday from Ps. xxvii. 1, words which were among the few he uttered towards the close of his life, and which strikingly express his Christian experience. He seemed to live in the consciousness of God's presence at all times, and this consciousness was to him an unfailing source of joy and strength.

His character was emphatically one which adorned the doctrine of God his Saviour. *His thorough genuineness* must have struck any one who knew him. Few men had a more profound contempt for anything like mere show or pretence. The now common vice of exaggeration in action and profession, as well as in speech, had no place in him. There was truth in the inward part, and truthfulness was evident in all his words and actions.

Yet this sincerity was without its too often accompanying blemish. He was also "*without offence.*" With a most faithful adherence to his principles as a Christian and a Dissenter, he lived in a spirit of large charity with all men. Hence his opinions had the weight which opinions always will have when maintained from conviction, and in a loving spirit, and not from mere party feeling or for selfish purposes. The testimony of Mr. Kingsland, the Independent minister of Devizes, is,* "he never spoke bitterly of those who differed from him; he was ready to give a helping hand to Christians of every name." "I never knew," says another witness, "Mr. Biggs speak an evil word of any one."

"Another thing," says Mr. Kingsland, "for which he was remarkable was, *quiet energy.* He did not make up for want of depth of conviction by boisterousness of assertion. He believed and therefore spoke. It was pleasant to work with him. He had that independence of thought, and yet that respect for the opinion of others, without which the successful conduct of public business is impossible."

* In a sermon preached on the occasion of his death.

A holy consistency of conduct distinguished his life, and won him universal respect. "He walked in all the commandments and ordinances of the Lord blameless." His piety was seen everywhere, and in all things, and it was thoughtful and intelligent. It influenced all his course, and blended with all his life. His public prayers remarkably indicated this. They were not wearisomely formal or commonplace, but fervent intelligent utterances of deep Christian feeling and desire, which none could hear without interest; and his fellow-worshippers for many years can bear witness that his manner of reading the hymns greatly added to the impressiveness of that part of the service.

Of his love for the house and ordinances of God, his whole Christian course was a witness. The sacrifices he made for it indicate this. His assiduous and regular attendance, even when the state of his health might have excused entire rest, is fresh in the memories of many. His individual loss is irreparable, and the members of the church in which he held office with such ability so many years, can only pray that the Great Head of the Church will furnish them with a long succession of men, possessed of a like spirit, a like fervour and simplicity of piety. S. S. P.

MRS. GOULD.

Bridget Gould, the beloved wife of T. Gould, who died at Uphill, Somerset, Sept. 6, 1861, was for upwards of eighteen years in connection with the Baptist Mission in Jamaica. The dear departed gave her heart to Christ in early life. The means blessed to her salvation and decision were the influence and prayer of godly parents, and to her public profession the counsels of a young female friend. Her health about the time of her baptism was very delicate, and she often seemed to converse with death and eternity; it was then that she chose as her funeral text the words contained in Heb. iv. 9; though she kept this a secret in her own bosom till within a few weeks of her death. She put on Christ by baptism at Waltham Abbey, and joined the church under the care of the Rev. J. Hargraves. To the utmost of her power, and often beyond, she engaged in every good and holy work. The Sabbath school, visiting the sick, the Dorcas, Christian Instruction, Home and Foreign Mission, and other societies, felt her quiet earnestness. The early and late prayer-meetings for the revival of religion were seasons of great delight to her. It was no wonder, therefore, that her soul yearned to be employed in the missionary enterprise. She needed not the stirring facts of the mission-field (especially the West Indies, from 1832 to 1840) to kindle the fire in her heart; but these facts, together with letters received from friends in the field, led her to snap all the dear ties (and they were very dear) of kindred and home, and, if an opportunity offered, to go forth single-handed, if needs be, to the mission work. But God opened a way more in accordance with the chaste desires of her loving heart, as the solace and bosom companion of him whom after loving and cherishing in no common degree for nineteen years, she has left to mourn his loss.

The graces of the Spirit in her were less brilliant than solid. Those who knew her best loved her most. That which struck *all* who had any acquaintance with her was her calm, cheerful gentleness and patience, and this was no pretentious outward show. Always was she clothed with these as with a garment, alike in joy or sorrow, in the church, family, or world. Christian contentment, too, was another grace with which she was richly blessed, when in circumstances of comparative want, and shut out from all social intercourse, as she was at times in her missionary life, she was not merely content, but joyously so, in her work, and with her loved ones at home, on the humblest fare, and with very few of the comforts of domestic life, verifying the truth, practically, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." She was blessed too with a sound judgment and quickness of perception in intricate and perplexing circumstances. Often, after her husband has been toiling and puzzling over missionary work, has a few words from the departed thrown new light on the whole, and guided him to a speedy and successful issue. Though unusually retiring, holy courage was manifest when circumstances required it. With a dread almost amounting to horror of the sea and sea-sickness, she crossed the Atlantic four times, once with her child, of three or four years, as her only companion, save strangers; and little more than a year ago she came home with her two sons, under the sufferings of a fatal disease. A sense of doing it for the cause of the Saviour sustained and animated her under these and other equally trying circumstances. None, however, knew better than she did that she was not *perfect*: no one felt her failings so keenly as herself. Often she regretted the cross it was to her audibly to engage in prayer elsewhere than at the family altar during the absence of the head of the family, or with the dear chil-

dren. Those few who had the privilege of hearing and joining in those supplications knew what sanctity dwelt in that heart from whence they came.

When at length her friends bore to her the doctor's ultimate decision, and had to say to her, "Thou must die," a struggle ensued for some time. "She loved work for Christ in Jamaica, dear ones in the mission family *there*;" many, too, in England, and especially her husband, daughter, and the dear, dear boys. Oh! how could she leave them! But grace soon reigned, and the struggle ceased; tie after tie was sundered; and the chief abiding agonising wish of her soul was, that those dearer to her than life might eminently serve Christ below, and be joined to her above.

Many are the precious gems that dropped from her lips during her long and agonising illness; and it might be said with truth, as she "died daily," "Come, see how a Christian can die!" More than once she wept that she had brought so few to Christ, and had been the means of doing so little for him; though many will bless God eternally for her devoted labours. Once only did the enemy take off her hold from her dear Jesus, and that only for a brief period. She often said, "I know little of ecstasies, and little of depression. Christ is the same to me now as he always has been since I have loved him. I want to leave my all, ALL in his hands." Her chief grief in her long affliction was, lest she should be over-burdensome and repining; and though she desired that hirelings might not be needed to minister to her necessities, the labour of attending to her by night and day was one of the greatest pleasures, mingled with sadness to witness her great suffering. In speaking of the text of her choice, she said, "The rest I want is not one of *idleness*, but from sin; not from working for Jesus, but from weariness, pain, and imperfections; and if any notice is taken of my death, I wish poor sinners to be urged to seek that rest for which I pant." At another time she said, "I used to think too much of meeting dear friends in heaven; but now I think of meeting Jesus there, and then dear friends afterwards." Almost her last words were, "I wish to bear all, ALL my Father sends; but, dear ones, I want to go home."

So lived and so died one who sometimes loved earthly objects too fondly, but in whom the fruits of the Spirit, "gentleness, chastity, joy, peace, long suffering, goodness, meekness, temperance," richly dwelt. May her mantle fall on mourning survivors; and whilst her memory is fragrant as the precious ointment poured forth, the language of their lips is, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Correspondence.

MY DEAR SIRS,—I enclose you an analysis of an Act passed this session, which is important both in its retrospective and prospective clauses.

Yours truly,
W. H. WATSON.

AN ACT TO AMEND THE LAW RELATING TO THE CONVEYANCE OF LAND FOR CHARITABLE USES, 24 VIC. CAP. 9.

THE PROSPECTIVE BENEFITS.

THE LAW BEFORE IT WAS ALTERED.	THE LAW AS ALTERED.
1. Deeds conveying property to charitable or religious uses were required to be indented.	1. Such deeds need not be indented.
2. No such deeds were allowed to contain any reservation, trust, condition, clause, or agreement whatsoever, for the benefit of the donor or grantor, or of any person claiming under him;—a requirement which rendered a valid conveyance of property for religious purposes on ground rent,	2. The following reservations, &c., are in future to be permitted:—Rents; mines, minerals, and easements; covenants or provisions as to the erection, repair, position, or description of buildings, the fencing or repair of streets or roads, and drainage or nuisance; covenants or pro-

or chief rent, or reserving mines, or containing building covenants, impossible.	visions, of the like nature, for the use and enjoyment of the property comprised in the deed, and of neighbouring property, and any stipulations of the like nature; rights of entry on non-payment of rent or breach of covenant. Provided that all such reservations, &c., shall be reserved to the representatives of the donor or grantor as well as to himself.
3. Conveyances of copyholds were required to be made by deed;—a requirement which rendered a valid conveyance of such property for charitable or religious purposes impossible.	3. This requirement is repealed.
4. Deeds conveying property to charitable or religious purposes were required to be enrolled in Chancery, within six months after their execution, and that whether they did, or did not, also declare the trusts affecting the property.	4. In cases where the deeds actually conveying the property do not also declare the trusts, the deeds need not be enrolled; but the instrument declaring the trusts must be enrolled.

THE RETROSPECTIVE BENEFITS.

THE LAW BEFORE IT WAS ALTERED.	THE LAW AS ALTERED.
5. All existing deeds purporting to convey property to charitable or religious purposes were void, unless they had been— (*a.*) Executed in the presence of two witnesses. (*b.*) Enrolled in Chancery within six months after execution; and (*c.*) Contained no reservation, &c., for the benefit of the donor or grantor.	5. All such deeds, if made for a full and valuable consideration, are made valid, notwithstanding non-compliance with these three requirements;— If such deeds, or, in cases where the trusts have been declared by separate instruments, then if either such deeds, or such separate instruments, have ever been enrolled;— Or if there has not been any enrolment, then if the deeds, or, in cases where the trusts have been declared by separate instruments, then if such separate instruments be enrolled before the 17th day of May, 1862.

No property can hereafter be conveyed to charitable or religious uses except the following conditions be observed:—

A.—The conveyance must be by deed, except in the case of copyholds.

B.—Such deed must be sealed and delivered in the presence of two or more credible witnesses.

C.—Such sealing and delivery must take place twelve calendar months before the death of the grantor; except in cases where a full and valuable consideration shall be given for the property, either in the shape of money paid, or of rent reserved.

D.—The deed, if it declares the trusts affecting the property, must be enrolled in Chancery, within six calendar months after it has been made and perfected. But if the deed do not declare such trusts, then the instrument declaring them must be enrolled in like manner.

E.—The deed must be made to take effect in possession immediately from the making thereof.

F.—The deed must not contain any power of revocation, reservation, trust, condition, limitation, clause, or agreement for the benefit of the donor or grantor, or of any person claiming under him,—except such reservations, covenants, provisions, and stipulations as are expressly excepted, in this behalf, by the first section of the recent Act, and as are enumerated under the second statement, above given, of the law as altered.

"*Mission House, Penang,*
"*Straits of Malacca,*
"*June 20th*, 1861.

"MY DEAR BROTHER IN OUR LORD,—From this small and unknown little island do I send you this letter, believing that wherever a brother or sister is labouring for souls, and seeking to make known the savour of 'Jesus's' sweet name, you will rejoice, 'as workers together,' in seeking to overthrow Satan's kingdom, whether at home or abroad. The particular cause of my being led to write was this:—The chaplain here, a good man, lent me a volume of your sermons, published in 1855, and preached in Exeter Hall. On reading one, from these words, 'For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,' I was particularly struck with these remarks on the first division: 'It is not a smooth road to heaven, believe me: for those who have gone but a very few steps therein have found it to be a rough one. It is a pleasant one; it is the most delightful in all the world; but it is not easy in itself—it is *only pleasant because of the company*, because of the sweet promises on which we lean, because of *our Beloved, who walks* with us through all the rough and thorny brakes of this vast wilderness.' These words have greatly refreshed and cheered my soul; and I thought, how little did the preacher think that God, by the Holy Spirit, would use them so long after, and in such an unlikely place, to encourage and comfort. Believe me, dear brother, that you can scarcely know in England what it really is to walk alone with Jesus, and find him sufficient; but here, in this heathen land, with none seeking or even desiring their own soul's good, much less the poor perishing heathen's, we have, indeed, to walk with Jesus alone, and to know experimentally whether his is pleasant company or not. I would seek to stir up your heart to pray for missionaries in heathen lands, for we much need it. Around us death reigns. Turn where we may, we look on the countenance of one who knows not God, and not a desire for anything beyond what he possesses in his false religion. Who can fully understand Paul's account of the heathen in the 1st of Romans but those who live amongst them? How true, how awful! And in the 115th Psalm, we see the idol-worshippers are equally senseless as the idols, and the fabricators pronounced like unto their work: and remark the righteous retribution of God in the assimilation which takes place between idolaters and the objects of their besotted worship—'Having eyes,' in like manner they shall not see; having ears, they shall not hear; having mouths, given them to utter the praises of God, they shall not 'glorify him as God, neither be thankful.' Spiritually drunk, and blind, and deaf, devoid of discernment, powerless, and lame, no breath nor sign of spiritual life shall stir within them. Yet, amidst all this, to feel Jesus near, manifesting himself, being more than Christian friends or aught in the world beside, we can say his company is the most delightful in the world, for here we have none else, and we can testify that it is enough.

"Dear brother, we have been here sixteen months; and the Master has owned the word, and fulfilled his own promise, 'I am with you always.' In that time twenty-two have been baptized by immersion, after giving a credible evidence of faith in Jesus, and have turned from idols to the living God; and we are resting upon this promise, 'Call unto me, and I will show thee great and mighty things, which thou knowest not;' and even here we pray and wait, looking out for a shower of blessing. We came from Bristol, from the church at Bethesda, of which George Müller and Henry Craik are pastors. We are entirely unconnected with any society, and have no promise from any one of support. We are enabled to believe the Lord will see to it, that as his servants we shall get that which is just and equal. There is need here, and at Malacca, of many labourers to help. What are we among 125,000, of every clime and tongue—60,000 Chinese alone—and all willing to hear, and the present movement in China preparing the way for an entire change in their religion? May the Lord of the harvest send forth the suited labourers, seeing the fields are white to the harvest, and the labourers are, indeed, few amongst the perishing millions. In our schools here we have forty-one boys, many of whom are orphans, and we provide them with rice and vegetables, with fish and meat; also fifteen girls; and of these I trust six have come to Jesus, and one boy in the other school. All these children are instructed daily in the truths of the Gospel, and the Chinese teacher is very diligent with the boys; they only leave the school three weeks in the year, for the Chinese New Year, in February. There is only one Malay boy, all the rest being Chinese, who far more value education than the Malays; and what they seek for very especially is the knowledge of English. They consider this as opening out to them future riches, and the Chinese are very fond of money. Since we have been here we have had sixty

opium-smokers on the mission premises, and half of these have abandoned the fearful habit, and these are in communion with us, and are walking steadily; all had the Gospel fully set before them, and for three weeks they daily heard the truth. The females in the East are most degraded, and their condition lamentable—the males considering them so vain, foolish, and sensuous, that to instruct them is only to give them greater capabilities of doing evil. They are married at the age of fifteen, and are closely kept, never being allowed to go out. This renders it so necessary to visit them. They listen eagerly, as to something very strange. Were six sisters here helping, they would have plenty to do, and as many brethren. The Roman Cathol cs are untiring and devoted, —an example to Protestants; many of whom in the island take not the least interest in the work, and some believe the religion of Mohammed as good for those here as Christianity in Europe. There is an Orphanage belonging to the Romanists, in which are seventy children, and eight nuns instruct them. The boys' school is still better attended, and the college has 280 inmates—the greater part brought from Cochin China, and the rest a mixture of Portuguse and Malay; all are being educated for missionaries. There is a staff of priests, many of them receiving but twenty dollars a month, that is about £5, and some less. They are now building a cathedral, and are establishing schools in all the villages, and the same at Singapore, Malacca, and the provinces. How should all this stir up our hearers to do what we can? How many could be spared from England, from every church! and how good for churches to send out brethren, and thus become personally interested in the work of spreading the Gospel among perishing heathen! Ah! that each believer might give himself to the Lord, and say, 'Here am I, send me.' All should willingly offer themselves, and if they cannot go, then help others to go forth; 'for this Gospel must be published as a *witness* to all nations.' My dear husband is fully occupied, and able, in Malay, to preach Jesus. He has a room in the town where the Gospel is set before the Chinese by the teacher from the boys' school, and also in Malay three evenings in the week. We do ask your prayers, and also for all out here, that much good may be done, and famine and war alike work out God's purpose of gathering out a people for his praise. We do not cease to pray for our dear native land, and for all the faithful servants of Jesus, and for London, that there may be mighty work done and Jesus exalted.

"Our united Christian love, and may you be helped to go on, and be, in God's hand, the honoured instrument of bringing hundreds to the feet of Jesus.

"Yours truly, in lasting bonds,

"MARY ANNE CHAPMAN.

"Rev. C. H. Spurgeon."

BAPTIST CHURCH, WELLESLEY STREET, AUCKLAND, NEW ZEALAND.

July 1st, 1861.

DEAR SIR,—At the suggestion of a much-esteemed lady friend, Mrs. G——, formerly meeting with you, but now a member of this church, I take the liberty of writing to you, in the hope of so enlisting your sympathy on our behalf, as to induce you to appeal to some of the many opulent friends by whom you are surrounded, to help us. To you and to your people I am personally unknown. Originally I was intended for the ministry among the Independents, but stumbling on the matter of infant sprinkling, I became a Baptist, and, therefore, never exercised my ministry among the people for whose service I had been prepared. Entering into commercial life, I left England in the year 1843, and spent some years in Canton. In 1856 I returned to England, and shortly after embarked with my family for this colony, intending to settle my sons on the lands of this fine country. I had not, however, been here many days, before a deputation from the little band of Baptists then in the city, waited upon me, imploring me to help them. I consented to preach for them for a few weeks, until I saw what my future movements would be. This led to a more earnest solicitation for help, and a pressing request that I would not leave them. After mature consideration and prayer, believing that the hand of the Great Master was in it, I consented to become the minister of the church to be established. At this time the number who could be regarded as members was only thirteen, and these thirteen had as many different creeds, each contending for the adoption of his own. To unite these conflicting elements was now the great difficulty. I at length prepared a sort of constitution—a copy of which I enclose—to which all assented, and now our operations commenced. We held our meetings on the Sabbath in a room hired for the purpose, the average attendance being, for the first three months, about twenty-five. Our influence now began to be felt, and our congregation to increase. Then we resolved to arise and build, and on the last Sunday in February, 1858, we opened a

t the sale? And last, but not

ill Mr. Wood reconcile his state-
t "Christopher Blackwood was *the*
who was convinced of the unscrip-
of infant baptism and parliament-
rches by the memorable visitation
preached by Mr. Cornwell in the
urch of Cranbrook, in 1644, with
osby, edition 1738, v. 1, pp. 346-348;
. 2, pp. 227-230, and Christopher
i himself, in his "Storming of
," p. 1? As some of your readers
o-sess these works, I will venture
e substance of the account. It is,
ne stormy private meeting of the
which followed the delivery of the
e sermon, Mr. Blackwood informed
ren that he had taken down the
short hand, and intended to pub-
tation of it; which he hoped would
r satisfaction. To add more would
, at least at present.
uth. JOSEPH GREEN.

eneral Baptist church at Saffron
Essex, has become Unitarian. Its
pears to be as follows:—
year 1711, a Mr. John Catley open-
ch of General Baptists in his own
r. Jemit, of London, preaching on
i n. Afterwards Mr. Catley offi-
the minister, and also at Melbourn
urne (both in Cambridgeshire), in
on with Messrs. Harding, Moody,
ood.
seph Eedes, from London, became
the three churches, Walden, Mel-
nd Fulbourne, in May, 1740, and
l so till his death, which took place
Upon the decease of Mr. Eedes,
h at Saffron Walden was supplied
Christopher Payn, who resided at
and preached once a day. Mr.
Barron, of Melbourn, who succeed-
ides as pastor of the three churches,
ree times a year to administer the
pper, and once a year the mem-
he church at Walden, went to Mel-
d Fulbourne, and communed with
ren there. Mr. Barron was what
d a Free-will Baptist, but sound in
ne of the Trinity, which it is gene-
eved Mr. Payn was not.
rron's death, or at least his discon-
ith the church at Walden, appears
aken place about the year 1790, at
e, too, Mr. Payn relinquished his
engagement with the people, and
time, too, the three churches named
ave separated, and the church at
consisting only of seven persons,
invite Mr. Stephen Philpot, of
who had become known to them
preaching occasionally for Mr. Payn),
eir pastor, which invitation he ac-
nd came and settled in 1791. The
hen met in a room fitted up as a
n the house in which the minister
eside. During the first year of Mr.
ministry, however, the congrega-
much increased that it was deemed
y to erect a chapel (the present build-
ble of accommodating about 250 per-
sons), which was opened by Mr. Philpot in 1792, the expense being chiefly defrayed by sums collected by Mr. Philpot from General Baptist churches.

Mr. Philpot had been a minister in connection with the Unitarian body previously to his settlement at Walden, and he preached at Walden some time before it became known to the church and congregation that he held these views. Immediately on his avowing himself a Unitarian, a division took place, and the number of attendants dwindled to about forty or fifty.

Mr. Philpot died about the year 1819 or 1820, and the church has since that time been presided over by ministers of the Unitarian persuasion.

There is an endowment of upwards of £100 on the place, and the party, a Mr. Robert Cousins, who gave the property from which it arises, was known as a General Baptist, but not as a Unitarian.

It would, therefore, seem that the church as originally formed was Evangelical, and that it continued so until the avowal of his sentiments by Mr. Philpot; so that the building erected for the promulgation of Evangelical truth has for the last sixty years been used as a Unitarian chapel. The attendants at present are but few, averaging about seventy or eighty, and the number of members about thirty-six.

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neat little house for prayer, capable of seating about 300 persons. The cost of this erection, including the *freehold site* on which it stands, together with a minister's house adjoining, was about £2,000. To accomplish this, I had to sacrifice several hundred pounds of my own private means, and live, for the most part, upon my own resources. Since then, wondrous changes have taken place. The number of church members has increased from thirteen to 130, and nearly 100 have been baptized since the church was formed. For months past every available sitting has been taken, and hundreds of applications have been made which we cannot meet. We now take our place among the churches of this city, the metropolis of New Zealand; and in point of respectability, and I hope I may safely add piety and usefulness, second to none. But we have a debt of £700 upon the property, for which we have to pay 10 per cent. interest, the current interest for money here. To reduce the debt to its present dimensions, the most strenuous efforts have been made, and many sacrifices have been endured. We are not, therefore, justified in increasing that debt by enlarging, and we have resolved not to do so. A vigorous effort is being made; but all that we can hope to realise will not more than half meet the requirement. We have only accommodation for 300; we want room for 700 or 1,000 if we can get it. To do this we need £1,000. To raise more than £500 among ourselves will be impossible. Can you help us? Do, sir, have pity upon us and try. We have special claims upon the churches at home. You are constantly sending out your flocks for us to feed, and it is only fair that you should send us a little of your abundance wherewith to feed them. The class of persons you send, are not those who have much to spare, but those who come hither to better their condition. I might say much more, but forbear. My friend will say the rest, and I may safely leave the matter in her hands.

Very truly yours,
JAS. THORNTON.

Rev. W. G. Lewis.

The Editors will be happy to take charge of any contributions towards this good work, and will acknowledge them on the cover of the Magazine.

To the Editors of the Baptist Magazine.

DEAR SIRS,—As through Mr. Chown's means—one happy effect of his kind-hearted visit to us here—we are already in possession of £30 additional, towards the erection of a place of worship in Lerwick; and as we have reasons for believing that, were it generally known that a fresh start has been made with a view to accomplish this long-desired object, many more hands would help us; so I beg you will give the following facts a place in your worthy periodical as early as possible. Since our valued friend returned home, we have received for the above object as under:—

From a Gentleman in Bradford, given to Mr. Chown at a Union Missionary Prayer Meeting ...	£5	0
From Mr. Procter, Leicester.....	10	0
From E. F. Foster, Cambridge...	5	0
	20	0

This will make a little over £200 in hand; and could we rise to £300 in hand early in the spring, we would commence building in *May next* The site is ready, and *paid for two years back.*

Dear Sirs,
Affectionately yours.
S. THOMSON.

Spiggie, Dunrossness, Shetland, Sept. 24th, 1861.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query V., pp. 44, 234, 362, 369, 440, 508, 575.

The great anxiety of Mr. Wood, of Smarden, to secure "strict accuracy in historical statement of alleged facts," and his zeal to correct my one "error," induce me to ask him to answer a few questions.

1. In what year did Mr. Daniel Medhurst write his account of "The original of the Church of Spilshill, in Staplehurst"?

2. What is the latest date of the history, or transactions of the church, recorded in "the old church book"?

3. What authority has he for asserting that Christopher Blackwood was clergyman of Staplehurst in 1644, or at any other time?

4. On what ground does he endorse Mr. Taylor's supposition, that Mr. Richard Kingsnorth was a parishioner of Mr. Blackwood, and not a clergyman?

5. In what year was the old meeting-house at Staplehurst sold? What prevented its being previously sold? Why was it sold at last, and what was done with the money it

at the sale? And last, but not

will Mr. Wood reconcile his state-
at "Christopher Blackwood was *the*
n who was convinced of the unscrip-
of infant baptism and parliament-
urches by the memorable visitation
preached by Mr. Cornwell in the
hurch of Cranbrook, in 1644, with
Crosby, edition 1738, v. 1, pp. 346-348;
v. 2, pp. 227-230, and Christopher
od himself, in his "Storming of
st," p. 1? As some of your readers
possess these works, I will venture
he substance of the account. It is,
the stormy private meeting of the
s, which followed the delivery of the
ble sermon, Mr. Blackwood informed
hren that he had taken down the
in short hand, and intended to pub-
futation of it; which he hoped would
eir satisfaction. To add more would
s, at least at present.

outh. JOSEPH GREEN.

General Baptist church at Saffron
, Essex, has become Unitarian. Its
appears to be as follows:—
year 1711, a Mr. John Catley open-
urch of General Baptists in his own
Mr. Jemit, of London, preaching on
asi n. Afterwards Mr. Catley offi-
s the minister, and also at Melbourn
bourne (both in Cambridgeshire), in
tion with Messrs. Harding, Moody,
good.

Joseph Eedes, from London, became
f the three churches, Walden, Mel-
and Fulbourne, in May, 1740, and
ed so till his death, which took place
. Upon the decease of Mr. Eedes,
rch at Saffron Walden was supplied
. Christopher Payn, who resided at
, and preached once a day. Mr.
Barron, of Melbourn, who succeed-
Eedes as pastor of the three churches,
three times a year to administer the
Supper, and once a year the mem-
the church at Walden, went to Mel-
and Fulbourne, and communed with
thren there. Mr. Barron was what
led a Free-will Baptist, but sound in
rine of the Trinity, which it is gene-
lieved Mr. Payn was not.

Barron's death, or at least his discon-
with the church at Walden, appears
taken place about the year 1790, at
ime, too, Mr. Payn relinquished his
ag engagement with the people, and
time, too, the three churches named
have separated, and the church at
, consisting only of seven persons,
to invite Mr. Stephen Philpot, of
(who had become known to them
preaching occasionally for Mr. Payn),
heir pastor, which invitation he ac-
and came and settled in 1791. The
then met in a room fitted up as a
in the house in which the minister
reside. During the first year of Mr.
's ministry, however, the congrega-
much increased that it was deemed
ry to erect a *chapel* (the present build-
able of accommodating about 250 per-
sons), which was opened by Mr. Philpot in 1792, the expense being chiefly defrayed by sums collected by Mr. Philpot from General Baptist churches.

Mr. Philpot had been a minister in connection with the Unitarian body previously to his settlement at Walden, and he preached at Walden some time before it became known to the church and congregation that he held these views. Immediately on his avowing himself a Unitarian, a division took place, and the number of attendants dwindled to about forty or fifty.

Mr. Philpot died about the year 1819 or 1820, and the church has since that time been presided over by ministers of the Unitarian persuasion.

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been employed in preparation, the administrator, Mr. Gwennap—who was a nephew of Dr. Gifford—walked down to the ford which was near, and from which the village takes its name, attended by ministers and deacons, and followed by the candidates, decently and carefully dressed for the occasion. The banks were lined with spectators on foot, on horseback, in carriages, and in the trees. Mr. Gwennap conducted a short service, and then taking the oldest man by the hand, led him into the water, saying, as he went, 'See, here is water, what doth hinder?' When he had reached a sufficient depth he stopped, and with the utmost composure baptized the man in the name of the Father, and of the Son, and of the Holy Ghost. Mr. Robinson stood by in a boat, received the baptized person from Mr. Gwennap, and leading him a few steps, committed him to another attendant, who then gave him his arm, walked with him to the house, and assisted him to dress. In like manner all were baptized. About half an hour after, the men newly baptized having dressed themselves, went from their rooms into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. They then sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasure of a good conscience, the importance of a holy life, and the prospect of a blessed immortality."

"*Paul's Alley, Barbican.*—This is a very ancient building, and the date of its erection cannot be ascertained; but the late Mr. Daniel Noble, one of the pastors of the General Baptist Church, has been heard to say that it was built originally for a playhouse, but the Government would not license it. If this be correct, it must have been at the beginning of the civil wars, as it was used for a meeting-house soon after. It was originally very large, capable of containing 3,000 persons. What has made it remarkable is on account of the baptistery, which was erected here for the general use of the churches of the city. It is a little singular that there was no convenience of this kind till after the end of the 17th century; we apprehend it arose from the scrupulosity of the ministers to imitate exactly the manner of administration, and therefore they chose rivers for the purpose of baptizing. At length, however, the inconveniences that were experienced overcame their objections, and two baptisteries were provided—one in Barbican, and the other in Fair Street, Horsleydown. The latter was not in a meeting-house, but in a building used entirely for this purpose. Crosby has given the following description of that in Paul's Alley, which it may be desirable to copy:—'This baptisterion, or cistern, is fixed just before the pulpit, the sides and bottom of which are made with good polished stone, and round the top is put a kerb of marble, about a foot wide; and round it at about a foot or two distance is set up an iron rail of handsome cypher work. Under the pulpit are the stairs that lead down to it, and at the top of these are two folding-doors, which open into the three rooms behind the meeting-house, which are large, and handsomely wainscoted. Under one of these rooms there is a well, sunk down to the spring of the water; at the top of this there is a leaden pump fixed, from which a pipe goes into the basin, near the top of it, by which it is filled with water. At the bottom of the basin there is a brass plug, from whence there goes another pipe into the said well to empty it again.'

"The expenses attending this amounted to upwards of £600. Part of this was paid by the congregation at Paul's Alley; £130 were collected towards it by the different churches in and about London; and the rest was defrayed by two worthy gentlemen, Messrs. Thomas and John Hollis."

PASCAL'S OPINION OF INFANT BAPTISM.

Formerly it was necessary to come out from the world, in order to be received into the Church; whilst in these days we enter the Church almost at the same time that we enter the world. . . . . But we must not impute to the Church the evils that have followed so fatal a change; for when she saw that the delay of baptism left a large portion of infants still under the curse of original sin, she wished to deliver them from this perdition, by hastening the succour which she can give; and this good mother sees, with bitter regret, that the benefit which she holds out to infants becomes the occasion of the ruin of adults.—"*Thoughts,*" *Chapter on* "*Comparison of Ancient and Modern Christians.*"

NEW QUERIES.

XLII. I have often heard it asserted that Wycliffe was a Baptist; but, on the other hand, I have heard it emphatically denied. Can any of the readers of the "Baptist Magazine" give any information on the subject? W. HOLFORD.

XLIII. What is meant by the "angel of the Church" in Rev. ii. 1, &c.?

JOHN BROWN.

Conlig, Newtonards, Ireland.

XLIV. In Ivimey's "History of the Baptists," in a footnote, the following interesting fact is mentioned concerning the town of Cranbrook. Can any of your readers inform me whether this baptistery still exists?—"It is a little singular that there is in this parish church at present a baptistery, built for the purpose of immersion. It is a brick cistern, placed against the wall, within the church, above the floor. There are steps, both outside and inside, for the convenience of the persons baptized, while the administrator stands by the side of the baptistery to immerse the person without going into the water. It is supposed this was built by the vicar, a Mr. Johnson, at the beginning of the last century. Since the memory of a person now living at Cranbrook, it has been twice filled with water for Mr. Johnson to baptize adults." C. H. S.

THE MISSIONARY HERALD.

WEST COAST OF AFRICA.

THE Christian world is very greatly interested in the redemption of Africa, and the hope of success is becoming stronger every day. The two great agents which are working out this glorious result are *commerce* and the *Christian* missions. The first shows the great superiority of Christian nations as it regards worldly interests and power; the second explains the true ground of hope and happiness in a future world. The church generally has no just idea of the extent and results of Christian missions in Africa. The following review of these missions on the western coast only, is obtained from the August number of the Philadelphia "Colonization Herald":—

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that Church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred Church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools, and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labours in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, which are scattered in widely separated parts of the continent."

In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the neighbouring villages, where the Gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a

prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, &c., all coloured. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two Sunday-school scholars, an academy and seminary, and an African bishop.

The Presbyterian (Old School) Church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at a boarding school, and one hundred and twenty-five day male scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries and eight coloured, three of whom are natives. Day-school scholars, five hundred and fifty. Communicants, two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and, according to the report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansbourg, Akropong (forty miles in the interior), Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary, one Wesleyan church, well attended, two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Abeokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty labourers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

In the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are Presbyterian missionaries (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding-scholars and one-third as many day-scholars. Two languages, the Mepongue and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organised, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible, and other religious books, have been translated, and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the Gospel sound.

FOREIGN INTELLIGENCE.

NORTHERN INDIA.

CALCUTTA.

LAL BAZAAR.

Since Mr. Sale's departure, the Rev. George Kerry has had charge of the church meeting in the Lal Bazaar. This street is one of the main thoroughfares

of Calcutta, and is especially frequented by sailors, and by Europeans having to do with the shipping of the port. It is also the main road from the eastern suburbs into the native part of the city. Thus it becomes an important sphere of labour, both in relation to Europeans and natives; and the church has usually consisted of both these classes. Originally founded by the Serampore brethren, the congregation has had as its successive ministers, Drs. Carey and Marshman, the Revs. W. Ward, E. Carey, J. Lawson, W. Robinson, and J. Thomas; under whose ministry many souls have been brought to God.

At the present time there are many encouraging tokens of the Divine blessing on the ministry of the word. The congregation continues gradually to increase, and there are gratifying proofs of an increased zeal, and of the growth of spiritual life among the members of the church. The vestry at the week-night services is often most inconveniently crowded, so that seats cannot be provided for all the attendants. One very pleasing feature is the large influx of sailors and other seafaring people from the lodging-houses in the neighbourhood. Thirty or forty men of this class are sometimes present on Lord's-day evening, and nearly as many on Monday and Wednesday evenings. This has now continued for the past two months. But there is a constant change in the individuals; and although it is known that many have received spiritual benefit, from this cause but few can be added to the church. Their stay is too short; but they carry with them the seed of eternal life.

On the last Sabbath in June Mr. Kerry had the pleasure of baptizing three women. One of them was a Bengalee, the wife of one of the native preachers. She had previously to her marriage belonged to the Presbyterian mission. Again, on the last Sunday in July, three other young persons were baptized. One was the daughter of the senior deacon; the second was the daughter of our aged and estimable assistant missionary, Mr. William Thomas; the other was a young man from Howrah, highly esteemed by both Mr. Morgan and Mr. Kerry, and baptized at Lal Bazaar on account of Mr. Morgan's illness.

Other interesting candidates are preparing for the sacred rite. One of these is a Burman youth, a scholar in the Benevolent Institution, who gives every sign of sincerity and true piety. He has desired to be baptized for the last three months.

The Sunday school is also going on very well. Mr. Kerry pays it a monthly visit, when he conducts a children's service.

Since his removal to Calcutta, Mr. Kerry has made it his duty to go out as frequently as possible with the native preachers. There are two who act under his directions, and they are sometimes joined by others. The street congregations vary much in numbers, but generally they appear to increase. In the presence of the missionary the native brethren preach with more confidence, and are less interrupted by adversaries. Street-preaching in Calcutta has somewhat increased lately. Mr. Kerry often meets Goolzar Shah, pastor of the native church in South Colingah, with some of his friends; and two or three of the brethren of the Intally church are active in the same way with Mr. Pearce. A convert of the Free Church also joins our brethren on a Monday evening in their labours at the gateway of the Lal Bazaar Chapel, and preaches with great simplicity and power in Bengali. But a preacher is much wanted in Hindustani, as there are large numbers of Mussulmans and north-country men who would prefer to be addressed in that language, constantly resident in or visiting Calcutta. The congregations at this spot vary from twenty to two hundred persons.

There is not, however, much that is encouraging in these street labours. The people generally do not seem to care about the Gospel. They do not appear to think that it concerns their everlasting welfare. Scarcely half-a-dozen persons will stay through an entire address, which never lasts more than a quarter of an hour. Even when a discussion arises, the man who originates it will sometimes go away without waiting to hear his question fairly answered. "It is spiritual night," says the missionary, "and the night is very dark. But the morning may be near at hand. I trust it is; and whilst the darkness appears to me to be exceeding thick, I do not think that there is any reason for relaxation of effort. I would that our efforts could be increased, and our labours multiplied."

In addition to his other labours, Mr. Kerry has undertaken the office of Secretary to the local Religious Tract Society. Many tracts are being reprinted, and several new ones prepared. In the absence of a Bengali editor, Mr. Kerry revises the proofs. He is also the superintendent of two city missionaries—one of whom visits the neighbourhood around the chapel, and the other, a native Christian, visits the Bengali-speaking Christians of the city, who are mostly Roman Catholics, and of whom there are many thousands in Calcutta.

On these varied labours we trust the Divine blessing will largely rest, and that our esteemed brother will in due season reap where he has so largely sown.

MONGHYR.

For many years the word of God has been preached in this city,—first by the apostolic Chamberlain, then by his son-in-law and successor, the Rev. A. Leslie, and now by the Revs. J. Lawrence and J. G. Gregson. The church that has been formed by these labours consists of two sections—European and native,—meeting once a month for communion at the table of the Lord; but at other times usually worshipping apart. From time to time individuals from the native population have been added to the Christian community, but of late there has been a dearth of converts from the heathen. There are indeed many in the city who say they believe in Christ, but who are not yet prepared to forsake all for him. They acknowledge they are wrong, but go on in their old way.

But the missionaries' labours are not confined to Monghyr. The districts around receive from their lips the word of truth. Thus in the months of July and August of last year, Mr. Lawrence with Bandhu proceeded up the Gunduck river, preaching in many villages. At Durbunga, a very populous place, they remained four days. The first day or two the Brahmins exhibited great hostility. They are numerous, and find a very liberal patron in the rajah. They beset the missionaries like bees, and seemed determined to silence them. Three or four would begin to talk at once, demanding answers to their questions, but not allowing time for answers to be given. They declaimed in a very noisy way the glories of their gods, and abused Christianity. Patience and tact overcame them, and at length quiet audience was obtained for the word of life. The more frequently the bazaar was visited, the more attentive the people became. Two or three persons were met with who had often heard missionaries preach, and had read a number of Christian books. These individuals manifested a friendly spirit, seemed interested, and said that if the missionary would live there, many would adopt Christianity, but would not do so while there was no one at hand to guide and instruct them.

In other villages on the rivers Curai and Cumla, they found some persons who had heard the Gospel. In a few places their statements had raised strong opposition to the truth; but in the greater part the male inhabitants came together, and listened with fixed attention to the addresses. Those who were able to read were eager to obtain books. The more thoughtful seldom hesitated to condemn idol-worship and the evil practices of the gods. Many advocated a kind of Deism, and spoke approvingly of the morality of the Gospel; but the opinion was generally and strongly expressed, that the Hindus would never renounce Ram for Jesus Christ.

It is interesting to receive these accounts of the state of the popular mind respecting the Gospel. It is evident that where education, European knowledge, and Christianity are the most widely spread, there the minds of the people are the most shaken in their belief. It is in those secluded districts that the preparation is less apparent, evidently owing to the absence of the means of knowing more about the Gospel. Yet in such places the name of Christ is not wholly unknown; even the women have heard something about him. They talk of him among themselves, and thus the way of the Lord is being prepared.

In the month of April Mr. Lawrence baptized the wife of the native Christian schoolmaster, and reports that one or two hopeful cases of conversion were known in the English congregation. One of their most aged, and at one time useful, members had been removed by death. She was the widow of a deacon of the church. By her counsels, and for many years by personal exertions, she did much to elevate the character of the native Christian community. She conducted for a long time, gratuitously, the native Christian girls' school, and kept the school in her own house. At present it continues to be taught by a young woman she trained to assist her.

The mission school continues to be well attended. The head-master succeeds in securing the attachment of the boys, and they are making good progress in their lessons. One or two of the heathen boys have expressed their conviction of the truth of Christianity, and are studying it very seriously.

In reference to the class of Hindus referred to above, as professing their belief in the Gospel, refusing worship to idols, yet hesitating to be known as disciples of Christ, Mr. Lawrence says that there have been one or two additions to their number. They are not ashamed to speak of Christ to their friends, and to own him as their only Saviour; but they are unwilling to sacrifice caste, not so much on their own account as on account of their wives and children, who would be compelled to suffer with them.

The English-speaking friends are seriously considering the propriety of building a new chapel within the Fort, and have applied to the Government for permission to select a suitable site. The present chapel is outside the Fort, in a rather inconvenient situation. It is built of mud, which by care has been kept in good repair; but a better place has long been wanted. There is no reason why it should not be done, as the means are not wanting.

We are sorry to have to report that the health of our energetic young brother, Mr. J. G. Gregson, has not for some time been satisfactory. Still, he has not been hindered from pursuing his useful labours in the city of Monghyr and the neighbouring districts. Towards the close of last year he spent seven weeks with the native preacher, Sudin, in visiting many villages and towns, preaching everywhere the kingdom of God. He was received in some places gladly; in others the people turned away from the messenger of peace. In one village he found an aged man who had in his possession an old tract which he had received some years before and carefully preserved, and from which he had learnt the way of everlasting life. In another place a zemindar evinced a desire for information respecting the day of judgment, of which he had heard. But too often, when Christ is preached, it is found to be as of old the stumbling-block. The missionary may discourse, and be heard with pleasure, on the goodness and majesty of God, on his existence and dominion; but the Crucified One is a rock of offence.

Here is a not unfrequent scene in this land of idolatry:—One evening, on retiring from a village, Mr. Gregson noticed a poor little child, whose bones were scarcely covered with flesh, standing on a bank, truly a living skeleton. On making inquiries, he found that the child had neither father nor mother, nor home nor friends in the village, excepting her little orphan brother. He had some rice cooked; but when the cook was about to give it to the famishing child, a man came up and said, "Don't eat; your caste will go." To the cook he said, "Take it away; she shall not eat." The missionary here interfered, and rebuked the cruelty of the man. The poor, hungry child ate the whole.

Some twenty miles from Mozufferpore, Mr. Gregson had the pleasure of meeting some native Christian villagers, living just as other villagers live—in the same primitive way. The Lutheran missionaries have here founded a church; and it was no small pleasure to see the Christians, in the midst of their heathen countrymen, worshipping God, and observing the ordinances of the Gospel. He preached to them,—a rude straw stool his pulpit, the Christians squatting on the ground about him in the open air. The first of this little band endured much persecution. His hut was set on fire, and he was driven from the village. Now they are not only living unmolested, but increasing in number, and raising a house of prayer, where they may assemble to worship the only true and living God.

It would seem that the connection of the English Government with idolatry
s not wholly broken. In Mozufferpore he learnt from the chaplain that on the
ame day on which he sends to the Collectorate for his salary, several fakirs
ait in the same office, and receive at the same time as his clerk the portions
ue to them from a *Christian* government for making pujah (worship of an
lol), and that the heathen fakirs get more than the Christian priest. This
oney is paid the fakirs because the Government have taken certain lands
om them, and will not return them, which they might easily do. No wonder
at the missionary was sometimes addressed by the heathen, "Our religion
ust be true—the Government Bahadoor pays for pujah."

The approach to Monghyr of the Grand Trunk Railway has brought to the
ity a large number of Europeans. Among them drunkenness frightfully pre-
ails, and many are carried to an early grave. Alas! too often they are the
pprobrium of England, and bring reproach on the Gospel of Christ. Mr.
regson has endeavoured to reach the prodigals, and has succeeded in forming
Temperance Society, which many of them have joined.

Early in the year, two months were spent among the villages and towns of
urneah and Tirhoot in preaching the Gospel. The mela (a fair) of Karagola
as visited during this excursion. The part of the country traversed seems
ever before to have seen a missionary, and is but rarely visited by Europeans.
Mr. Gregson found the people almost as wild and savage as the tigers which
bound in their jungles. Nevertheless, they heard with attention the message
f peace. On one occasion a man said, "Why has not the Government sent
s word of this religion before? The English rule has been here more than a
undred years, why have they not sent us this news before?" And some would
ay, "When Government gives the order, we will all believe in Christ." It is
a matter of unceasing surprise to the Hindus that the Government evinces so
ittle interest in the extension of the religion it professes, and generally con-
lude that there is some hidden and unworthy motive for the reticence
isplayed.

The people are very ignorant. They are, however, very fond of singing.
All day and night the missionary would often hear them singing the praises of
Ram. On one occasion he was startled at hearing a Christian hymn sung by a
oatman, who substituted the name of Huri (Krishna) for Jesus Christ. It
fterwards appeared that he had learned it ten years before when at Monghyr.
However harsh and discordant we may think the music of the Hindus, they
re very fond of it. The boatman sings as he floats down the river. Every
ne sings a morning hymn to his god. The whole nation are singers—from
he Brahmin, who chants the "Bhagvat," to the villager, who only knows the
est spot for his buffalo to graze.

In one village the missionary was cheered by meeting with an old man, whom
he villagers considered mad, because he had thrown away his gods, and would
nly talk about Jesus Christ. He asked Mr. Gregson to tell him of the "fame
f Jesus;" and when it was explained to him how Christ was the only mediator
etween God and man, and how by his atonement the vilest could be saved,
nd how God, for Christ's sake, would pardon sin, he openly avowed his belief
n Christ, and his determination to pray to God through him. Some of the
ystanders asked the oft-repeated question, "Show us Christ!" The old man
harply answered, "Show me Ram!" Other instances of inquirers after truth
ame before the missionary during this journey; and indications were apparent
f the progress of a sentiment that idols are a vain thing, and that the Gospel
ffers the only way of salvation. But the influence of numbers is great, and
nany hesitate till they can see themselves sustained by a large body of
dherents to the Gospel, among whom they may find safety and encouragement.

After returning from this tour, Mr. Gregson mentions that the sale of a box
f articles sent by friends at Mare Street, Hackney, took place, which he expects
ill realise the full sum at which they were valued. We would fain hope that
ur young brother *will long* be spared to continue his labours in the vineyard of
he Lord.

WEST INDIES.

JAMAICA.

With the progress of time, and the subsidence of the excitement attending the outbreak of the Revival, the true nature and genuine fruit of that great movement are beginning to appear. If in all respects the hopes of Christian people have not been fully sustained, neither have the adversaries of the Gospel been permitted to rejoice over the failure they anticipated. The class organisation of the Jamaica churches has been of invaluable service during this period of excited feeling. Many thousands of inquirers have been placed under instruction, and time has been allowed to test the genuine character of the impressions which so many professed to feel. The churches have by these means been enabled calmly to examine every case, to defer doubtful ones, and to set aside such as proved to be influenced only by temporary emotions. Thus the numerous baptisms we have to report are the result of prolonged investigation, and may be regarded as, on the whole, fair illustrations of the work of that Holy Spirit which worketh according to his will.

As on a former occasion, we propose to epitomise the contents of the numerous letters which have reached us.

It will give many of our readers great pleasure to learn that the church in East Queen Street, Kingston, has not been without some tokens of the Divine blessing. Early in April, Mr. Oughton baptized twelve young people, all but one intelligent and educated. Seven others were also received again into fellowship who had seceded during the trials through which the church and its pastor were called to pass a few years ago. The congregations have also much increased, and the prayer-meetings are especially well attended, while inquirers are offering themselves to the church "according to the will of God."

On the general character of the Revival our readers will be glad to learn the impressions of so intelligent an observer as Mr. Oughton. In some points of view he regards it with pleasure and hope. It put a stop to the Christmas revels, which used to be so disgraceful and debasing. It checked drunkenness, at least for the time, and even closed some rum-shops. It has led many to unite themselves in marriage who before were living in concubinage. It has filled the churches and chapels with worshippers, with multitudes who formerly lived in the utter neglect of religious ordinances. It has roused many to zeal and devotedness who had sunk into indifference and spiritual sloth.

But the picture has its shadows as well as its lights. It is observable that the Revival did not in all cases arise from the preaching of the Gospel, or the use of the appointed means of grace. It did not appear in many instances to be founded on the word of God. The prostrations often fell out where there was no apparent reason for them; sometimes whilst singing, or at prayer-meetings, or at excited gatherings, in which there was little said either to instruct or impress. They would befal persons in their houses occupied about their daily duties, in the provision-grounds, or walking in the road. And there seems no sufficient reason to suppose that God would just now adopt such extraordinary methods to further the Gospel, or depart from his own appointed ways of convincing and converting men, especially so when it is considered that the cases were very numerous in which the stricken ones gave sad and unmistakable evidence that the stroke came not from heaven. It cannot for a moment be supposed that the wild, fanatical, and frightful, and even indecent extravagances of which many were guilty, came from the Spirit of God. Some rejected the Bible, giving more authority to the spirit that moved them.

These are indeed painful drawbacks; yet the character of the people must not be overlooked in judging of them. They are mostly very ignorant, very demonstrative, and lovers of excitement. This they always seek, no matter where; it may be a marriage or a funeral, when crowds will sit up all night singing. It may be that when the excitement is passed away many will fall back into indifference and coldness; still we may hope that not a few will "run without fainting" the race they have begun.

At a later date, writing in August, Mr. Oughton informs us that his church continues slowly but surely to make progress; from the beginning of the year about forty persons had been added; while his Sunday afternoon lectures continued to attract large congregations.

At Spanish Town there had taken place a baptism of about thirty persons, mostly young people from Sligoville. Mr. Phillippo was unable himself to administer the ordinance, from an accident by which his arm was fractured near the wrist. He is, however, recovering from the effects of it.

Crossing to the northern side of the island, we have first to report that at Oracabessa, Mr. Day had passed forty approved candidates for baptism, and was engaged in examining numerous inquirers at Port Maria. Of these he says, "Some present pleasing evidence of a work of grace; some are all feeling, and no knowledge; some are desirous of church fellowship, yet lacking qualification; and some have been so often stricken as to be quite stupid."

The great exertions consequent on the Revival had told unfavourably on his health; but he speaks of the scene at the baptizing (which he was able, though very lame, himself to perform) as a very interesting one. He incidentally mentions that among the candidates were *five households*. The opportunities for the spread of the Gospel eastward of Port Maria were very favourable, and he was glad to avail himself of the assistance of two Scripture-readers provided by the Revival Fund. Mr. Day has, however, still to regret the want of liberality among his people to sustain as they should the ordinances of the Gospel.

Travelling westward, we come to the stations occupied by the Rev. B. Millard. Respecting this district he says that the physical demonstrations have pretty well ceased; but he fears that the religious sentiment does not deepen. Since the beginning of the year, two hundred and seventy-five persons have been added to the inquirers' classes, of many of whom a good hope is entertained, but of others he stands in doubt. The inquirers are met monthly for Scripture instruction and prayer. In the church the Revival does not appear to have been felt. So far as this district is concerned, it was emphatically *outside* the church.

Of Brown's Town the Rev. John Clark writes more cheerfully. Of those who came forward at the beginning of the Revival, nearly all are "following on to know the Lord." One or two painful cases of relapse have occurred, and others have grown lukewarm; but the greater part are steadfast to their profession. About seventy backsliders have been restored, and more than one hundred remain on trial. Up to the end of June only twenty-two of the new converts had been baptized out of more than five hundred candidates; but it was felt that much caution was requisite, and they need a great deal of instruction. It is a notable fact, that very few of these persons were the subjects of physical manifestations. Many of them had long felt some desire for salvation; the Revival only brought them to an immediate decision. Nearly all the stricken persons have relapsed into indifference, and a few have returned to their former evil practices. Still the numbers attending the house of God on Sundays and week-days are scarcely, if at all, diminished.

From Montego Bay we have received some interesting statements. The Rev. J. Reid reports, that, on his arrival in January last, he found the town in a very quiet state; there was no quarrelling, not an oath to be heard in the streets; the rum-shops were forsaken; and the police and petty courts had no business. The clerk of the peace asserted that the Revival caused him a loss of £50. This pleasing state was partially altered by the next court-day; but still, making allowance for all failures and departures, there was much left for which to glorify God. By the month of August, Mr. Reid had baptized thirty-nine persons, and restored seventeen others to the church. His congregations continued good. He regarded as one of the most hopeful features of the awakening, the large number of young persons who had entered the classes, and who frequented the house of God.

We will close these interesting statements with an extract from a letter from the Rev. W. Claydon, of Four Paths. Writing in June, he says:—"The good work, you will rejoice to know, continues amongst us. Last week we had the

Revival again, as our people say, and a few fresh converts were gathered in. We feel it necessary to check the excitement as much as possible. It has a tendency to run off into wild fanaticism; but hitherto we have had nothing that the most fastidious could reasonably object to. With very few exceptions, the eight hundred new inquirers give me great joy. They are eager for instruction, and had I time for examination, and deemed it right to do so, I could baptize hundreds that I have reason to believe have passed from 'death into life.' As it is, I can only take eight or ten from each station every month." Mr. Claydon has been able, we are glad to say, to avail himself of the services of Mr. Burke, one of the students from Calabar. The wide district over which his labours extend render this assistance invaluable; but he fears that he will scarcely be able to raise among the people sufficient means for his support.

FRANCE.

BRITTANY, MORLAIX.

Mr. Jenkins continues to be greatly encouraged by the progress of the Gospel in his important sphere of labour. Thus, under date of April 10th, he writes:—

"It was our privilege on Easter Sunday to receive four persons by baptism, and to administer the Lord's Supper. The baptized were Bretons from the country, three of whom were from Tremel. Two of these were the mother and son of the occupants of the humble dwelling wherein I preached when we had the pleasure of Mr. Trestrail's company to that neighbourhood. The teaching goes on well there. At Easter, forty-one were taking lessons, and twelve more were asking to be taught to read. Others are disposed to confess Christ, and follow him. A good feature in the progress of the Gospel here is, that it is quite free from all political influence. Though a cordial friend to religious and civil liberty, I know right well that our mission is of a purely moral and religious character, and consequently I have not only abstained from interfering in any way with political matters myself, but have not failed to inculcate on all connected with the mission the duty of duly respecting government and civil authority, going forward in the firm but peaceable and charitable spirit of the Gospel. I am able to say it is the Gospel, salvation, and true religion that are the great matters taught to the people, that occupy their attention in connection with our labours, and the things which gladden the heart of those who are brought to the saving knowledge of Christ the Saviour.

"The preparatory work for building at Tremel is commenced since the 1st of this month. One mason and two quarrymen are at work. I will try to increase the number, as it is desirable to have the building completed within the summer season."

On the 16th of June he had the pleasure of baptizing Mr. A. W. Monod, the son of the late eminent servant of Christ, the Rev. Adolphe Monod. Mr. Monod has recently concluded his studies for the ministry of God's word in the Theological Academy of Montauban; but, pressed by conscientious views of duty, he has abandoned his prospects in the Reformed Church of France, and cast in his lot with the few and feeble Baptists of his native land.

As Mr. Monod, both by his piety and his education, is well-fitted for the ministry of the Gospel, Mr. Jenkins urgently represented to the Committee the importance of availing ourselves of Mr. Monod's adhesion to our sentiments, to strengthen his hands, and to seize the openings Brittany now presents for further missionary labour. The extension of the work to Tremel also renders it necessary that assistance should be given to Mr. Jenkins, who will manifestly be unable to supply the two stations efficiently with that at Plougasnou, in addition to the itinerary work of the district. The circumstances of Morlaix render it important that attention should be given to the French-speaking population of that rising town.

The Committee, therefore, invited Mr. Monod to visit this country. This he has done; and we have now the pleasure of stating that the intercourse enjoyed with Mr. Monod has so favourably impressed their minds, that a most cordial invitation has been given him to join Mr. Jenkins in the work of the Lord at Morlaix. He entered on his work in the early part of October. May his and

our desire be accomplished—to see rising in France many self-supporting churches, to testify to the grace and mercy of our Lord Jesus Christ.

The chapel at Tremel is going on to completion as rapidly as circumstances will allow. Mr. Jenkins is cheered by the promises of assistance he has received from at least four of the Welsh associations. Adverse parties in Brittany begin to exhibit some degree of uneasiness; but it is hoped that no material impediment will arise. In a recent letter, dated September 13th, Mr. Jenkins furnishes the following particulars of the mission:—

"Boloch the colporteur has been labouring of late in a mountainous district in the interior of the country. He found the people very ignorant and savage, still he was able to sell several New Testaments among them. Priestly opposition was on the *qui vive*. One priest announced from the pulpit that a dangerous wolf had come among his flock. Nevertheless the colporteur continued his way, speaking and arousing people's attention to the word of God, with his usual energy. He happened to come to a farmer who had a French Bible (a rare thing) and Testament. This man, having heard of the priests opposition, went at once to compare the Breton Testament with his French Testament, and having found them the same, he bought the Breton one, and cordially encouraged Boloch to go on with his work without fearing any one.

"The Scripture reader also is usefully employed. He lately sold, in less than a fortnight, within a few miles from Tremel, twenty-eight Testaments, two Bibles, nine Barth's Bible Stories, and distributed a goodly number of tracts. He found several opportunities to read the New Testament. A fortnight ago, I preached at Quimper to about thirty Bretons. Last Sabbath, after our morning service, I went to Plougasnon and preached in Mdlle. Smith's chapel to a similar number. It appears considerable effect, of a beneficial kind, is produced on the people by the building of our place of worship at Tremel. In a wide extent of country public opinion is becoming more enlightened and favourable to the Gospel and Protestantism. We are encouraged to go forward in the name of the Lord."

As the stock of Breton New Testaments is becoming low, Mr. Jenkins is anticipating shortly the preparation of two new editions—one for the pocket, in 32mo., and another in 12mo. It is hoped that the British and Foreign Bible Society will on this, as on a former occasion, undertake the cost of the reprints.

HOME PROCEEDINGS.

As usual, the month of October has been fully occupied with Missionary Meetings. The Rev. F. Trestrail has been engaged with the Rev. W. K. Rycroft in Lancashire, including Manchester and Liverpool in their range The Rev. J. Sale completed his visit to the churches in Lincolnshire in the early part of the month, and then visited Reading, proceeding into Cornwall for the last fortnight. We are greatly indebted to the Revs. N. Haycroft and J. Stock for their services in North Devon, and to Rev H. Wilkinson for undertaking the work of deputation in Rochdale and its vicinity.

The Rev. L. F. Kälberer has visited the auxiliary churches in Hampshire, finishing the month in Liverpool. Mr. Underhill undertook the services at Portsea and Ryde, while Mr. W. Heaton kindly completed the work of the deputation in Hampshire with Mr. Kälberer.

These services have been upon the whole well attended, and at present our contributions *generally* come up to the amount of last year. The missionary spirit is, we *trust*, *through* God's blessing, widely extending its influence and power.

As intimated in *our last*, the Rev. E. Hewett and J. Kingdom sailed for Jamaica on *Sept. 30th*. The Revs. J. Page and G. Rouse also sailed from Gravesend on *October 2nd*. We have received letters from both of them,

sent on shore by the pilot, off Portland, saying that the voyage, through the good providence of God, had began under very favourable auspices; the weather was fine and the progress of the ship had been very rapid. They must have lost sight of the shores of England on the 5th or 6th ult.

Since our last we learn that the cholera, which was making ravages in the North-West Provinces of India, has abated. The lives of the missionaries have mercifully been spared.

The Committee have to regret the resignation of his place amongst them of their long-esteemed friend, John Lee Benham, Esq., through increasing age. They have expressed their regard for his services to the Society, by placing his name on the list of Honorary Members of the Committee. S. R. Pattison, Esq., of Clement's-lane, London, has accepted the invitation of the Committee to fill the place thus rendered vacant.

NOTES AND INCIDENTS.

ANTIQUITY OF THE HINDU RACE.—Dr. Wilson, of Bombay, in a recent pamphlet, holds that some three thousand years ago, about 1200 B.C., the Aryas, a great Northern race, settled in the plains of Hindustan. This race was, in fact, the great Scandinavian race of Northern Europe, having its origin in the steppes of Tartary. It split into two branches. One swarmed to the North and West, occupied Scandinavia, and became the ancestors of the numerous tribes which settled on the shores of the Baltic, ravaged Normandy, and colonised England. The other portion swarmed southward, and conquered India. The two races, the Brahmins and the English, are therefore essentially the same. The Aryas, as they called themselves, spread from the Doabs of the Indies and the Sutlej to the South. Their progress was but gradual. Even at the time that Menu compiled his laws, about 600 B.C., they had not reached further than the Vindhya range. North of these mountains they were all-powerful, and Hindustan was called Aryavarta, the land of the Aryas. By the Christian era they had spread over the Mahratta countries, and with the centuries advanced to the extreme south, over Ceylon and part of the Archipelago. Ruins of temples in Burmah and Java still exist to signalise the extent of their conquests. From the moment of the final conquest of India the Aryan mind appears to have stood still. For 1,500 years it has not evolved an original idea, a social change, or a mechanical improvement.

MISSIONARY PROSPECTS IN INDIA.—Encourage the missionary by all means. Send out as many earnest and pious men as possible to proclaim the Gospel to the heathen. The missionary is truly the regenerator of India. Though as yet his labours show little apparent fruit, believe not that they are lost; the land is being leavened, and Hinduism is everywhere being undermined. Great will some day, in God's appointed time, be the fall of it! Hinduism is even now not as bigoted as Hinduism used to be. Nor should disappointment be felt at the small number of converts. A Hindu proselyte to Christianity incurs a penalty little less than that of martyrdom. He becomes outcast, excommunicate, and loses most of that which is usually accounted to make life valuable. It is not from all that such sacrifice can be expected. Countenance, then, and protect the missionary in his noble enterprise. Speak

well of him; employ the deserving among his converts, at least on terms of equality with the deserving Mussulman and Hindu, and from your private resources aid the good work; but let neither the Government nor its servants take the place of the evangelist.—*M. R. Gubbins, Commissioner for Oude.*

MISSION OF THE ANGLO-SAXON RACE.—The migratory and colonising character of the Anglo-Saxon races peculiarly adapts them for the work of missionaries. This trait belongs to the inhabitants of Great Britain, as well as to Americans. Indeed, we should expect that the mother and daughter would resemble each other in so characteristic a feature. Both nations have ever manifested a disposition to wander into every part of the earth, for gratifying a boundless curiosity, making discoveries in art and science, and eminently for purposes of traffic. Nor do they manifest so much of a desire to return home as other nations, with perhaps one or two exceptions. The consequence is, colonisation on a wide scale. . . . . And why may not the whole earth be ultimately brought under the influence and into the possession of the dominant race? Can it be that Providence has no control of this grandest of all the movements among the nations, nor any design in it? Suppose all these emigrants, British and American, had the true missionary spirit, and the highest good of the world were their impelling motive, what would their possession of the whole earth be, but its conversion to God? They are certainly bound to go forth with such a spirit in their hearts; and if the Gospel had thoroughly permeated Britain and America, they would possess it. In the power which God has thus given these nations to spread over the earth, and take possession of it, we see both his commission and intention to make them missionary nations. Did they realise it and act upon it, this movement would be the grandest spectacle which this world exhibits.—*American Theological Review.*

SIR JOHN LAWRENCE ON CHRISTIANITY IN INDIA.—There is one other subject on which I will say a few words, and that is on the introduction of the Bible into our schools in India. The Sepoys revolted, not because Christianity was taught to the people of India, but because they believed that the cartridge they were required to use would convey destruction to their bodies and their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters in no wise accord with ours. A Hindu soldier lying wounded on the field of battle has died rather than drink water offered to him by a man who, in his eyes, was an outcast. A Sikh soldier in our hospitals at Agra preferred continuing to suffer for some hours all the anguish arising from feverish thirst, induced by severe wounds, rather than receive water from the hands of an English lady. His words were, "Though no man see me drink, God will see it." The religion of the great majority of the people of India consists in ceremonial observances, and in a fancied personal freedom from certain contaminating influences. They are extremely ignorant and proportionately superstitious. They have certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus, stories of bone dust being mixed with the flour sold in the market, and the like, are constantly floating about the country. We are never secure from panics arising from such causes. Does not this, then, inculcate the policy of instructing the people, where they are willing to receive it, as to the real character of our religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences without showing them the folly of their own

faith. Shall we, then, sap the foundations of their belief, without giving them facilities for acquiring true knowledge? Can this be wisdom? It is said that the work should be restricted to the missionaries. But what can a few missionaries do among hundreds of millions of people? I do not desire to see the Government undertake the duty of the missionary; but that when the parents of children belonging to our schools do not object, and masters are able and willing to instruct, the Bible should not be prohibited. Government, as regards the extension of our faith, canot really remain neutral. Its influence will either be for or against its progress. Under the most favourable auspices, that faith will not spread very fast; the probability rather is that its progress will be lamentably slow. I myself believe that sound policy, as well as our duty to God and to man, demand that we should give facilities and encouragement to the spread of Christianity in India, and that the introduction of the Bible into the Government schools may be effected in many places with the full consent of the children and their parents by teachers who have their heart in the work.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., July 13, 29, 31, August 28; Fuller, J. J., July 31; Milbourne, T. K., July 29; Saker, A., July 31, and one letter no date, received October 12th; Smith R., July 29, August 29.

ASIA—AGRA, Gregson, J., August 3, 18, Sept. 2.
BARISAUL, Reed, F. T., July 15.
BENARES, Parsons, J., July 16.
CALCUTTA, Kerry, G., Aug. 23; Lewis, C. B., Aug. 14, 22, Sept. 7.
CHEFOO, Hall, C. J., July 1.
COLOMBO, Allen, J., July 17.
DINAGEPORE, McKenna, A., Aug. 17.
GYA, Greiffe, E., June 21, July 31.
HENZADA, Thomas, B. C., Aug. 6.
HOWRAH, Morgan, T., July 22.
KANDY, Carter, C., July 29.
KHOOLNAH, Anderson, J. H., Sept. 6.
LANDOUR, Parsons, J., July 2., Aug. 3, 17.
MONGHYR, Lawrence, J., June 19.
POONAH, Cassidy, H. P., Aug. 10.
RANGOON, Craig, T. R., July 27.
SERAMPORE, Sampson, W., Aug. 5.
SEWRY, Ellis, R. J., Aug. 20.
SHANGHAI, Kloekers, H. Z., July 9.
W-KJA-WANG, Kloekers, H. Z., May 23.
YENTAI, Hall, C. J., July 16.

AUSTRALIA—CASTLEMAINE, Smith, J., June 24, July 24.
GEELONG, Rees, D., June 26.
MELBOURNE, New, I., July 25.

BAHAMAS—INAGUA, Littlewood, W., July 29.
NASSAU, Davey, J., Aug. 24, Sept. 28.

FRANCE—MORLAIX, Jenkins, J., Sept. 13, 25.

HAYTI—JACMEL, Baumann, W., Sept. 8; Bouhon, V. E., Sept. 26; Webley, W. H., Sept. 9, 25.

JAMAICA—BROWN'S TOWN, Clark, J., Aug. 7.
CALABAR, East, D. J., Aug. 6, 23.
FALMOUTH, Lea, T., Sept. 19.
FLETCHER'S GROVE, Teall, W., Aug. 7.
KETTERING, Fray, E., Sept. 23.
KINGSTON, Oughton, S., Aug. 24.
LUCEA, Teall, W., Tabular Statement.
MONTEGO BAY, Henderson, J. E., Sept. 14; Reid, J., Aug. 21, 22.
PORT MARIA, Day, D., Aug. 15.
ST. ANN'S BAY, Millard, B., Aug. 22.
SAVANNA-LA-MAR, Clarke, J., Sept. 16.
SPANISH TOWN, Clark, J., Aug. 24; Phillippo, H. E., Aug. 24.

TRINIDAD—Law, J., Aug. 7.
SAN FERNANDO, Gamble, W. H., Sept. 23.

ACKNOWLEDGMENTS.

☞ The thanks of the Committee are presented to the following:—

Friends at Lynn, by Miss Anne Whall, for a Case of Useful Articles, value £25, for *Rev. J. Gregson, Agra;*

Mrs. Wadman, for a Parcel of Clothing, for *Rev. J. C. Page;*

Friends at South Lane Chapel, Downton, for a Box of Clothing, value £10, for *Rev. A. Saker, West Africa;*

Rev. G. Allen, for a Parcel of Magazines;

Mr. J. Eva, Penzance for a Box of Various Articles, value £18, for *Rev. J. C. Page;*

Friends at Margate, by Mr. T. R. Flint, for a Case of Useful Articles, for *Rev. W. A. Hobbs, Jessore;*

Mrs. Hanson, for a Parcel of "Baptist Magazines," &c.;

Griffiths & Browett, Birmingham, for Fifteen Wine Cups and Thirty Bread Plates, value £3, for *Rev. J. C. Page's Chapels;*

British and Foreign School Society, for a Parcel of Reports, for the *Missionaries;*

Mr. J. J. Colman, for a Case of Mustard, for *Rev. J. C. Page;*

Mrs. Robinson, Cambridge, for a small Parcel, for *Mrs. Martin, Barisaul.*

From Ladies' Missionary Working Party, Camden Road Chapel, by Mrs. Underhill, a Case of Useful Articles, for *Rev. B. Millard, St. Ann's Bay, Jamaica;*

From Mrs. G. W. Alexander, Reigate, a Case of Articles, value £18, for *Rev. J. Clark, Brown's Town, Jamaica;*

The Rev. W. K. Rycroft acknowledges with many thanks a Parcel of Clothing, from Friends at Plymouth, for *Native Preachers, Bahamas;* and Books to the value of £1 5s., from Mrs. Snowden, of the same place;

Mr. La Fleur acknowledges with thanks two Boxes of Clothing, for *the use of the Grande Ligne Mission, Canada;* one being from ladies connected with the Rev. J. Kennedy's Church, Stepney, and the other from ladies connected with the Rev. D. Katterns's Church, Hackney.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 *to October* 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans;* and *N. P.* for *Native Preachers.*

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Bartlett, Rev. J., Marnwood, 2 years	2	2	0
Rixon, J. S., Esq.	1	1	0
DONATIONS.			
"A. J. P."	3	0	0
"A Scotchman"	0	10	0
Do., for *China*	1	0	0
By Mrs. Gould, Bristol, for *Rev. J. C. Page's Chapels*	2	8	0
Draeb, Miss, for *Rev. J. C. Page's Chapels*	0	10	6
"H. W." Amlwch, 2nd moiety for *China*, by "*Freeman*"	5	0	0
"Two Bristol Students," for *Rev. J. C. Page's Chapels Fund*	0	10	0
LONDON AND MIDDLESEX.			
Blandford Street—			
Contribs., Sndy. Schl.	1	10	0
Rockingham Row, Ebenezer Chapel—			
Contribs., Sndy. Schl., for *India*	0	11	8
Spencer Place—			
Contribs., for *Rev. J. C. Page's Chapels Fund*	0	5	6
BEDFORDSHIRE.			
Thurleigh—			
Donation	0	10	0
BERKSHIRE.			
Ashhampstead—			
Contributions	2	9	4
Compton—			
Collection	0	10	0
Huntley—			
Collection	1	0	8
CAMBRIDGESHIRE.			
Cambridge—			
Donation for *Rev. J. C. Page's Chapels Fund*	20	0	0
Wisbeach and Walsoken—			
Contributions	1	12	0
CORNWALL.			
Redruth—			
Contribs. by "Anon."	1	16	0
DEVONSHIRE.			
Brixham—			
Collection, for *China*	2	14	9
Dartmouth—			
Collection, for *China*	1	2	2
Devonport, Morice Square—			
Contribs., on account	7	18	8
Exeter, Bartholomew Street—			
Collection for *China*	2	11	0
Honiton—			
Collection for *China*	1	18	6
Kingsbridge—			
Collection for *China*	3	2	0
Newton Abbot—			
Collection	1	14	0
Contributions	2	7	0
Plymouth—			
Donation for *Rev. W. K. Ryeroft's Chapels*	1	0	0
Do. Howe Street—			
Coll. for *China*	2	14	9
Shaldon—			
Coll. for *China*	0	16	3
Stonehouse, Ebenezer—			
Collection, for *China*	0	8	1
Contribution	1	0	0
Teignmouth—			
Contribs., for *China*	0	10	6
Totnes—			
Contribution	0	1	0
Uffculme—			
Collection	0	16	4
Do., for *China*	1	6	0
Contributions	0	16	5
DORSETSHIRE.			
Lyme Regis—			
Collection, for *China*	1	10	0
HERTFORDSHIRE.			
Hitchin—			
Contribution, for *Mr. Phillippo's Schools, Jamaica*	2	2	0
HUNTINGDONSHIRE.			
Chatteris—			
Coll., moiety, 2 years	8	10	0
Ramsey—			
Collections, moiety	5	15	0
Contributions, do.	6	14	9

	£	s.	d.
Saint Ives—Union Chapel—			
Collections, moiety ...	1	11	6
	22	11	3
Less expenses, &c.	2	1	4
	20	9	11

KENT.

Woolwich, Parson's Hill—			
Contribs., for *Rev. J. C. Page's Chapels Fund*	2	10	4
Maidstone—			
Contribs., for *N.P.*	2	4	9

LANCASHIRE.

Hebden Bridge—			
Collections	12	7	10
Contributions	14	5	0
Manchester—			
Contributions on ac.	200	0	0
North Lancashire—			
Contributions on ac.	15	0	0
Salford, Gt. George St.—			
Contributions	2	6	0
Do., for *Rev. J. Gregson's N.P., Agra*	12	0	0
Tottlebank—			
Contribution	5	0	0
Do., for *China*, 2 years	2	0	0

LEICESTERSHIRE.

Leicester, Belvoir Street—			
Contributions on ac.	300	0	0
Do., Charles Street—			
Donation for *Rev. W. K. Rycroft's Chapels*	2	2	0

LINCOLNSHIRE.

Horncastle—			
Contribs., on ac.	8	0	0

NORFOLK.

Norwich—			
Friends at St. Mary's Chapel, cost of one chapel for Rev. J. C. Page	70	0	0

NORTHAMPTONSHIRE.

Brayfield—			
Contribs., for *China*	1	0	4
Bugbrook—			
Contributions	12	13	4
Shelton—			
Collection for *Rev. W. K. Rycroft's Chapels*	5	13	1
Thrapstone—			
Balance, Contributions	0	2	3

	£	s.	d.
NOTTINGHAMSHIRE.			
Sutton-on-Trent—			
Collections	2	7	4
Contributions	3	15	8
Do., Sunday School	0	15	2
	6	18	2
Less expenses	0	10	0
	6	8	2

SHROPSHIRE.

Broseley—			
Contributions	1	0	0
Maesbrook—			
Contributions	0	13	6

SOMERSETSHIRE.

Bridgewater—			
Collection, for *China*	1	18	0
Burnham—			
Collection, for *China*	2	5	0
Crewkerne—			
Collection, for *China*	1	5	3
Taunton—			
Contribs., for *China*	0	12	0
Wellington—			
Collection, for *China*	3	11	7
Williton—			
Contributions	1	1	6
Less expenses	0	0	4
	1	1	2

STAFFORDSHIRE.

Walsall—			
Contribution	2	12	0

WARWICKSHIRE.

Coventry—			
Donation, for *Rev. J. C. Page's Chapels Fund*	10	10	0
Do., "A Friend," for *do.*	1	1	0

WILTSHIRE.

Wotton Bassett—			
Contribution	1	1	0

WORCESTERSHIRE.

Worcester—			
Collections	16	8	5
Contributions	13	17	6
Do., for *China*	0	5	0
Do., Juvenile Society	15	10	10
	46	1	9
Less expenses	1	10	6
	44	11	3

	£	s.	d.
YORKSHIRE.			
Boroughbridge—			
Contributions	1	3	0
Less expenses	0	0	6
	1	2	6
Doncaster—			
Contribution	1	0	0
Halifax, Pellon-lane—			
Collections	11	15	10
Contributions	8	18	0
Do., Juvenile Society	4	10	6
	25	4	4
Less expenses	0	17	0
	24	7	4
Hillhouse—			
Contributions	0	12	6
Lockwood—			
Collection	10	7	2
Polemoor—			
Collection	13	0	0
Sheffield, Portmahon—			
Collections	9	11	10
Contributions	6	2	4
Do., Sunday School	7	5	6
	23	19	8
Less expenses	1	19	6
	22	0	2
Sheffield, Townhead, St.—			
Contribs., on account	30	0	0
Rawden—			
Contributions	6	6	0
Rishworth—			
Collections	4	14	3
Contributions	2	7	8
Do., for *China*	0	6	0
Do., Sunday School	0	5	7
West Riding—			
Contributions, on account, by Rev. H. Dowson	100	0	0

NORTH WALES.

CARNARVONSHIRE.

Bangor—			
Collection	8	2	6
Contributions	3	17	6

FLINTSHIRE.

Rhyl—			
Contribs., on account	15	10	0

FOREIGN.

AUSTRALIA (South).

Contributions from the Baptist Church in Macgill, by Rev. W. Barnes, Trowbridge	5	5	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

NOVEMBER, 1861.

BALLYMENA.

It was stated last month that the commodious and suitable chapel erected in this town had been opened by the Rev. W. Brock for religious service. The following extracts from the correspondence of Mr. McVicker will be read with gratitude and pleasure:—

"September 26th, 1861.

"I have still to write you of the continued goodness of God to us. When I look back at the state of things here two years ago, and contrast it with what we see now, I may well say, 'What has God wrought!' Almost exactly this time two years ago I was preaching in the open air, in a stable-yard; the six or eight who saw it their duty to break bread in remembrance of Christ met in a small room, in the presence of as many as it could hold, after the preaching out of doors. Now, how great the difference! A church is gathered of between 120 and 130 members; a chapel, pronounced by Mr. Brock to be one of the neatest, and by far the most economical, he had ever opened, is finished and, except £200, paid for. A large and growing congregation fills it on the Lord's-day. Last Sunday we had the best congregation we have had since the opening. Our principles are being very generally canvassed, and, as they are better understood, prejudice begins to give way, and the Scriptural simplicity of our order, and fellowship, and worship to be recognised.

"At our morning meeting on the Lord's-day I generally expound a portion of Scripture. At present I am going through the Acts of the Apostles, as affording the best opportunity for considering various questions that a church, so lately formed as ours, needs to be grounded in. After the exposition I preach. We then take the Supper, in unbroken continuity with the rest of our services, and, after singing and prayer, separate. Our meetings are very happy. Solemn feeling, lively attention, Christian joy, give evidence that our living Head has not forgotten his promise to be 'in the midst.'

"Our chapel was opened last Lord's-day four weeks. During that period fifteen persons have been baptized. Others are candidates for baptism. Many are inquiring, some, I know, convinced of their duty to attend to it who, from the constraint put on them, cannot.

"In our evening meetings on the Lord's-day I also expound and preach. The congregation is almost entirely different from that which is gathered in the morning. A large proportion of the latter come in from the country; in the evening very few. Though not so large as in the morning, the congregation is very good. One very pleasing feature of it is the number of working men and their families that are present.

"During the week I preach generally three times to large, earnest congregations in villages or country districts. Sometimes I get a school-house; but as the managers of these houses in the district are often Presbyterian ministers, they are seldom open to me. I have, therefore, to content myself with a barn or a cottage in most cases. The evening before last I preached in a village court-house.

"Mr. Brock's sermons were of very great service to our cause here. They were listened to by many who had heard the Baptists denounced again and again by their own ministers. Mr. Brock's sermons were of that kind that people remember and talk over. *That* no one could hinder. And while their great power was acknowledged, men spoke to one another of the fulness of evangelical truth which they contained. And the inference, not always expressed, was easily drawn:—'Let our ministers say what they please of the Baptists, their faith and preaching are thoroughly evangelical.'

"I think I mentioned in writing to you last that some arrangements were about being made for the management of our finances . . . . I shall tell you from time to time how we get on with our scheme; and you may be assured that there is among us a strong desire, first, to be as independent of external help as possible, and, secondly, to press as lightly as we can on the funds of the Society, so that they may be used to help other places where help is required."

The attention of Christian friends is respectfully, yet earnestly, directed to the following letter, published some short time since by the Rev. J. G. McVicker :—

BAPTIST IRISH MISSION, BALLYMENA.

To the Editors of The Freeman.

DEAR SIRS,—Permit me, through your columns, to acknowledge an act of true brotherly kindness, and, at the same time, to direct afresh the attention of your readers to the operations of a most valuable society.

I will venture to say that never were the affairs of the Baptist Irish Society conducted with greater vigour or wisdom. One part of its present policy is to foster churches in central and populous districts, where they are likely to grow and become powerful helps in the future evangelisation of Ireland. The wisdom of this course is obvious. In pursuing it there is not merely present good done, but a sure foundation is laid for lasting good in the future.

Few can appreciate the difficulties encountered in this stage of the Society's operations. Those will understand them best who know how supreme Popery and State-Churchism—hostile and yet kindred systems—reign in most places in Ireland. But even they could scarcely be prepared for the bitter and persevering hostility with which, in some quarters, Baptists have been met. Where they keep quiet, and their principles make no progress, they are let alone, and can truly report the excellent terms on which they live with their neighbours. But let them succeed, by faithful and energetic labours, in gathering members into their churches, and their tranquillity will be of brief duration. The most careful avoidance of sectarianism will avail them nothing. School-houses will be closed against their preaching; pulpits will ring with denunciations of them; Presbyteries and Synods will plot against them as "heretics." The extracts contained in the letter of Mr. Medhurst, inserted some weeks since in *The Freeman*, speak volumes for the spirit with which State-pensioned Presbyterian ministers in the north of Ireland regard Baptists. It is right that brethren in England should know how we are circumstanced here. We make no complaint of it. Witnesses for truth have everywhere, and in all ages, had to encounter the same spirit. We endeavour to meet and overcome it with forbearance and Christian charity, and, just because of it, to labour with greater earnestness in diffusing principles that may bear better fruit. And in so important a crisis for the Baptist cause in Ireland, we confidenty rely on the sympathy and support of brethren in Britain. Never was their help more needed by the Irish Society, never was it better deserved, and never was it likely to produce so much immediate and lasting good.

One great desideratum for the Baptist churches in Ireland is that they should have suitable chapels. In Ballymena we are rapidly completing a very neat and commodious one at a cost of 1,100*l*. Of this we have already raised between seven and eight hundred pounds. It is in connection with this that I wish to acknowledge an act of genuine kindness. Some months since, I applied to the Committee in Cambridge, who manage such matters, to recommend our "chapel case" to the help of the brethren there. I knew that we lay far outside the circuit within which their operations are usually confined; I knew also that a committee in any town of England might refuse us assistance on the same ground, but I felt assured that our appeal deserved and would meet a better response. The brethren in Cambridge did not pass us by on the other side, but acknowledged us as "neighbours." The Committee gave their recommendation; but more than this: the Rev. John Keed, to save us time and expense, cordially undertook to present our appeal individually to the friends likely to assist, and this day I have received a bank order for 15*l*. as the result of his application, with the prospect of some additional subscriptions from persons whom he had not been able to see. We can make no return for this most welcome and seasonable service; but the Master has said, "Inasmuch as ye did it unto the least of these my little ones, ye do it unto me."

So far as we can foresee, we shall want at least 200*l*. when the chapel is opened, a heavy incumbrance for a church so situated as ours. How easily would a few such acts of generous kindness as that which I have acknowledged enable us to enter our chapel free of debt, and powerfully help forward, in the time of its greatest need, the cause of Christ in this part of Ireland!

Yours faithfully,

JOHN G. McVICKER.

LONDONDERRY.

The Rev. EBENEZER HANDS, of Pontrhydyryn, Monmouthshire, has accepted an invitation to minister to the friends now meeting in the chapel formerly

occupied by the Independent Church in this city. It is earnestly hoped that Mr. HANDS' visit will conduce to the establishment of this infant cause. The importance of DERRY, especially as a link in the chain of the Society's operations, cannot be overrated. May the Divine blessing render the effort to occupy such a post eminently successful!

BALLINA.

Mr. WILLIAM STOKES, who has been labouring for a considerable time in the neighbourhood of Banbridge, under the superintendence of the Rev. W. S. Eccles, has been requested by the Committee to spend some months at this station with a view to more permanent labour. It is of great importance that a station long maintained in a town so thoroughly Roman Catholic should continue to be occupied. The Committee have felt great pleasure also in introducing one of the young men, whose energies were called forth by the recent Revival, to such service in the cause of truth.

The Rev. W. HAMILTON, who was for many years stationed at Ballina, is now usefully employed in BELFAST. He is endeavouring to promote the cause of Christ by preaching the Gospel in a populous suburb of the town, and by co-operation with the Rev. R. M. HENRY in some of the efforts put forth by the church under his care.

WATERFORD.

It was stated in the CHRONICLE for August that the Rev. THOMAS EVANS had accepted the invitation of the church in this place, and had entered on his pastoral engagements. It will afford great pleasure to many earnest friends of evangelical truth to know that in this important city in the south of Ireland, where Popery is so deeply rooted, there is much cause for thankfulness and hope. Mr. Evans's services are well received; considerable interest in the ministration of the Gospel is manifested; a measure of inquiry as to the ordinances of Christ's Church has been awakened. Some members have been received to communion; and, taking into consideration the Roman Catholic character of the population, there is great reason for thankfulness that such prospects of usefulness should have been afforded. The Committee will greatly rejoice if, while the north yields so much encouragement, the south and the west, with their intense Romanism, should also afford hope of greater success in efforts for the enlargement of the Redeemer's kingdom.

NEW STATIONS.

Applications have been made to the Committee entreating them to render help in the establishment of Baptist churches in some very important towns. They would be glad at once to respond to all such appeals when the circumstances of the various cases would justify their doing so. The measure of enlargement in the scale of operations must, however, be greatly determined by the increase of pecuniary support. Much encouragement has been afforded; still, it is felt that the present hopeful state of the mission would warrant a far greater expenditure of money and of effort than the Christian public has placed at their command. The testimony is universal as to the favourable opportunities for evangelical effort now presented in Ireland; the appeals for help are very urgent; the success recently enjoyed affords every reason to expect that an increase of the present order of effort would be followed by an increase of prosperity. Many friends in England and in Scotland, as well as in Ireland itself, have contributed liberally in aid of the Irish Mission. The Committee trust that many others, individually and collectively, will also render aid, that they may prosecute, with far greater vigour, a work so full of promise as the Mission to Ireland has now become.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from August 17th to Oct. 16th, 1861.

	£	s.	d.
London—			
Blackmore, W., Esq., Wandsworth	0	10	0
Cozens, Mrs., and friends, Upper Clapton, for Conlig School	5	0	0
Hoby, Rev. J., D.D.	1	1	0
McDonald's, Mrs., Legacy, for Schools, Dividends	13	7	1
Tritton, Joseph, Esq.	5	5	0
Blandford-street Sunday School, by Mr. Farrington	0	15	0
Hackney—Mare-street, by G. B. Woolley, Esq.	12	6	3
Accrington, by Mr. George Haworth	6	0	0
Bristol—Buckingham Chapel, Clifton, by G. H. Leonard, Esq.	4	7	4
Doncaster—Edminson, Mr.	0	10	0
Dorsetshire, by Rev. J. H. Cooke—			
Dorchester £2 0 0			
Henstridge 1 4 11			
Lyme 2 5 0			
Poole 0 2 6			
Shaftesbury 0 19 6			
Stour and Gillingham 1 17 3			
Zeals 1 0 0			
	9	9	2
Frome—Stone, Mr. F.	0	2	6
Huntingdonshire and Cambridgeshire—by Rev. S. Green—			
Bluntisham 0 8 6			
Chatteris 1 0 8			
Haddenham 1 7 0			
Keyaoe 2 0 0			
Kimbolton 2 5 0			
Little Staughton 3 7 8			
Ramsey 3 14 7			
Woodhurst 1 0 0			
	15	3	5
Lancashire, by Rev. T. Berry—			
Accrington 0 17 6			
Ashton-under-Lyne 3 2 6			
Bacup—Ebenezer Chapel, per Mr. John Law 5 0 0			
Blackburn 1 10 0			
Birkenhead 1 2 6			
Burnley 12 0 0			
Bury 0 15 0			
Cloughfold			
Colne 1 3 0			
Darwin 0 12 6			
Goodshaw 2 7 0			
Haslingden 4 18 0			
Heywood 1 19 0			
Lancaster 1 19 0			
Liverpool, Soho-street 0 12 9			
Lumb 1 13 7			
Manchester 4 19 6			
Oswaldtwistle 2 11 0			
Preston 8 12 6			
Padiham 0 5 0			
Ramsbottom 0 2 6			
Rochdale 3 0 0			
Sabden 0 5 0			
Waterbarn 3 5 9			
Wigan 3 11 0			
	66	4	7
Leicester—Belvoir-street, by James Bedells, Esq., on account	25	0	0
Little Houghton, by Miss E. York	0	10	0
Liverpool—Myrtle-street, by J. Golding, Esq. £20 10 0			
Ditto for Ballymena 0 6 0			
	20	16	0
Newcastle-on-Tyne, by Rev. C. Kirtland	6	15	0
Newport, Monmouthshire	7	16	9
Northumberland, by Henry Angus, Esq., Newcastle-on-Tyne—			
Bewick-street 7 10 0			
Broomley 2 2 3			
	9	12	3
Pershore—Mrs. Risdon—			
For Belfast 0 10 0			
Ditto for Ballymena 0 10 0			
White, Mr., for Belfast 0 5 0			
	1	5	0
Sheffield, Townhead-st., by Mr. Samuel Chapman	4	15	1
Sunderland, by Rev. C. Kirtland	1	0	0
Walton, by Rev. J. E. Perrin	1	0	0
Wales, by Rev. Shem Evans—			
Blaenffoes 2 3 0			
Bethabara 0 11 0			
Blaenwaun and Bethesda 0 12 3			
Cardigan 3 8 9			
Cardiff 9 10 6			
Chepstow 1 0 0			
	17	5	6
Yorkshire, by Rev. T. Berry—			
Birchcliffe 1 19 6			
Brierley 0 5 0			
Halifax 6 4 3			
Hebden Bridge 2 7 6			
Heptonstall Slack 1 16 0			
Wainsgate 1 2 6			
	13	14	9
Scotland.			
By Rev. C. Kirtland—			
Berwick-on-Tweed 9 1 7			
Bridge of Allan 5 0 0			
Dunfermline 5 6 0			
Edinburgh 17 7 6			
Eyemouth 2 11 1			
Glasgow 57 4 5			
Leith 3 3 0			
	99	13	7
By Rev. W. S. Eccles—			
Aberchirder 4 4 0			
Aberdeen 18 12 6			
Anstruther 1 5 0			
Arbroath 1 4 4			
Crief (Comrie) 0 10 0			
Cupar Fife 5 3 1			
Elgin 4 5 0			
Grantown 2 12 8			
Greenock 3 14 6			
Hawick 3 16 6			
Huntley 1 9 0			
Irvine 5 2 0			
Kilmarnock 0 6 0			
Paisley 18 10 0			
Perth 7 15 0			
Rothesay 2 1 4			
St. Andrew's 2 13 0			
Tullymet. 1 14 2			
	84	18	1
Legacy.			
Haigh, Mrs. Alice, less Legacy Duty	46	0	0

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THE

BAPTIST MAGAZINE.

DECEMBER, 1861.

COME AND SEE.

JOHN i. 39.

THERE never was a greater revelation than that which had been made to these two disciples in this memorable day. They had been hitherto disciples of John the Baptist, who had taught them for a long while to expect the actual appearance of Christ among men, and their hearts were lifted up with joyful eagerness and hope. There was everything in such an anticipation to raise their religious affections to the utmost, to occupy their thoughts, and strain their faculties. Were they to be so blessed after all as to see Him whom kings and prophets desired to see but in vain? This was He who had been looked for and prayed for from the beginning of the world. The seed of the woman announced in Paradise—the prophet greater than Moses—the antitype of all the shadows of the ancient law—the subject of a thousand glorious prophecies handed down to them from their fathers as the most precious treasure of Old Testament truth—who was to set up a kingdom that should never be moved, and of the increase of whose government and peace there should be no end? Was it to be their lot to see these prophecies all fulfilled, and the work of redemption, whatever it was, wrought out before their eyes? No words can do justice to the feelings of gratitude, joy, and wonder which such thoughts must have kindled in their hearts. How often in those hours of leisure, which their occupation as fishermen would necessarily leave upon their hands, they conversed together of that which was first and foremost in their affections! How often when the stars looked down upon the blue waves of Galilee, they rested upon their oars, and thought or spoke of the wondrous change that was coming over their lives! All this is unrecorded, yet we must suppose it in order to appreciate their feelings when at length his presence among them was announced, and his person revealed to their eyes! Standing with his disciples around him, John the Baptist recognised Him as he was passing by, and said to them, "Behold the Lamb of God!"

We shall not be far wrong if we conceive that they at first looked at

the person of Christ with some surprise, not perhaps without disappointment. This was not the kind of personage that they expected to see. There was upon him no apparent glory; he had no rank or station in society. If they had been aware of it, he came forth to manifest himself from the workshop of a carpenter, whose hands had been trained to labour for the bread that perishes. How different from all the ideas which they had derived from prophecy! But still the faith of these two, John and Andrew, overcame their disappointment. They immediately attached themselves to him and followed him, until their following awakened his attention, and turning upon them he asks, What seek ye? They answered him with another inquiry, Master, where dwellest thou? and it is this inquiry that elicits the invitation which is the chief subject of our present reflections,—"Come and see."

These words are very simple and few, but somehow or other they seem to us to have a sweet sound, and to be invested with an undefinable charm. They were the first words that the beloved disciple heard from the lips of Jesus Christ, except the question, "What seek ye?" And these two sentences appear to have fastened themselves for ever in his memory. "What seek ye?"—"Whom seek ye?"—are forms of speech in which this evangelist prefers to clothe every question of a similar import. It is the question with which he represents the Saviour as confronting his murderers in the garden of Gethsemane,—"Whom seek ye?" It is the question that he addresses to Mary when he finds her sorrowing at the sepulchre,—"Woman, whom seekest thou?" "Come and see," says Christ to these disciples; and so John seems to hear Philip saying to Nathanael, "Come and see." Finally, this evangelist appears to hear it when, in the Book of Revelation, he is summoned to contemplate the opening of the seals; one after another the living creatures say, "Come and see." Great words, significant words, precious words, twine themselves inseparably with our thoughts, and come most frequently, because spontaneously, to our lips; and so it is with John in reference to this inquiry, "What seek ye?" and Christ's invitation, "Come and see."

Upon the inquiry, we may remark that Jesus Christ takes speedy notice of their silent, humble, and timid advances towards intercourse with him. He does not wait till they press themselves upon his attention: he himself of his own accord opens the way for the discovery of their motives and desires. He knew beyond all doubt, and needed not to ask what was in their hearts. And may we not affirm that he is always equally gracious and condescending in the first approaches to him of longing and seeking souls? It was prophesied of him that the bruised reed he would not break, and the smoking flax he would not quench; that is, he would deal tenderly and gently with those who have but the love of him and desire after him within them—who have not yet entered into the privileges of discipleship, but are aspiring to them and following him with the intent to obtain them. He understands the prayer that knows not how to express itself in words, and interprets the conduct that signifies affection. His mode of procedure when he was upon earth illustrates his mode of procedure *now*, and those who seek may take comfort

and encouragement from it; for here is a living exemplification of the truth, that they who seek shall find.

But why does our Saviour ask this question? Did he not know that they were seeking *him?* Was it not plainly revealed in the fact that they followed him? Undoubtedly it was; but we find that our Lord generally required men to confess what they sought when they came to him. Did he not ask the blind men of Jericho, who sat begging by the wayside, What will ye that I should do unto you? Yet their want was plainly enough manifest on their blank countenances, in their outstretched arms, and in their impassioned prayer, "Son of David, help." Yet it must be confessed.—What shall I give? What is thy request? What is thy petition?—Christ like God will be inquired of—will have prayer—the prayer of faith. But there is a yet further reflection here—to what end do we seek Christ?

Many profess to seek Christ, but they know not *what* they seek, or rather, what they seek for, is condemned. The Jews sought him for a temporal kingdom; the multitude sought him for loaves; the diseased sought him for cures. Yet a temporal kingdom is not that of Christ; bread is not Christ; hearing, sight, health, are not Christ. The question is not merely, *whom* seek ye, but *what* seek ye in him? for we have seen that Christ was followed professedly at least, and yet when his doctrine was more truly known, they went back and walked no more with him.

Now what did these disciples answer to the Lord's question? They answered it by another, "Master, where dwellest thou?" Observe, they came to him for nothing but knowledge of him and intercourse with him. They have no earthly motive, no earthly prayer. They came not as many did afterwards for the cure of some disease or infirmity, or for some son or daughter, or friend, or servant possessed of a devil, or sick unto death. These cures were wrought, but they were only incidental blessings which he bestowed by the way, out of the benevolence and love of his heart. Here is a following directed to higher and more spiritual ends. They call him Master; already he is their Rabbi, and they are his disciples; and what they want is further knowledge and intercourse. Now this was the good part that Mary chose—the one thing needful. It is the longing of the ancient church—"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon?"

He saith unto them, "Come and see." This was, in all probability far beyond their expectations. They did not expect that he would take them home with him, that they should not only learn where they might find in the future, but realise their best hope now and at once. Thus his grace always goes beyond the expectations of those that wait upon him. It is he who is able and willing to do exceeding abundantly—above all that we ask or think. But it is worthy of remark here, that as it would be wrong of us to delay seeking the Lord, even so they who seek him must not be kept away from him for a single minute. There is the same reason for one and the other. We know indeed that he sometimes deals mysteriously; he sometimes delays to answer prayer; he sometimes tries faith and patience as he tried the woman of Syrophœnicia; he keeps back

for awhile the peace for which the heart yearns. But he does not keep the seeking soul distant from him for an hour. Such a soul *is* accepted, *is* blessed; it is only the knowledge and manifestation of it that is delayed; and there are those who to their own thinking are walking in darkness and doubt, and yet are safe because they are his. He only waits to reveal to them their blessedness in the fittest time for his own glory and their good.

And therefore, let those who are seeking the Lord through such doubts and fears be comforted. They may be happy without knowing it. Was not Mary blest when she was talking so sorrowfully with her Lord by the side of the empty sepulchre, although, for a time, she took him to be only the gardener? Was not the Syrophœnician woman really blest of the Saviour, even when his lips were trying her faith to the utmost with those seemingly dreadful words, "It is not meet to take the children's bread and cast it to the dogs"? Was not the sinful woman blest while she stood weeping at his feet, washing them with her tears, and wiping them with the hairs of her head? The manifestation of acceptance is one thing—the acceptance itself is another thing that goes before it. Yes, and angels in heaven are often rejoicing over a sinner who is bemoaning himself, and weeping, and almost despairing upon earth.

Let us return to our history. They came and saw where he dwelt, and abode with him that day. Can we raise and expand our thoughts so as to form an idea of what it must have been to spend a day with Jesus Christ? They spent many days with him afterwards, but this was the first day of their new privilege; and besides, those other days were public—this was a day of private, peaceful intercourse. There must have been a something in the sight of him and in his conversation—not recorded, but yet indicated, which had a strange, convincing, impressing power. Philip thought it would be enough to scatter all Nathanael's doubts, if he would only *Come and see;* and surely never was a better answer given to doubters of every name, *Come and see.* How did they spend that day? what words were spoken—what they felt; none of these questions can we answer; but of this we may be sure, it was one of the most blessed days in their lives, a shadow of that day when he shall be revealed from heaven in glory; and, we may be sure of this, too, that they were now prepared to say to all their friends and fellows, "We have found the Messias," and if any of them had doubted, they also would have said, *Come and see.*

I also know a place where my Redeemer dwelleth, where peaceful, holy intercourse with him may be enjoyed; where he speaks to my heart and I can speak to his; where is to be found the utmost blessedness that can consecrate any spot upon the earth. It is the closet into which I have entered, when his gracious words meet my eye and enter into my inmost soul; when my heart dissolves in thankfulness, or burns with desire, or finds rest upon the bosom of his promises. Oh, come and see, not in my closet, but in thy own, for it is not the privilege of one, it is the privilege of all. Yes, alike in the poor cottage and in the luxurious habitation of the rich. Christ's disciples have his promise, "I will come to you."

I know a place where my Redeemer dwelleth, where he displays his glory, and where he will have fellowship with his people, and manifest himself to them as he does not unto the world, a place which has the pledge of his everlasting presence, and blessing upon; a greater than which rests only upon the general assembly above. There is the bread of life and the wine of the kingdom, and the Master of the feast himself to bless them. I doubt his poverty allowed him not a banqueting house upon earth, but I am sure that *now* he takes me into his banqueting house, and that his banner over me is love. Oh, *Come and see.* Were there at that time any who would have gone forth into that house with these two, heard what they heard, and come forth unpleased and unblessed? Yes, there were. What would that day have been to unbelieving, undesiring men? Probably a day of weariness, like our Sabbath. Why should it not have been so then, when it is so *now?* Christ is in his Church at this day, yet there are eyes that do not see. He speaks, yet there are ears that do not hear. Revelations are made, but not to all. Comforts are spoken in soft whispers within the heart, and yet in the very midst of light and love, with the king present in his beauty, and with the blessed influence of the Spirit breathing all around; there are those that never know what it is to say, Surely God is in this place. How should they say it, when, though they are present, they are unconscious of it all? We worship an invisible Lord. We love an unseen Saviour; and what are these to men who have no faith?

I know a place where my Redeemer dwells invisible, indeed, to mortal eyes, but visible to the eye of faith. I ask him not, "Master, where dwellest thou?" for he has told me already. He has not yet said to me, *Come and see*, but he has said, "Thine eyes shall see the King in his beauty;" and this is the hope by which I live. He has said, I will come again and receive you unto myself. They who have seen Christ have but one great expectation more for this world and the next—it is that one Eternal day, which they shall spend with their Lord, but not in a dull earthly house; no, but in a glorious house, a house not made with hands, where pearls and gold are but feeble comparisons, and the light of the sun unneeded. What a voice will that be which says to me, "*Come and see,*" what though it be uttered by one who has a dart in his hand, and terrors upon his brow? It matters not. Shall I not answer, "I come, I come, I have waited for thy salvation, O Lord. My earthly dreams are over. I dreamt of sorrow. They are over. I shall be satisfied when I awake with thy likeness."

And now what need be added to these reflections, beyond the general invitation which may be applied to so many different cases and circumstances, but which we leave to the private thoughts of our readers? To how many might we say, Imitate the conduct of these disciples. Try one day, one hour of intercourse with Christ. Instead of burying yourselves in the vain endeavour to dispose of doubts and difficulties, like Nathanael cast them all aside, and "Come and see." He might have found that question, "Can any good thing come out of Nazareth?" an insuperable mountain if his kind friend Philip had not prevailed upon him to Come and see. This levelled it before him; and then who ever gave a stronger

testimony to the Messiah than he? "Rabbi, thou art the Son of God thou art the King of Israel." Just so will unbelief always vanish and melt away, when the Sun of righteousness arises upon us with healing in his wings. When Christ is once manifested, that enemy of our peace is overcome.

JESUS COMMUNICATING HIS RICHES.

BY THE REV. C. H. SPURGEON.

(*Concluded from p.* 680.)

All the goodness of the past, the present, and the future he bestows upon us.—In the mysterious ages of the past the Lord Jesus was his Father's first elect; and in his *election* he gave us an interest, for we were chosen in him from before the foundation of the world. He had from all eternity the prerogatives of *Sonship*, as his Father's only-begotten and well-beloved Son, and he has, in the riches of his grace, by adoption and regeneration, elevated us to sonship also; so that to us he has given "power to become the sons of God." The *Eternal Covenant*, based upon suretyship and confirmed by oath, is ours for our strong consolation and security. In the everlasting settlements of predestinating wisdom and omnipotent decree the eye of the Lord Jesus was ever fixed on us, and we may rest assured that in the whole roll of destiny there is not a line which militates against the interests of his redeemed. The *great betrothal* of the Prince of Glory is ours, for it is to us that he is affianced, as the sacred nuptials shall one day declare. The *marvellous incarnation* of the God of Heaven, with all the amazing condescension and humiliation which attended it, is ours. The bloody sweat, the scourge, the cross, in all their plenitude of power to bless and save, are ours for ever. Whatever blissful consequences flow from perfect obedience, finished atonement, resurrection, ascension, or intercession, all are ours by his own gift. Upon his breastplate he is now bearing our names; and in his authoritative pleadings at the throne he remembers our persons and pleads our cause. The advantages of his high position, his dominion over principalities and powers, and his absolute majesty in heaven, he employs for the benefit of them that trust in him. His high estate is as much at our service as was his condition of abasement. He who gave himself for us in the depths of woe and death doth not withdraw the grant now that he is enthroned in the highest heavens.

And as for the future, we may rest content that, through our Lord Jesus, it is all on our side. The delay of the coming Bridegroom has a kind intention in it; and as for "the coming" itself, it is love made perfect. The splendours of the approaching reign, the glories of the golden age, the enthroned Church, the triumphant Gospel, shall contain a portion for us. Aye, and the reeling earth, the withering stars, the extinguished sun, and reddened moon, shall bear us blessings. The trump of doom, the throne of judgment, the tremendous pomp, the awful day, are all of them our own, to expect not with terror but with joy.

In all his triumphs he permits us to share,—in fact, he seems but to triumph for us. He bids us hurl defiance at *death*, and expect a certain victory over the last enemy.

"For us the Lord, our Saviour, rose,
So all his followers must."

The apostle Paul claims the victory over death as ours—"Thanks be unto God, who *giveth us* the victory through our Lord Jesus Christ." His is the sole glory, but the halo of it enlightens us.

His conquest of *sin*, though accomplished by his single-handed efforts, is presented to us as the means of our own triumph, for the redeemed "overcame by the blood of the Lamb." His bruising of Satan's head he transfers to us, and promises that we also shall "tread upon the lion and the adder; the young lion and the dragon shall we trample under feet."

The august *ascension* of the Conqueror is ours, for we are risen with him; yea, and in him we are "made to sit together in heavenly places;" and we are told that the unrivalled splendours of his ultimate and complete triumph are to be shared by us. When he shall ride through the streets of the new Jerusalem, amidst the plaudits of heaven, when he shall render up the kingdom to God and his Father, he shall grant us a share in the Divine presentation before the Royal presence, exclaiming, "Here am I, and the children thou hast given me."

He hath given us his robes. It was a high proof of hearty fellowship between David and Jonathan when we read, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle;" and truly our Lord hath outdone this brotherly act, for he made himself naked for our sake, in so much that he was exposed before the face of the sun without a rag to cover him, and by this stripping he hath clothed us in a garment of perfect righteousness and joyous beauty. Our court-dress in heaven, and our garments of sanctification for daily wear, are the condescending gifts of his love.

But he hath exceeded all this by the next deed, for *he hath crowned us with his crown.* The crown-royal he has placed upon the head of his Church, appointing her a kingdom, and calling her sons a royal priesthood, a generation of priests and kings. He did uncrown himself that we might have a coronation of glory; he would not sit upon his own throne until he had procured a place upon it for all them that overcome by his blood. Crown the head, and the whole body shares the honour. The foot of a Cæsar was as royal as his brow; and so the meanest saint is as truly possessed of royal dignity as is our glorious Lord. Mark well this community of honour, and be not backward to perceive that where the Lord hath given so much he must have communed much.

His life he has not withheld from us. His divinity could not be subject to death, but as his humanity was mortal, he gave up the vital spark of its existence on our account. In order that we might live, he "even dared to die." We do not usually think it our duty to resign our lives for the welfare of our neighbours, but the Lord Jesus, that he might prove the infinity of his love, laid down the life of his body at the bidding of our necessity. The golden bowl was broken at the fountain, and the wheel broken at the cistern; they that look out of the windows were darkened, and the strong men bowed themselves; the dust returned to the earth as it was, and the spirit was commended to its God, and all this FOR US, his dearly beloved.

His possessions he holds jointly with us. The boundless realms of his Father's universe are his by prescriptive right. As "heir of all things," he is the sole proprietor of the vast creation of God, and he has admitted us to claim the whole as ours; for "all things are ours," by virtue of that deed of joint-heirship which the Lord hath ratified with his chosen people. The golden streets of Paradise, the jewelled walls, the pearly gates, the river of life, the living fountains, the transcendent bliss, the inconceivable happiness, and the unutterable glory are, by our thrice-blessed Lord, made over to us for our everlasting possessions.

"Behold here the reward of every Christian conqueror! A throne, a crown, a sceptre, a palace, treasures incorruptible, robes which wax not old, an inheritance that fadeth not away, are yours. Christ's throne, crown, sceptre, palace, treasure, robes, heritage, are yours. Far superior to the jealousy, selfishness, and scorn, which admit no participation of their advantages, Christ deems his happiness completed by his people sharing it. 'The glory which thou gavest me have I given them.' 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' The smiles of my Father are sweeter to me, because my people shall share them. The honours of my kingdom are more pleasing, because my people appear with me in glory. More valuable to me are my conquests, since they have taught my people to overcome. I delight in this throne, because on it there is a place for them. I delight in these robes, since over them their skirts are spread. I delight the more in this joy, because I can call them to enter into it."

Where the catalogue containeth all things, who can perfect it? I feel that I have but skimmed the surface of the unfathomable sea of wealth which the Saviour has conferred upon us as the pledge and means of communion with us. I have but, as it were, numbered the doors of the chambers which enclose the countless riches which the Lord Jesus has laid up in store for his people. Believer, here remember that in every cup of thy Lord's blessing a thousand pearls are melted, and recollect that there is an infinite ocean of the same richness, and thy deepest draught is but one cup-full of a shoreless, bottomless sea of loving-kindness. Hold up thine hands in wonder at the unlimited love of thy Lord, and guess at thy surprise if thou couldst be able to estimate in full the unsearchable riches he has conferred upon thee. Oh, sad poverty of a willing pen that it cannot even find words in which to tell the mercy of the Lord! Surely, ye angels, ye would lose yourselves in this unexplored expanse of grace; your mighty wings would tire ere ye had flown half-way across this sea of love. "God only knows the love of God." We can admire, but we cannot measure the depths of the loving-kindness of Jesus.

2. Mark well, O believer, THE CONTINUANCE of thy Master's communications, and, consequently, the immutability of his communion. Our fellowship with the poor saints, so far as it is expressed in our contributions to their needs, is necessarily from our own want of means, if not from lack of love, of a broken and interrupted character. It is not every day that we visit the sick and feed the hungry, or at least it is not every hour that we are engaged in such pious acts. We must rest even from the pleasure of relieving our needy brethren; the eye must close for sleep, even if hand and purse could be ever open. But our Lord Jesus is ever giving, and does not for a solitary instant withdraw his hand. As long as there is a vessel of grace not yet full to the brim, the oil shall not be stayed. He is a sun ever shining; he is a manna always falling round about the camp; he is a rock in the desert, ever sending out streams of life from his smitten side; the rain of his grace is always dropping; the river of his bounty is ever flowing, and the well-spring of his love is constantly overflowing. As the king can never die, so his grace can never fail. Daily we pluck his fruit, and daily he bends down to our hand with a fresh store of mercy. He keeps open house and kills his fatted calf every day. There are seven feast days in his weeks, and as many as are the days so many are the banquets in his years. Who has ever returned from his door unblessed? Who has ever risen from his table unsatisfied, or from his bosom un-emparadised? His mercies are new every morning and fresh every evening. Who can know the number of his benefits or recount the list of his bounties. Every sand that drops from the glass of time is but the tardy follower of a myriad of

mercies. The wings of our hours are covered with the silver of his kindness and with the yellow gold of his affection. The river of time bears from the mountains of eternity the golden sands of his favour. The countless numbers of the stars are but as the standard bearers of a more innumerable host of blessings. Who can count the dust of the benefits which he bestows on Jacob, or the number of the fourth part of his mercies towards Israel?

How shall my soul extol Him who daily loadeth us with benefits! Surely the poet* may be forgiven his extravagance when he sung :—

"Through all eternity to thee,
A joyful song I'll raise;
But, oh! eternity's too short
To utter all thy praise."

3. Ponder over the HEARTINESS of his communications, as expressive of the intensity of his fellowship.

The chilling heartlessness with which some professors bestow their alms upon their afflicted brethren, is the death of fervent communion; and it must ever be a source of lamentation to the most eminent of the saints, that their acts of charity are seldom so lovingly performed as to afford the delightful warmth of soul which is the native atmosphere of fellowship. To give our hearts with our charity is to give well; but we fear we must often plead to a failure here. Not so our Master and our Lord. His favours are always perfumed with the love of his heart. He does not give us the cold meat and broken bits from the table of his luxury, but he dips our morsel in his own dish, and seasons our provisions with the spices of his fragrant affection. When he puts the golden tokens of his grace into our palm, he accompanies the gift with such a fervent pressure upon our hand that the manner of his giving seems to be as precious as the boon itself. He will come into our houses upon his errands of kindness, and he will not act as some austere visitors will do, for he sits by our side, not despising our poverty, nor blaming our weakness. And with what smiles does he speak! What golden sentences he drops from his gracious lips! And what embraces of affection does he bestow upon us! If he had but given us farthings, the way of his giving would have gilded them; but as it is, the costly alms are set in a basket of silver by his pleasant carriage. It is impossible to doubt the sincerity of his charity, for there is a bleeding heart stamped upon the face of all his favours. "He giveth liberally and upbraideth not." Not one hint that we are burdensome to him, not one cold look for his poor pensioners. Like as a mother giveth nourishment to the child at her breast, smiling and taking pleasure in its feeding, so doth the Lord Jesus rejoice in his mercy, and press us to his bosom while he is pouring out his life for us. There is a fragrance in his spikenard which nothing but his heart could produce; there is a sweetness in his honeycomb which could not lie in it unless the very essence of his soul's affection had been mingled with it. Oh, rare communion which such singular heartiness effecteth! May we taste and know the blessedness of it continually.

4. Mark the FREENESS of thy Lord's bounties, and see therein how spontaneous is his communion. Some Christians, before they will assist the needy saints, require much persuading. They are like deep wells which need much labour before the bucket can be brought to the surface, and many of them have so small a bucket that when we at last procure their charity, it is such a niggardly portion, that we regret our much-ado-about-nothing, and resolve never to draw at that well again. Indeed, if only the liberal soul shall be made fat, it is no marvel that we have so many of Pharaoh's lean kine in all our pastures. There are a

* Addison.

few generous hearts which still outlive the selfishness of the age, and exist like bright spots upon the tawny skin of this sterile desert on which our age has fallen. They are the harbours of refuge where the ship of charity has found a haven from the prevailing tempests of worldliness and self-aggrandisement. Peradventure even these good angels sometimes feel the chilly air of a niggardly world, and wrap themselves in some moments of temptation in a part of the dress of "him that withholdeth more than is meet." It cannot be wondered that they should sometimes hint that they have done their share, and that it would be well if others were as willing to bear the burden. But here is one unique excellence of our adorable Jesus. He is ever free, he needs no urging, and requires no pressure. Prove your need and claim his bounty, and he will as soon think of denying his own name as of refusing to relieve your wants. Often does he give before we ask, and never is he behind his promise. He does not dole out his mercy as if he desired to restrain it, but he lifts the floodgates of his kindness, and bids the stream of blessings rush forth in an exuberant torrent of goodness. As a king, he gives right royally. You cannot grieve him more than by doubting the freeness of his love. Like the sun, he rises upon a sleeping world, and does not stop until the matin prayer has invited him. As the world revolves without a hand to turn it, so his favour is in perpetual motion without the need of constraint. True, he loves to hear our prayers, but our supplications are not the cause of his goodness. Prayer may be the rope which binds the vessel of his mercy to our shore, but the wind that floated it thither blows from no quarter but his own voluntary love. When our ingratitude and unbelief, like windows bespattered with mire, have done their best to shut out the sunlight of his grace, he has darted rays of light and heat so marvellously powerful that they have shone into our hearts despite all the filthiness that did hinder them; nay, more, they have even dissolved the obstructing impurities, and have cleansed away the uncleanness of our spirits. We have never found his door bolted on the inside, although our own baseness has often locked it from without. When the hand of Divine mercy encloses a blessing, it never needs much labour to unloose the fingers; Christ's grasp of us is as fast as fate, but his hold upon his own mercies is so slight that a babe in grace may open his hand and obtain the blessing. How sweet to believe that Christ's fellowship with us is just as free and unconstrained as his gracious gifts; how pleasant to know that we may always seek his company; and, how grateful to remember that he sometimes visits his children when they are not looking for him!

Believer, if thou hast not communion, blame not the Master. His door is ever on the jar. An earthly monarch is hard to approach; Esther trembled to approach the king even though she could call him husband; but no such difficulties lie in thy path; thou hast the privilege of constant admittance, and none dare stay thee at the door. When thou art at a low ebb in thy communion thou art not straitened in him, but straitened in thine own bowels. He will offer no objection to thine approach, however much thine unworthiness may display itself. Thou mayest come in thy low estate, and be as cheerfully welcomed as in the day of thine honour; yea, thou mayest come with all thy backslidings about thee, and still find the fountain flowing. Look not for anything in thyself to qualify thee for receiving the Lord Jesus. He is his own preparation. Come as thou art and receive of the fulness of his grace. Satan will labour to make thee think so much of thine own emptiness as to doubt the all-sufficiency and freeness of thy Master's grace; but be sure to remember, as an antidote for so vile a temptation, that "*this man receiveth sinners, and eateth with them*," for "it is a faithful saying and worthy of all *acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*"

Surely, *sinners* can have nothing to bring to Jesus; and if such are the objects of his mercy, it cannot be on account of their deservings. Come then, O soul, conscious of sin, and full of unbelief, again look to the covenant storehouse, and rest assured that all thy wants have been forestalled in the abundant riches of the Redeemer.

How sweet it is to behold the Saviour communing with his own flesh! There can be nothing more delightful than, by the Divine Spirit, to be led into this fertile field of delight. When I behold the all-glorious kinsman of the Church endowing her with all his ancient wealth, and bestowing upon her all his infinite riches, my soul fainteth for joy. Who is he that can endure such a weight of love? That partial sense of it which the Holy Spirit is sometimes pleased to afford, is more than the soul can contain; how transporting must be a complete view of it! When the soul shall have understanding to discern all the Saviour's gifts, wisdom wherewith to estimate them, and time in which to meditate upon them, such as the world to come will afford us, we shall then commune in a nearer manner than at present. But who can imagine the sweetness of such fellowship? It must be one of the things which hath not entered into the heart of man, which God hath prepared for them that love him. Oh, to burst open the door of our Joseph's granaries, and see the plenty which he hath stored up for us! This will overwhelm us with love. By faith, we see as in a glass darkly the reflected image of his unbounded treasures, but when we shall actually see the heavenly things themselves, with our own eyes, how deep will be the stream of fellowship in which our soul shall bathe itself! Till then our heartiest love and loudest sonnets shall be reserved for our loving benefactor, Jesus Christ, our Lord.

BAPTIST CHURCHES IN FRANCE.

The desolating civil war which is now raging in the American States has already manifested some of its evil results on this side of the Atlantic. It is not only from the towns of Lancashire and Yorkshire that we begin to hear the language of complaint, nor is the suspension of cotton the only form in which England will be affected. The diminution of the funds of the American Missionary Societies is leading to their abandonment of labourers in foreign lands, who are now looking to British Christians to take them up in this their hour of need. Our brethren in Germany have been appealing to us through Mr. Oncken, to supply the deficiency in their resources, consequent upon the withdrawal of one-half of the supplies they have hitherto received from Transatlantic churches. Applications have reached us of a similar kind from the western coast of Africa. It is rumoured that one at least of the Eastern missions must be adopted by England, or suffer annihilation; and now seven pastors and evangelists in France are waiting at our doors in suppliant attitude and with importunate voices.

It appears, that during the period of the occupation of Paris by the Allied armies in 1815, and through the instrumentality of some God-fearing soldiers in the English army, the gospel was preached, and in one Protestant church, at least, in the North, a revival of religion was trace-

able to their influence. About thirty years since, at a missionary meeting held in this church, some converts from popery were present while their pastor was reporting the progress of Baptist missions. Never having heard before of the existence of our denomination, inquiries and explanations followed, and these simple-minded, unprejudiced men set themselves to the study of the Scriptures. The result, as might have been expected, was that they became convinced that the baptism of believers is the baptism of the Bible.

Meantime, the providence of God sent into their neighbourhood the Rev. Henry Pyt, by whom these new converts were baptized, and formed into a church. Mr. Pyt's labours in connection with the London Continental Society almost immediately required his removal elsewhere, and the infant church was left for awhile to the sole guidance of the Holy Spirit and the Sacred Word; they remained faithful to their convictions, and consistent in life.

In the year 1836, the American Baptist Missionary Union having sent Mr. Willard as their agent into France, he complied with the solicitations of the little community to take their oversight. Mr. W—, in addition to his ministerial labours, engaged in the work of instructing young men, and preparing them to labour as colporteurs and evangelists. They preached and distributed the word of life in the adjacent villages, and by their zeal speedily drew upon themselves the persecutions of the authorities.

The priests were, as usual, foremost in the work of opposition. It was not to be endured that these colporteurs should enjoin upon the peasants any other faith than that of the curé, or point to any door to heaven than that of the Church of Rome. The most unscrupulous measures were adopted to extirpate the dangerous leaven from their parishes. The populace were incited to acts of personal violence, and false accusations were brought, libelling them with notorious vices and even public crimes. In one instance, a fire having broken out, one of the pastors was accused of incendiarism; but, happily, he was enabled to prove an *alibi*, having been at the time of the conflagration on a journey at a considerable distance from the place in question.

At length, the magistrates came to the aid of the priests, and, on the charge of holding unlawful meetings, the pastors were thrown into prison, and their meeting-houses closed. Worship was now conducted in secret places. Persecution attracted the attention of the curious to these rustic gatherings, and to the principles of the sufferers, and promoted, as it has ever done, the work which it was intended to destroy.

Through the faithful labours of these devoted servants of Christ some hundreds have been drawn out of the darkness of Popery to a pure and simple faith in Jesus.

In the year 1856, the American Baptist Missionary Union recalled Mr. Willard to his own country, in consequence of the diminution of their income, caused by the commercial crisis then felt in the United States. A heavier blow has now fallen upon these Baptists in France, by the entire withdrawal of the contributions hitherto received from the

Transatlantic churches. The annual expenses of the mission amount to about £500, including the salaries of the seven pastors and evangelists, and the rent of the chapel in Paris.* Small as the sum is in comparison with the labours it represents, and the results achieved by it, it is altogether beyond the power of these humble fraternities to raise it amongst themselves. Both pastors and people have been drawn from the humblest of society; and it will not less heartily recommend their labours to British Christians to know that it is amongst the poorest of their countrymen that they unfold the treasures of the Gospel. While, however, appealing to us for help, they are not unmindful of their own responsibilities, for the sum of 2,000 francs is annually contributed by them for the relief of the poor and the afflicted of their number. The extensive itineracy carried on by the brethren who minister (extending in each case to as many as fifteen, or even twenty, villages), completely forbids the resorting to secular occupations for the maintenance of their families. The appeal which these forlorn churches make to Baptists in England is irresistible. They say—"We cannot address ourselves to our brethren of other denominations, as our Baptist principles do not meet their approval. If we could have found help in our own country, be assured, dear brethren, we should not have come thither to ask it of you; but we are placed in the alternative, either of asking you in the name of the Lord Jesus, or else of seeing these churches perish, as they certainly will if deprived of the faithful ministry they now enjoy." The testimony given on their behalf by other evangelical ministers in France is emphatically satisfactory. M. Fisch writes:—"They labour with zeal and with success for the conversion of souls, and have acquired the esteem of all who know them." M. Delille "knows them to be animated by a missionary spirit, and that they have suffered for the name of Jesus Christ." M. Monod says:—"I am convinced that whatever is done for our brethren the Baptists of France will be done for Christ."

M. Aimé Cadot, the delegate from these brethren, will be happy to visit any churches willing to hear his recital of their history and their necessities; and contributions on their behalf will be thankfully received by Joseph Gurney, Esq., 26, Abingdon Street, Westminster.

* A friend of the writer, who recently spent a Sabbath in Paris, returned deeply impressed with the devout ardour, the primitive simplicity, and the tender charity manifested by the Baptist Church in that metropolis.

THE FAIR PROFESSOR.

A PORTRAIT.

Eustace, soon after his settlement in life, made a profession of religion. With a good education, and early advantages of intercourse with good men, the relation of his experience surprised and interested the Church. Full of zeal (a grace of religion most easy to counterfeit), he entered upon the various depart-

ments of Christian labour with diligence and success. His gifts were superior to most of those around him, and, although some sober-minded Christians thought that his forwardness was scarcely consistent with Christian humility, they, in charity, hoped for the best. One thing was too apparent, that he never would unite in any project in which he had not the first place. His views of truth were prominently Calvinistic. The various points of doctrine he could defend with no ordinary weapons of skill; but this was often mixed with a bitterness of feeling not consonant with the soundness of his creed, and the holy influence of the truths he professed. This notional religion was all the piety he had. When in the public ministrations of the Sabbath, his pastor endeavoured to separate the precious from the vile by a skilful anatomy of the human heart—a wise delineation of Christian experience, or the enforcement of Christian obligation—he expressed, without disguise, the feeling that he could not profit under preaching which savoured so much of legalism, and that he wished to be fed with "the sincere milk of the Word." But Eustace, with his loud profession, very soon betrayed inconsistencies of life painful to his brethren. He fell into the habit of joining the company of those who feared not God; at first it was under the plea of business, but by degrees it became evident that inclination moved his conduct. He sat with vain persons, and went in with dissemblers. His conversation was trifling and censorious, and marked by the want of steady adherence to truth. The Bible was little read, and the light novels and periodicals of the day pleased his fancy and his taste. Nor he did he object to worldly amusements; occasional, and then more frequent, visits to the opera and the theatre showed the utter absence of all spiritual feeling. But the most decided mark of declension in this "Fair Professor" was his conduct at home. Religion had no place in his family, at least so far as his influence was concerned. With David, he did not return "to bless his household;" nor with Joshua did he resolve, "As for me and my house we will serve the Lord." The inconsistencies of the day—late hours, and often worldly company—interfered with the engagements of family worship, and it was gradually discontinued. Unkindly tempers, or a proud and silent reserve, alienated from him the affections of those whom he might have won by his example and life; and his domestics saw in their master religion caricatured rather than exemplified. Separated from the church whose communion he had dishonoured, Eustace took refuge in those antinomian sentiments, which place the believer above all obligations, and separate holy doctrine from holy practice. The earnest warnings of his pious wife, who died in the faith, only impressed him for a short time. With evil men and seducers, he became worse and worse. His children have grown up in the neglect of that religion their parent disgraced and dishonoured; and Eustace lives to this day a solemn warning, that the profession of godliness is not the possession of it, and that there may be both gifts and knowledge without grace. Personal self-examination in the light of God's word, and with earnest prayer for Divine teaching, will reveal, beyond mistake, the reality of our own religion, and show if we have been brought to Christ by the Spirit's power. The image and superscription of Jesus is impressed upon the hearts of his true disciples; the witness of the Spirit whispers its assurances amidst the conflicts of doubt and fear, and the believing soul humbly and joyfully responds, "I know in whom I have believed."

H. D.

A FEW MORE REMARKS ON PRAYER MEETINGS FROM ANOTHER HAND.

"PRIVATE prayer ought to be regarded as a pleasure and privilege rather than a duty. But public prayer may be spoken of as a duty, since it is seldom that one would of choice pray publicly for his own devotion, but only because it is his duty to the brotherhood. No service needs more, and none is susceptible of so little improvement by means of instruction. This is an exercise into which men cannot be drilled. It is ungracious even to criticise what purports to be an address to God. Yet there are some suggestions which we may venture to make.

"We think it very important that the pastor, or some leading officer, should be faithful with the younger members of the church in pointing out blemishes and faults, which may easily be corrected at first, but which, if suffered to go on, will become ineradicable. One man falls into a whining tone, another prays in an inaudible whisper, another exalts his voice far beyond the natural conversational pitch, and others lose their natural tones entirely, and pray in a kind of sacred falsetto. Some talk in tenor, but pray in bass; some converse in upper bass tones, but pray in tenor tones. If a brother first speaks and then prays, a stranger listening from the outside would think that two different men had been speaking. This habit becomes very marked in the ministrations of ministers of some branches of Christ's church, many of whom come, at length, to have a conversation voice and a praying voice, a hymn voice, a reading voice, and a preaching voice.

"Men are seldom entirely true to themselves and natural in their prayers. There is a certain round of topics supposed to be necessary to a symmetrical prayer. These are punctiliously introduced, whether their heart craves such utterance or not. If, when a Christian brother is in the full tide of such a prayer, uttering his regular succession of topics, Christ would really appear before him, how extremely impertinent would most of his petitions seem addressed to a living and visible Saviour! Thus a man's real feeling is not expressed: and matters quite good in themselves, but almost wholly indifferent to him, constitute the bulk of petition. Reverential tones and well-connected sentences, expressing very proper ideas, do not constitute prayer. The very essence of praying is, that it conveys the real desires or thoughts of the suppliant. When a man really reveres God, how simple is the language of veneration! If a man's heart is breaking with sorrow, or depressed by care, or fettered by ill-adjusted affairs, why should he leave the real strain of feeling, and strike into a false key?

"It is remarkable how skilfully men will contrive to avoid all real interests, and express almost wholly those which are not real to them. A man prays for the glory of God, for the advancement of his kingdom, for the evangelization of the world; but he does not allude to the specialties in which his very life may stand, nor to the wants which every day are working their impress upon his character. The cares, the petty annoyances, the impatience of temper, pride, self-indulgence, selfishness, consciously and unconsciously; or, on the other hand, the gladness of daily life, the blessings of home, the felicities of friendship, the joys and successes of life: in short, all the things which one would talk of to a venerable parent, in an hour of confidence, are excluded from prayer. Without a doubt, reserve and delicacy must be often exercised in the disclosure of one's secret and private experiences. But this is not to be carried so far as to strip prayer of all its leaves and blossoms, and leave it like a formal bush or tree in winter, with barren branches standing in cold outline against a cold sky."

CARSON ON CHRISTIAN OBEDIENCE.

I HAVE sometimes been grieved to meet with persons holding strong views of the doctrine of justification by faith in the imputed righteousness of our Lord Jesus Christ, and having a clear apprehension of the ordinances of the Gospel; but at the same time, not only living in the neglect of *known duty*, but even going a step further, and systematically teaching others that they may live in the neglect of the commandments of Jesus, without endangering the salvation of their souls; because, as they suppose, nothing is necessary to salvation but faith in Christ, which they seem to imagine may exist without obedience. This one-sided view of the truth, I think, is exceedingly dangerous, and in direct contradiction to the Scriptures. "Ye are my disciples," says Christ, "if ye do *whatsoever* I command you" (John xv. 14). James declares that "faith, if it hath not works, is dead, being alone," or "by itself," as it reads on the margin (James ii. 17). And even the mild and loving John uses these stern words: "He that saith, I know Him, and keepeth not his commandments, is *a liar, and the truth is not in him*" (1 John ii. 4).

The late Dr. Carson has expressed himself very pointedly on this subject. Having spoken largely of the perfect sufficiency of the atonement of Jesus, for procuring the full, free, and everlasting remission of sins, even of the grossest character, he proceeds to show that the belief of the Gospel effectually changes the mind, pursuits, and conduct of all who receive it. Having spoken of the connection between justification and sanctification in general, he speaks more particularly of the ordinances of Christ's house. "The faith of the Gospel," says he, "also produces obedience, with respect to the observance of all Christ's institutions. I readily allow that Christians may be ignorant of these institutions, and that, in this case, they cannot show their love to Jesus by doing what they do not perceive to be his commandments. The most enlightened Christian may be ignorant of some things, and the generality of Christians may be ignorant of many. With respect to his institutions, few Christians appear to have any correct views at all. Some ordinances they do not see at all, and others, while they retain the name, they do not understand, and consequently do not observe aright. But, with respect to all the commandments of Jesus, every believer yields obedience as far as he knows. If a man perceives anything to be a command of Jesus, and, out of worldly views, avoids obeying it, he has no just pretensions to the character of a Christian. If he says he knows him, and keepeth not his commandments, he is a liar, and the truth is not in him. My friends, this is the reason why I observe some of those ordinances that are looked upon to be ridiculous. This is the reason why I observe the baptism, the Lord's Supper, &c., of the apostles, and not the ordinances of men that have got these names. This is the reason why the laugh of this world cannot drive me from doing these things that they tell me are so hurtful to me and to my cause. I know I would be better thought of, and be more successful, were I to take the advices of this nature, that are frequently good-naturedly, and even kindly given me. But my business is to obey Jesus, and leave my character and my success in his hands. I am sure that many people sincerely feel for me, and that they give their advice with the best intentions; but I must inform such friends that I pursue the present line of conduct, not because it is in my wisdom best calculated to serve me, and promote the cause in which I am embarked, but because I know that Jesus has enjoined it. I persist in doing these things, not because I am blind to the consequences that they must have, with respect to my character and interest in the world; but, knowing the worst result, I persist in obedience to my Lord, hoping that 'when he shall appear, I

shall be like him, when I shall see him as he is.'"—*Dr. Carson's Works*, vol. 1, pp. 120, 121.

The above extract contains sufficient evidence that Dr. Carson had no sympathy with the Antinomian sentiment, which we have known to be keenly advocated by some of his admirers, namely, that a man who *knows* the will of Christ with respect to baptism, may, nevertheless, refuse to be baptized, and yet be a true believer after all!

JOHN BROWN.

Conlig, Newtonards.

PAPERS FROM MY NOTE BOOK. No. VIII.

BY C. H. S.

I DRAW the present specimen of "unfulfilled prophecy" from my old stores, and in presenting it would only remark how pertinently it illustrates the passage, "Let not him that putteth on his armour boast as one that putteth it off." Alas, for imperial America: let her sorrows teach us to be sober, and restrain all national boasting. Other nations have sins which cry for punishment, but perhaps ours, which we hardly perceive, may be the first to bring down the wrath of the great King of nations. The singular letter is taken from "The Pennsylvania Chronicle and Universal Advertiser," 1769.

Remarks which it is supposed will be made in the kingdom of England, by two North American travellers, in the year 1944.

"After a passage of forty days, arrived in Britain, landed on the same spot which Julius Cæsar had done two thousand years before; here a poor fisherman procured us two horses, which carried us through bad roads and miserable villages to London, where our astonishment was inexpressible, to find this once imperial city, which was founded by Claudius Cæsar, the capital of Europe, whose circumference was twenty-four miles, and which but two hundred years ago contained a million of people, whose churches and palaces were almost innumerable, whose trade was extended round the globe, and whose conquering arms had subdued a great part of Asia, enslaved Africa, and was sovereign of North, but now of imperial America,—I say, to find this ancient, and once most august city, now fallen to a similar decay and ruin with Balbec, Persepolis, Palmyra, Athens, and Rome, caused me to reflect on the transitory state of all things in this world.

"However, after having wandered about some time in its depopulated streets, a poor Briton, who hearing us speak the English language, and lamenting the state of the capital of his country, made up to us, and with a dejected countenance and great humility, said, 'I conclude, gentlemen, you are come from the empire of America in order to trace the ruins of this once famous city, which was the mistress of Europe, the seat of arts, learning, trade, and power; but alas! her glory is vanished, and her sun is set in the west! If you will accept of my services, I will conduct you to the most remarkable of its antiquities and ruins.'

"To which we replied, 'Lead on, and you shall be suitably rewarded.' 'Here,' says he, 'stood Westminster Hall, which was built a thousand years ago by William Rufus; at the west end of it were the courts of justice; a little beyond you see an old wall, that was part of the Houses of Parliament, from whence, in virtuous times, their resolutions made the world tremble. Yonder is a field of turnip, there stood the palace—the palace of Whitehall. As to St. James's, there are no traces of that left; it stood somewhere near that pond. But follow me, and I will show you the remains of a much more venerable pile of antiquity. Here,' says he, 'stood Westminster Abbey, which was founded ann. 796; at the west end was the famous chapel of Henry the Seventh, in which were interred most of our English kings; that on the right is the remains of Queen Elizabeth's tomb; that on the left that of King William the Third; all the rest are swept away by time. The whole church had been ornamented with the monuments of admirals, generals, peers, philo-

sophers, and others, two of which we only found legible, that of Locke and Newton, some being quite defaced, others we could not come at on account of the ruins being fallen in upon them. What a melancholy sight, that the one end of this venerable pile, once dedicated to God, should be turned into a stable!'

"As I had an epitome of this once famous city in my hand, I ordered our guide to show us the Admiralty House and Treasury. 'The former,' he said, 'he had heard of, but did not know where it stood; and the latter had not, for several ages, had any existence, it being a name without a reality; for that the kingdom had not had a treasury since the reign of Henry the Seventh.' He took us next where had stood several squares, but their names had not come down to him. From thence we passed on to what he called the Inns of Court, which were the only places we beheld with pleasure, because there was not left one stone upon another, being all overgrown with trees possessed by rooks.

"Although fatigued with this day's journey, we ordered our guide to conduct us to the India House. 'That,' says he, 'has been destroyed these 150 years: for the blood they shed about 1760, in India, called for vengeance, which overtook them, and they are expelled all Asia; the barbarity and inhumanity committed by them in the Moguls' empire, about 180 years ago, history tells you their own directors at that time acknowledged.

"'I could, gentlemen, conduct you to many other distinguished ruins, such as the Tower, Custom House, churches, hospitals, squares, &c., but these which you have seen, I believe you will think sufficient marks of this great city's dissolution, whose merchants were princes, whose traffickers were the honourable of the earth, but whose posterity, alas! are now scattered over the whole world, and more especially to the American empire, whither they were followed by most of our artisans and mechanics, and which is the real cause of your power and grandeur.'

"'This is very true, my friend,' replied my companion, 'but it was the depravity of your rulers who first threw you into convulsions, and ended in your ruin. As, for instance, do we not read in your annals that when a man stood forth for the liberty of his country, he was seized by illegal warrants, committed to the Tower, outlawed, forced to become a fugitive, and accused of being the blasphemer of his God, when he was never tried or convicted of any such horrid crime? About the same time the American empire, which now gives laws to so many regions, were subject colonies, who being treated more like aliens than fellow-subjects, caused great disturbance, which ended in your ruin and their imperial grandeur. For whilst the important matter of right was in dispute, and the now imperial Americans were remonstrating, your ministers were running horses at Newmarket. These, with many other acts of dissipation, intemperance, injustice, violence, ignorance, and despotism, all introduced by a baneful favourite, are the true cause of your present forlorn and wretched condition. Adieu.'"—*Rationalis.*

Reviews.

Joseph Alleine: his Companions and Times. A Memorial of Black Bartholomew, 1662. By CHARLES STANFORD. Jackson, Walford, & Co. Price 7*s.* 6*d.*

JOSEPH ALLEINE, the author of the "Alarm to the Unconverted,"—the holy Mr. Alleine, as his contemporaries felt and described him—a man so dead to the world and so in love with suffering for Christ's sake that, to the carnal ear, his language of triumph and thankfulness must almost assume the form of hyperbole. He belonged to that sublimated order of the Puritans who were too much engaged in pleading with men to care much about pleading for their own citizen rights; whose warfare was not with sinners, but with their sins; and whose foreheads were so habitually bathed in the light of heaven that their active feet forgot the briars of the wilderness.

The names which, in the estimation of Dr. James Hamilton, constitute the *Trias Princeps* of this order are those of Howe, Baxter, and Alleine; and the justice of placing Alleine in that illustrious roll none that know him will

dispute. The late William Rhodes, of Damerham (known to our readers through Mr. Stanford's memoir), entertained an extraordinary admiration for him. "He possessed," says Mr. Rhodes, "all the intensity and refinement of the Puritan piety—a piety hitherto unequalled in the history of our race, without any tincture of its undue austerity and seclusion from the innocent graces of life. In religious fidelity and tenderness, in holy serenity of self-government, in constant solicitudes and toils for the salvation of men, in ardour and elevation of soul under prolonged sufferings, in frequent and holy converse with eternal things, he was scarcely inferior to Paul himself, the first of human teachers, the inspired prince of mankind." Mr. Rhodes, while denying to Alleine equality with Bunyan in prophetic genius, or with Baxter in the capacity for mental labour, or with Howe in serene majesty of spirit, declares that "in heavenliness of temper and action he was equal to the best, if he did not surpass them all."

Such was the man who, by the spiritual advisers of a Stuart Court, was deemed unfit to hold office in a national establishment. We talk of facts speaking more eloquently than words. Accept, then, the conclusion. Alleine *was* unfitted for that post; but would not Paul himself have been equally unfitted? Let every system produce its legitimate fruits. No man may quarrel with that.

Mr. Stanford's book appears just at the right time, for the coming year, 1862, dates just two hundred years since the execution of the Bartholomew Act, which cast two thousand of her best ministers out of the Church of England. Many of the rising generation, who hardly know the reason of their actual polemical status, or whose historical knowledge (such as it is) of English Protestantism is falsified or obscured by the shifting of position which parties have subsequently undergone, may here refresh their memories of the past, and discover by induction how large a field of liberty our suffering ancestors have won for us.

The book opens with an account of the life and death of Alleine's father, the worshipful Tobie Alleine, a member of the Devizes Corporation in the reign of Charles I., illustrated by peeps into the domestic and civic life of that period when under the influence of Puritanism. Such of the stormy events of the great Civil War as passed under the notice of the youthful Alleine in his native town are touched with a light yet graphic hand,—scenes which, by their aspect of un-rest, seem to have been designed by the Holy Spirit (so the author suggests), in other instances besides Alleine's, to point urgently to the true resting-place of the soul, and to stamp early decision with more than ordinary emphasis. "Seeing from boyhood little peculiar to earth besides the windy storm and tempest of sin and consternation, he was almost led to think that he had absolutely nothing to do in this world but to hasten through it to a better; and by means of invitation or alarm, to persuade, if possible, everyone else to become a companion of his panic flight." We cannot of course follow the hero through all the phases of his subsequent career as student, pastor, and martyr. The public will do this for themselves; and, whether friend or foe, hierarchist or free-church, it will go hard with them if they escape the contagion of a sigh. A large portion of the staple of this book, we beg to add in conclusion, is derived from original manuscripts, which have never before been published. One of the most important of these is a verbatim report of the trial of Mr. Alleine before Judge Foster, preserved in Redcross Street Library, in the prisoner's own handwriting. We must find room for an extract from this document, merely stopping to assure our readers that the informer's characteristic name of "Tweagle" is no in-

vention of the writer's fancy, but a veritable surname (probably by this time deservedly extinct). Charles Dickens himself could never have devised a name more suitable to the office and occupation of an informer against honest men.

"Another witness was called, by name George Tweagle.

"*Tweagle.* Upon the 17th of May I went to Mr. Alleine's house, and there I heard the singing of a psalm, and that was all.

"*Judge.* Were there none there but of his own family?

"*Tweagle* [*pulleth at his front hair in sign of reverence*]. Yes.

"*Judge.* How many do you think?

"*Tweagle.* I think there might be twenty there.

"*Judge.* Were there not forty there?

"*Tweagle.* I think there were.

"*Judge.* Were not sixty there?

"*Tweagle* [*looketh simple*]. I think there were sixty.

"*Judge* [*mildly*]. Come, come, old man, speak the truth and shame the devil. Never go to help a lame dog over a stile. Were there not eighty there?

"*Tweagle* [*in like mild manner*]. Sure I think there might be eighty there.

"*Master Bampfield* [this was Alleine's counsel]. Upon the oath that you have taken, did you see Mr. Alleine there?

Tweagle [*thundereth out*] No."

Joseph Alleine has now at last met with so able a biographer that we wish we could predicate a similar portraiture of some of his Baptist contemporaries. The companions and times of Henry Jessey, for example, offer a field of discovery which we are quite sure Mr. Stanford would work with the power of love, the solicitude of sympathy, and the skill of a practised hand.

Sabbath Evening Readings on the New Testament—St. James, Peter, John, and Jude. By the Rev. J. CUMMING, D.D. Hall, Virtue, & Co.

"EVERY man in his own order." A man was needed, of aristocratic manners, pleasing address, flowing eloquence, and evangelical doctrine, to attract and retain the attention of the godly among the upper ten thousand. Hence Dr. Cumming, his success and his infirmities. No one man is fit for everything; your universal genius is always a failure—adaptation for one sphere seems necessarily to involve unfitness for its opposite. The world must learn to judge a man according to what he is, rather than according to what he is not. Who rails at a trumpet because it is not a telescope? or who would denounce his purse because it is not a pickaxe? Dr. Cumming, very probably, would be thrown away upon Mr. Weaver's audiences in the Surrey Theatre, and would be forgotten if located in Whitechapel or Shoreditch; but what of that? He is not intended for such places, but is precisely the man for "the West," with her princely commoners and regal lords. That silver tone, that golden utterance, that polished sentence, that jewelled metaphor, with sundry other sparkling accessories, all contribute to charm those noble Scotsmen who might have forgotten the old Presbyterian kirk had there not been a man whose ministry is at once orthodox and fashionable. It is well that there is a minister in London who is adapted to a class needing evangelical teaching as much as the working classes themselves. By the way, why not get up a series of lectures to the carriage classes? it is hardly fair to be giving the workers all our attention, as if they were viler sinners or less religious than the great ones of the earth. Let a committee take the Haymarket, or St. James's, and secure the services of Dr. Cumming, and a few others we could mention, on the express understanding that they shall rebuke aristocratic vices, and deal faithfully with

those right-abominables, who, under cover of rank, become patrons of iniquity and ringleaders in debauchery. We should greatly rejoice to hear the Doctor declaiming against "respectable" vice with as much eloquence as he is wont to use in his very safe battle against Romanists, or his very unsafe game with the metaphors and dates of prophecy. He is a faithful preacher of the word, why does he not assist in the present extraordinary efforts for evangelizing the metropolis? We feel persuaded that it would greatly tend to give him back some of his early freshness, if he would turn out of Crown Court, and leave Daniel and the Revelation behind him, and tell of his crucified and risen Saviour to the carriage sinners who are living in neglect of the means of grace. *He* is *the* man above all others for this work, if his churchly notions of propriety will allow him to attempt it.

Whenever the Doctor issues a prophetic work, we purposely forget to review it. The time is now so near when his expositions of prophecy will receive their final confirmation or annihilation, that we are content to wait. The doctrine of the Second Advent is, however, so dear to us, that we are a little angry with our author for exposing it to the risk of popular contempt, by venturing to fix times and seasons, of which he knows as little as the Norwood Gipsy. "That the Lord will come in such an hour as we think not," is quite satisfactory enough to the watching and waiting believer, who fears that meddling with days and years would rather pander to his carnal curiosity than minister to his spiritual edification. A little speculation might be but a speck in the sun, but too much of it mars a man's lustre. We fear that Cumming the Prophet will be a more probable recollection among tens of thousands than Cumming the Evangelist. Of course it is the custom with anti-millenarians to laugh at the Doctor altogether; and those periodicals which we may term the fiery dragons of the press always consider him a delicious morsel. With these we have no sort of sympathy. We regard him from a very different point of view; and holding him in the highest esteem as a Protestant controversialist, and as a preacher of the pure Gospel of Christ, and rejoicing in his firm faith in the coming glories, we cannot refrain from confessing that we greatly regret his prophetic flounderings and apocalyptic romances.

As to the volume under review, we will first indicate the order of publications to which it belongs, and then we may safely commend its sound doctrine and general simplicity of style. The "Sabbath Readings," of which the present is the last volume, are a complete series of remarks upon the New Testament—we purposely use the word "remarks," for we have too high an opinion of the term "exposition" to apply it to the observations contained in this last volume, so far we mean as they are the Doctor's own. After reading Henry, Manton, Jenkyn, Pool, Trapp, Ness, Peter Martyr, Bengel, Calvin, and other great expositors, one needs an increase of patience and a decrease of memory in order to read Cumming with contentment. The change from sunlight to the dim darkness of a rush candle is certainly not an exaggeration if we employ it as a comparison. But there is another order of works, good enough in their way, which only deserve censure when they aspire to a name and place among expositions. We refer to sets of discourses upon different parts of Scripture which sometimes appear in print, and afford much valuable common-place instruction to a large class of readers. Among these, Dr. Cumming's "Readings" will hold a respectable position. We wish that he had removed from them the frequent reiterations and tautologies which escape notice in the pulpit, and may, in fact, be virtues there, but which should be carefully removed when it is his intention to transform his *viva voce* remarks into "Readings" for the closet and the drawing-room; but notwithstanding all

blemishes, the result of the Doctor's ten years' labour in ranging through the whole New Testament, although by no means very astonishing for depth or novelty, is worthy of all commendation, and we heartily join in his prayer "that it may enlighten many minds and comfort many hearts."

The volume opens with what the Doctor calls an "Exposition of James," and we are willing, in a great degree, to permit the correctness of the title; but we think it is carrying matters a little too far to give us forty-four pages out of one hundred and twenty-two, from Neander, or somebody else, for the name is not appended to one extract of abundant length. No one, we hope, will object to the four and six pages taken bodily from Albert Barnes; this is a pleasing and profitable manner of bookmaking, against which nothing can be urged, except by those surly souls who growl out, "We have all got Barnes's Notes ourselves, and do not need to buy Cumming's edition twice over!" Putting aside such senseless remonstrances, we nevertheless think that forty-four pages of borrowed matter is a very large proportion out of one hundred and twenty-two; but we dare say that Dr. Cumming considers it very moderate.

Most of our popular preachers become the victims of the reporters, and are condemned to present their productions to the public at the orthodox price of one penny. By some means, unknown to us, Dr. Cumming has so effectually cried "Hands off," that Chapter House Court gets no booty from him. For this it were wrong to blame him, but hard to praise him. The "Sabbath Evening Readings," of which this volume consists, so far as they are the Doctor's own composition, are simply sermons, not very much under the average of merit, and in no instance at all above it. A penny would be a very sufficient price for the best sermon in the collection, and at the same rate in proportion to value, one of Henry Melville's discourses would be dirt cheap at half-a-crown. If the patrons of our Penny Pulpits should be overtaken with melancholy because they are denied the eloquence which crowds the Scotch Church in Crown Court, they may be revived by the assurance that the spiritual meat reserved for the higher classes is not one whit more nourishing or savoury than that which is given to the multitude at a lower price. This book at six shillings, we estimate at three shillings, and are hardly content without discounting another shilling for stolen and borrowed matter, which ought in all conscience to be given away gratis. "I can't imagine," said one seller of brooms to his brother merchant, "how you manage to sell your goods so cheap, for I steal all my stuff, and yet it hardly pays me." "Ah," said the other, "but I steal mine *ready made*." Which was a very sufficient argument for selling at a reasonable rate, and may serve as a suggestion to all brethren whose scissors are creaking with over exercise, and whose paste-pot is weary with incessant service.

We think we have counted seventy-seven distinct works by Dr. Cumming, and more are announced. Where there are so many children, some must have a very small dowry; it argues that the father is very rich when we find the latest offspring possessed of even a moderate competence. How any man could write so much, and of so good a quality, is wonderful; the wonder is not that the matter is getting thin, but that there is any milk in the water at all. Certainly a pause would be healthy that the cistern might be refilled before it gives forth new streams, for the flood is rather feeble, and ought not to decrease much further. If the Doctor does not improve in forthcoming issues, we fear that when he goes to his grave many of his works will die with him, and be interred with his bones.

"*Another Gospel*" *Examined; or, a Popular Criticism of each of the Seven* "*Essays and Reviews.*" London: W. Walker & Co., 196, Strand. 1861. Pp. 99.

THE "Essays and Reviews" have had a singular history. Intended for the learned and speculative few, they accidentally became popular; but by this time the majority of those who have skimmed their pages have quietly put them aside, unable "to make anything of them." Still an uneasy feeling remains. Erudition and verbiage apart, what are the main points in this new attack upon the faith? Where do its teachings clash with the first principles of our belief, the very postulates of all religious inquiry? On matters such as these, the most unlearned may decide; and if it can be shown that the Essayists have repudiated the most elementary truths of Christianity, it becomes a task of supererogation to follow them into details. "If the foundations be destroyed," it is useless to enter upon an elaborate and scientific argument on the strength of a cornice or the symmetry of a pinnacle.

The little book before us admirably exposes, in many instances by a simple statement, the fundamental errors of the book, and examines in a very fair and calm way the leading arguments of each Essay. Every paragraph bespeaks careful thought, and the Essayists themselves can complain of no lack of charity. The following extract from the author's summary, will indicate the scheme and style of the work:—

"First, we have seen that Dr. Temple, in order to support his theory of the perpetual spiritual progress of the human race, altogether ignores the fact of man's perverted moral nature and consequent proneness to evil;—a fact but too plainly manifest on the surface and in the depths of society, even if Revelation had never enforced it.

"Secondly, we have seen that Dr. Williams, in order to support his position, that the history of Scripture is mere legend and its prophecy a mere pretence, to which no facts correspond, not only disgraces himself as a Hebrew scholar, and is guilty of misrepresentation, but that he never touches on the real difficulty, namely—the express statements of our Lord as to Old Testament prophecies of his person and work. Statements so plain and so reiterated, that those who refuse to accept their evident purport are shut up to one of two alternatives: either that he was a deceiver or that he was deceived. Whichever of these alternatives is accepted by the new theologians, they must be compelled to surrender our Lord's authority even as a moral teacher, to say nothing of his divinity.

"Thirdly, we have seen that Professor Powell assumes as an axiom that the succession of cause and effect in nature is unalterable, even by Divine omnipotence; that miracles are therefore impossible, and consequently incredible, that even if performed they could not be proved to be miraculous; and it has been shown that, pushing the same idea to its legitimate conclusions, he denies *Creation*, and places in its stead certain 'ultimate ideas of universal causation.' There is nothing beyond what is ultimate; this philosophy therefore says, with 'the fool,' of whom the Psalmist speaks, 'there is no God.' It has also been shown that, in the face of all this he still professed to receive by faith 'the entire revealed manifestation of Christianity.'

"Fourthly, we have seen that Mr. Wilson—in his anxiety to prove that persons holding the sentiments which he and his brother authors avow, can with honesty retain the status and emoluments of the Church of England—advocates a system of ideological interpretation of Scripture, and of the formularies of that church, which, if applied to common life, would sweep away all mutual confidence, and overwhelm society with fraud and immorality.

"Fifthly, we have seen that in endeavouring to prove that Scripture palpably contradicts the conclusions of science, Mr. Goodwin wrests its meaning, forgets the important fact that it is only the recent and imperfectly-digested discoveries of science which present these insoluble difficulties, and, worst of all, forgets that (to take the lowest ground) the points of agreement between the 'Mosaic cosmogony' and the facts of science are so striking as to be unaccountable except on the supposition of Divine inspiration.

"Sixthly, we have seen that Mr. Pattison brings forward a mass of information to prove that the general tendency of religious thought in England is towards the supremacy of

Reason, carefully ignoring all facts that lead to a contrary conclusion, and does not disguise his satisfaction in the supposed tendency; while, at the same time, he expresses his belief that the exercise of common Reason with reference to Christianity is destructive of its life, and that of transcendental Reason quite inefficacious to prove it; and it has been shown that he leaves us here, without an attempt to explain on what ground he conceives Christianity *can* be upheld or enforced.

"Lastly, we have seen that in the last, longest, and most elaborate of the Essays, Mr. Jowett endeavours to construct a theory of interpretation of Scripture which may serve as a groundwork on which the arguments of the other Essayists may be based: and it has been shown that in so doing he exhibits a mind so hopelessly warped by long-continued one-sided study of the letter of Scripture, as to have become practically incapable of perceiving its Divine element, however conscious of it his heart may still be. It has been shown further that a large proportion of those passages of Scripture which he cites as exhibiting defects destructive of the doctrine of plenary inspiration, will not, without violence to the context, bear the construction he puts upon them, and that in fact they present no 'difficulties' whatever; while the minority, that is the real difficulties, are altogether too slight to sustain the weight of inference with which he would burden them. It has been further shown that those very defects in Christian action which he represents as resulting from a servile and literal use of Scripture do in fact result from an entirely opposite error; that they are to be met by a fuller and more literal obedience to the teaching of the Bible, not by stepping from off that rock on to the quicksands of individual conscience and perception." (Pp. 89—91.)

We have nowhere seen in the same compass so lucid and complete a sketch of the errors and sophistries of the notorious volume. No higher praise can be given to the rest of the work than that it makes good, in a clear, terse, and popular style, but with irresistible logic, every one of the points contained in such a summary. There is, withal, throughout the discussion, an earnest devotional spirit, which will greatly commend the book to Christian readers. In these controversies there has often been of late a spirit of banter, and a *show*, at least, of levity, much to be avoided by those who would make an impression either upon their sceptic opponents or upon the age.

"As for the real difficulties of revealed religion," concludes the author, "let us follow Sir Thomas Browne's example. 'There is,' he says, 'as in philosophy so in divinity, sturdy doubts and boisterous objections, with which the unhappiness of our knowledge too nearly acquainteth us. More of these no man hath known than myself, which I confess I conquered, *not in a martial posture, but on my knees.*'" (P. 98.)

Intelligence.

ANNIVERSARY AND OPENING SERVICES.

HEMEL HEMPSTEAD.—On the 15th of October, a new chapel was opened by the church and congregation under the pastoral care of the Rev. W. Emery. Sermons were preached by the Revs. F. Tucker, and H. Allon. The collections at the opening services amounted to nearly £90.

ARTHUR-STREET CHAPEL, GRAY'S-INN ROAD.—The above place of worship, erected for the accommodation of the church and congregation under the pastoral care of the Rev. S. Wills, D.D., formerly of Vernon Chapel, was opened on Tuesday, October 29th. The Rev. Dr. Hamilton, of Regent-square, and the Rev. O. Winslow, D.D., of Bath, preached. The following day, the Rev. C. Woollacott preached, and on the Thursday and Friday, sermons were preached by the Revs. A. M. Henderson and B. W. Noel, M.A. The opening services were brought to a close on the Sunday, when Dr. Wills preached in the morning, and Dr. Angus in the evening. The walls are stuccoed in imitation of Bath stone. The area will accommodate nearly 450 sitters, but it is proposed hereafter to erect galleries, which will greatly enlarge the capacity of the chapel. Underneath the chapel is a school-room, 42ft. by 10ft. The building with its entire fittings will only cost about £1,700.

BURTON-ON-TRENT.—On Sunday, Octo-

ber 20th, the new chapel erected in lieu of that which was destroyed by fire, was opened with Sermons by the Rev. Dr. Arnott: in subsequent services the Revs. J. A. Spurgeon, A. Mursell, and J. H. Sturmer, preached. The entire cost of the building is £1,250.

GORTON, NEAR MANCHESTER.—On the 25th of October, a church was formed in the village, and the Rev. R. Stanion invited to its pastorate. The Revs. R. Chenery and W. K. Armstrong took part in the services.

GLAZEBURY.—On the 16th of October, a new Baptist interest was opened in this pretty little village. The ministers who preached on the occasion were the Revs. D. B. Edwards, of Brecon; J. W. Evans, of Kensington; D. V. Phillips, of Builth; G. H. Llewellyn, of Erwood; and F. Evans, of Llangynidr. The congregations throughout were crowded.

MOTTISFONT, NEAR ROMSEY.—On November 4th, the opening of a new Baptist chapel was celebrated in this village. Sermons were preached by Mr. John Warn, of Portsea, to crowded congregations. On the following day about 400 sat down to tea, after which addresses were delivered by the Revs. J. Parker, J. Collier, W. Drew, T. Morris, J. Brasted, J. Walters, and by J. Hicksman, Esq. (Salisbury), and Mr. John Baily, senior deacon of the church at Lockerley.

RECOGNITION AND ORDINATION SERVICES.

HALIFAX.—The recognition of the Rev. Thomas Michael, late of Evesham, as pastor of the first Baptist church in Halifax, was celebrated October 13 and 14. The Revs. Dr. Acworth, Dr. Thomas, H. J. Betts, J. Green, and T. Pottinger, took part in the services.

BROMYARD.—The Rev. W. Perry was recognised as minister at Bromyard, on the 15th inst. The Revs. E. Edwards, T. Nash, and J. Shaw preached.

TWICKENHAM.—A service was held, November 12th, in recognition of the newly-formed church, and of the settlement of Mr. William Freeman as its pastor. The Rev. J. Burns, D.D., presided. The following ministers took part in the service:—The Revs. G. S. Ingram, Wm. Barker, J. H. Millard, R. Davies, and J. W. Goucher.

QUEEN-STREET CHAPEL, WOOLWICH.—November 12th, the Rev J. Teall, late of Hatch, was recognised as pastor. The Revs. John Cox, W. Gill, R. B. Isaac, E. Davies, S. Pearce, C. Box, and W. Beal, Esq., addressed the meeting.

PERSHORE.—The celebration of the settlement of the Rev. T. G. Rose, was held November 6th; the chair was taken by Henry Hudson, Esq., of The Elms. Mr. Salsbury, as senior deacon, gave much interesting information respecting the way in which they had been led to the unanimous choice of Mr. Rose as their pastor, and closed by giving Mr. Rose, in the name of the church, the right hand of fellowship. Addresses were also given by the Rev. T. G. Rose; the Rev. James Mursell, of Kettering; Revs. M. Philpin, S. Dunn, T. James, and other friends.

MINISTERIAL CHANGES.

The Rev. F. Edwards, B.A., minister of South-parade Chapel, Leeds, has announced his intention of resigning his pastorate at Christmas. The sole ground of the expected change is Mr. Edwards' state of health. He has long suffered from a weakness in the throat, which the climate of Leeds has tended seriously to increase. In some more southerly climate he hopes to resume his work without being similarly affected.—The Rev. H. H. Bourn, of Buckingham, has accepted the invitation of the church at Riddings, Derbyshire.—The Rev. John Lewis, formerly of Naunton, has received a cordial invitation from the Baptist church at Truro. — The Rev. Charles Graham (brother of the Rev. J. Graham, of Craven Chapel), has accepted a very cordial invitation to the pastorate of the church at Oaklands Chapel, Shepherd's Bush, and has commenced his labours in that place. Mr. Graham was, till recently, minister of a Congregational church at Kendal, and resigned that sphere of labour in consequence of his having embraced Baptist views.—The Rev. C. Wilson Smith, from the Rev. C. H. Spurgeon's Metropolitan Institute, having received an unanimous invitation to the pastorate of the church at Kington, Herefordshire, commenced his labours on the second Sunday in October.—Mr. William Davies, of Pontypool College, has accepted an invitation from his friends at Holyhead to take the oversight of the English church about being formed there.—The Rev. Edward Curtis, of Rawdon College, has accepted an invitation from the church at Hatch, near Taunton, and will commence his labours there next Lord's day. — The Rev. J. Butcher, of Thorpe-le-Soken, Essex, has resigned his charge, and will close his labours at Thorpe at Christmas next. — The Rev. James Macfarlane, of

Aberchirder, Banffshire, has accepted a call from the church at Elgin.—The Rev. Stewart Williamson has announced his intention to resign his pastorate at South-street, Exeter, at Christmas next. From that time his address will be, "39, Clifton-road East, St. John's-wood, London."—The Rev. Thomas Brooks, of Bourton-on-the Water, has announced his intention to resign the pastorate of the church at Bourton at the close of the present year, and will therefore be open to invitation.—The Rev. G. H. Roberts, Tabor, Pembrokeshire, has accepted the unanimous invitation of the Baptist church at Castletown.—The Rev. W. M'Phail, Primitive Methodist minister, was recently baptized by immersion in the Baptist chapel, Middleton-in-Teesdale, upon a profession of his faith, and he is ready to supply any Baptist church with a view to the ministry: his address is "Mrs. Calverts, Galgate, Barnard Castle."

MISCELLANEOUS.

SION CHAPEL, BRADFORD, YORK.—Since the Rev. J. P. Chown undertook the pastoral oversight, the Church has very much increased in numbers, and a larger chapel is to be forthwith erected. According to the arrangements, the present chapel is to remain unaltered, and the new one to be a separate cause, the nucleus of which is to go from the present church. The cost of the new chapel is to be not less than £5000, of which amount £3000 have been already contributed.

HENRAGE-STREET, BIRMINGHAM.—On Oct. 22, a meeting was held for the purpose of enabling the friends to take farewell of their late pastor, the Rev. W. Hanson, whose failing health had compelled him to resign his charge. E. Pearson, Esq., being called to the chair, addresses were delivered by the Rev. W. Varley, Rev. T. Aston, Mr. W. Jones, and Mr. D. Jones, expressive of their sympathy and affection. M. Withers was then called upon to present a testimonial, which consisted of a handsome purse, containing twenty guineas, voluntarily subscribed by the friends. Mr. J. Buttress was then called upon to present another testimonial—a handsome pair of pictures, a gift from the children of the Band of Hope connected with the place of worship.

PROPOSED NEW CHAPEL AT COLERAINE, IRELAND.—In the month of September, 1860, the Rev. T. W. Medhurst, of Kingston, Surrey, was induced to accept the unanimous call of the Baptist church at Coleraine, Ireland, to take the pastoral oversight of the church. This call was accepted under the auspices of the Baptist Irish Society. Since Mr. Medhurst's settlement, sixty-five new members have been added to the church, while the congregation has so rapidly increased that a larger chapel is now imperatively demanded. On Lord's-day, October 20, the members of the church unanimously resolved that they would at once open a subscription for the purpose of enabling them to build. Since then upwards of three hundred pounds have been furnished, which, considering the poverty of the people, is most liberal. The people will not, however, be able to accomplish the much-desired object alone. They confidently look to Christians in England to assist them. Mr. Medhurst intends during the coming spring to visit Glasgow, Edinburgh, London, and other large cities, for the purpose of soliciting aid. About £1,400 will be required, the whole of which must be collected before the chapel can be built. The new building must seat 800 persons, and school-rooms and vestries will be required.

MARGATE.—On November 6, a meeting was held for the extinction of the remaining debt of £70 on the Baptist Congregational Chapel, Margate. During the evening, the Rev. I. Haycroft, B.A., the pastor, presided, and interesting addresses were delivered by members of the church and congregation. In the year 1843 the chapel was enlarged under the ministry of the Rev. H. J. Gamble, now of Upper Clapton, and a capacious school-room erected, at an outlay of £1,240, which, with other responsibilities, amounted to upwards of £1,800. The whole of this sum has at length been raised by the liberal contributions of Christian friends.

KILBURN.—The Rev. W. S. Barringer has secured an eligible plot of ground for the erection of a new chapel in this important suburb of the metropolis, and will thankfully receive contributions addressed to him, at 11, Albert Terrace, Bayswater, W.

EASTBOURNE.—Not a few of our readers are acquainted with the amenities of this rising watering place. It has a resident population of 6,000, which is increased during the season to nearly three times that number. The means of grace provided by all denominations are very inadequate, and our own principles have little or no representation there. Some friends who have marked the rapidly extending growth of this town are anxious to see a Baptist chapel in Eastbourne. One gentleman has kindly promised a hundred pounds towards this object, and almost another hundred has been engaged by friends on the spot. A committee is about to be formed, and any promises of co-operation will be thankfully received and placed before them if entrusted to the editors of this Magazine.

ALL NATIONS BELIEVING.—It is a circumstance worthy of particular notice, that the representatives of some fifteen different nations have been baptized in Burmah within the last eighteen months: viz., Americans, English, Scotch, Germans, Norwegians, French, Spanish, Burmans, Karens of half a dozen or more different tribes, Khyens, Tounghus, Peguans, Madras men, speaking the Tamil language, and Chinese. These last, three in number, were brought to the knowledge of the truth at Bassein, through the influence of Karen disciples with whom they engaged in trade. Among the converts at Rangoon, were two Mohammedans, yet of Burmese extraction. How strikingly do these facts carry the mind back to the scenes of Pentecost. How true it is that the gospel is able to save to the uttermost "all that come unto God" by Christ; that, as at the first, so now it is the "power of God unto salvation to them that believe," and that we are bound, by the most solemn obligations, to preach it to "every creature under heaven." Four Sabbaths in succession we have been permitted to visit the beautiful waters of the large royal tank, to bury in baptism joyful converts. On the first Sabbath, four military officers and one young married woman were baptized by brother Rose. Then followed Ko En, our native pastor, with six Burmese candidates; and lastly, brother Bronson led down into the liquid grave the captain, two mates, and eleven men of the "E. B. Forbes." It was never so seen before in Rangoon, and deep impressions were made on the beholders. The next Sabbath I had the privilege of leading into the water thirteen more candidates, male and female, seven from the military force, and the rest from the people of the town. The Sabbath following, brother Van Meter baptized two other men of the ship, and last Sabbath brother Rose two more men from the army. I am happy to add that others still show evidence of the Spirit's work on their hearts, and are rejoicing in a sense of pardon. Thus at Rangoon, in five weeks, fifty-five persons were buried with Christ in baptism, and to this number others have since been added.—*Am. Bapt. Miss. Mag.*

RECENT DEATHS.

REV. A. ANDERSON.

OUR departed brother, the Rev. A. Anderson, of Bures, Suffolk, was born at Berwick-upon-Tweed, April 13, 1806. At an early period he was sent to the Corporation school, and made more than the usual progress. He was also admitted into a Sabbath school, formed in connection with the Presbyterian chapel, of which he was one of the first scholars. The hymns and lessons appointed were learned with avidity, and the addresses delivered by the teachers deeply impressed him. We have no definite information as to the time and manner of his conversion, nor do we know what secular calling he followed until called to prepare for the ministry. In his boyhood he had several narrow escapes of losing his life—once by falling from a tree, and more than once when boating at the sea-side. Whether these providential deliverances had any influence on his mind to lead him to God is unknown. He was yet in his early years when he was bereaved of his father, who left a widow and five young children to struggle with many difficulties. The subject of our sketch had prayed earnestly that his beloved parent might be spared, and endured much grief when his death was announced. He assisted his widowed mother to the utmost of his power, and continued to show kindness to her until her death, which occurred only about two years ago.

He received his college training at Wymondley, where he spent five years, availing himself of the advantages afforded by the classes and the library, and laying the foundation of those literary tastes which distinguished his after years. Being convinced of the truth of believer's baptism, he sought a charge among the churches observing that ordinance. He took the oversight of the congregation at Bures in the year 1838. The cause was then in an infant state, and it required much labour and perseverance to nurse it into strength. Here our esteemed brother laboured for twenty-eight years.

His ministerial course was attended with a succession of domestic trials. In the year 1841, death removed the first object of his affections before matrimonial union had taken place; this stroke was keenly felt. In 1846 he found an excellent and suitable partner in Miss Alice De Carle, of Bury St. Edmunds. She was, however, soon called away. In 1848 our brother had to follow her to the tomb. This deep wound having been sanctified to his soul, and partly healed by time, he again married to Miss Christiana Bentall. She continued to adorn his household and to aid him in every good work until her death, which took place in the early part of 1858. She left an infant only a few weeks old, now the orphan and only child of our late friend.

In endeavouring to estimate the extent of his usefulness, we must consider the contracted sphere of his labour, and the

character of his mind. In a populous town his abilities would have been more fully developed, and had he had a larger congregation he might have led more souls to Christ. His discourses and expositions were solid and informing rather than popular. Had he possessed the winning eloquence of some men he would have wrought greater things. But in all probability he would then have been called away from a village pastorate, and the works of benevolence he sustained might never have been called into existence. A small school-house that was erected some time after his settlement at Bures gave place to the more commodious building in which the children are now taught. The school is taught on the British system, and is supported entirely by the children's pence and voluntary contributions, the latter being aided by a bazaar, held on Good Fridays, which realises about £20 annually.

A member of the church, to whom the house rented by our deceased brother belonged, having died, her will made it over to him during his lifetime, after which it would have reverted to her family. The reversionary interest, however, was purchased, the house was enlarged, and the garden extended, and it is now a convenient chapel-house, in trust for the minister for the time being. A benefit club was established upon a permanent basis, and about £1,200 are invested in the funds. A savings club was also instituted, and worked with considerable success. A branch chapel was erected at Lamarsh for evening services. Other works were also contemplated, but death cut short our brother's career of usefulness.

On the Monday preceding his death, he presided over a meeting of the Auxiliary Sunday-school Union, and appeared in excellent health and spirits, having only recently returned from the Geneva Conference, and a tour in Switzerland. On the Wednesday (16th October), after dinner, he complained of pain and sickness. He retired to his bed-room, but was quite unconscious that his end was so near, not wishing even for a medical man to be sent for. Before five o'clock his housekeeper found him lying on his bed, having fallen or laid himself down from a sitting posture, life being quite extinct.

His mortal remains were interred in the chapel burial-ground, where several ministers from the neighbourhood, and a large concourse of sorrowing friends, assembled. The funeral service was conducted by the Revs. R. Bayne, of Langham, and W. Bentley, of Sudbury. On the following Sabbath a funeral sermon was preached in the chapel, to an overflowing congregation, by the Rev. J. Steer, of Sudbury. The text was Rom. xiv. 8.

Some expressions used by our lamented friend just before his decease have been very naturally called to mind. To one he expressed a wish that when he died it might be suddenly. His desire has been gratified. When asked how he had enjoyed his continental tour, he replied, "Very much; I never expect to enjoy myself more this side heaven." A church has now lost its pastor, the Essex Baptist Association its Secretary, and a somewhat numerous circle of acquaintance an honoured and a beloved friend. But "blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

MR. W. TOMLINSON

Died on the 7th of July, 1861, in the 67th year of his age.

For nearly thirty years this amiable and faithful servant of Christ honourably filled the office of deacon to the Baptist Church, at Salem Chapel, Burton-on-Trent, and, subsequently, to a branch of the same church, which he with a few others organized in the village of Walton-on-Trent.

It is twenty-five years since our departed brother commenced preaching in the house of Mr. W. Wood, now one of the deacons of the Walton Church, where, for many years he stood firm and steadfast amidst much opposition in setting forth the blessed truths of scripture, the congregations increasing so as to lead our beloved friend to seek a larger place. At length, after some difficulty, he engaged an upper room, once a cheese room, in the occupation of Mr. Miller, one of the deacons of the church, which was fitted up for Sabbath and week-day services, where our esteemed brother enjoyed many happy seasons.

In a little while there was a considerable accession to the church, and it was once more needful "to enlarge our coasts." Mr. Tomlinson decided on building a house for God. He purchased a piece of ground, and erected a neat chapel at his own expense, in the year 1858, to accommodate one hundred people; and continued preaching occasionally until his health failed.

The Church mourns her loss by the death of one to whom she looked up to as a Father in Christ, and whose sympathy and Christian liberality was extended to all within his reach. He was the friend of Baptist Missions, the Bible Society, Tract Society, besides many other Christian in-

stitutions. His house was open to all the friends and ministers of the Gospel for thirty years. His punctuality and early attendance at the house of God, with his exemplary conduct as a Christian, were especially noticed.

Barton-under-Needwood.

Mr. Tomlinson was a humble Christian, yet his light shone all around. May it please Him who has taken our dear brother from the Church militant to the Church triumphant above, to raise us up another to supply his place! S. S

Correspondence.

To the Editors of the Baptist Magazine.

NATAL.

DEAR SIRS,—Having lately returned to England, after a residence of eleven years in the colony of Natal, I send you the following particulars, which, if not so satisfactory as could be wished in some points, may nevertheless be read with interest and advantage.

Natal is a small colony, containing an area of about 20,000 square miles, situated on the south-eastern coast of Africa, about 800 miles from the Cape of Good Hope. It was first discovered, I believe, by the Portuguese on Christmas Day, and hence called Natal. It afterwards changed masters until it fell into the hands of the Dutch, who emigrated thither from the Cape in 1836, and who were finally relieved of the toils of government by the British in 1843, and is now, though one of the youngest, acknowledged to be one of the most promising colonies of the British Empire.

Its population in 1850 was about 6,000 Whites and 14,000 Blacks; its present population is estimated to be 9,000 Whites and 100,000 Blacks, the White population consisting almost entirely of emigrants from Britain and the Cape; and the Black, of refugees from neighbouring barbarous states, who are but too glad to make themselves comfortable under the paternal rule and protection of the British Government.

The climate of Natal is everything that could be wished—rather hot sometimes, but not often oppressive—a fine brisk air generally stirring. Bright, clear, sunshiny days are the rule—cloudy and wet days the exception; rain falling generally at night, and often accompanied with thunder.

The soil on the whole is good, and the scenery beautiful. The chief products are maize, sugar, arrowroot, tobacco, coffee—and cotton will grow well; and in the inland districts, wheat and most of the other English cereals and vegetables are cultivated.

There are, at present, two main hindrances to the rapid prosperity of the colony,—the generally very limited means of those who have become settlers, and the difficulty of obtaining reliable labour, mainly owing to the existence of polygamy amongst the natives. This practice, which at present is tolerated by the British Government, tends to foster habits of indolence amongst those who might otherwise become useful and loyal subjects; is a fruitful source of all kinds of iniquity, and one of the great hindrances to the progress of the Gospel among them.

The Evangelical Alliance of Natal have memorialised the Government with reference to the matter; but the question with senators and people is not *what* should be done, but *how* it is to be accomplished.

Eleven years ago I proceeded to Natal, with the intention of furthering the interests of religion and education as a minister of the Independent Denomination. Having been the means of founding an Independent interest in Durban, the sea-port town, which church has since been mainly the means of founding another in Pietermaritzburg, I have, lately, having embraced Baptist views, been engaged in teaching and preaching in various other parts of the district, mainly in connection with the Independents, there not being, at present, sufficient strength in either of the towns for the support of a Baptist interest. I must confess that I am not *now* very much satisfied with this state of things, as I have reason to believe that a very large number of those enrolled on Congregational church books are really Baptist in sentiment.

I ought to mention here, that a Baptist cause has, through the persevering efforts of Mr. London, for some little time existed in Pietermaritzburg. I preached for them just before leaving, and would willingly

have remained with them, had either they or I been possessed of the necessary pecuniary resources.

Perhaps there are few towns in England of the same size as Durban, for instance, where greater outward respect is paid to the Sabbath, and where a larger number turn out every Sabbath day for some place of worship. The Episcopal church, Wesleyan and Congregational chapels, all good substantial buildings, would, if entered about twelve o'clock on a Sabbath morning, be found tolerably well filled.

Although religious institutions are liberally supported, and the claims of religion generally admitted, I fear that, with a few noble exceptions, very deep religious concern does not prevail amongst its professors. But few real conversions are being recorded, and a revival of religion is greatly needed.

I suppose there are few portions of the globe so well supplied with Missionaries as Natal. The Church of England, with its "bishop" and staff of some fifteen or twenty teachers and "priests," has lately come on to the scene.

The American Society (Congregational and Presbyterian) has, for some time, had from twelve to fifteen agents at work, and the Wesleyan Society has also, I believe, nearly as many. The Hanoverian Mission has also several agents, who are believed to be most indefatigable and persevering in their efforts.

At most of the missionary stations, chapels or school-houses have been erected; congregations varying from twenty to two hundred are usually present on the Sabbath, and at some of the stations small churches have been formed; but it is confessed that the results, hitherto, have not been commensurate with the instrumentality employed. At a missionary meeting, held in Natal shortly before I left, this fact was stated and deplored. Various reasons, of course, are suggested by the colonists to account for this;—the debased and demoralised state of the heathen; the practice of polygamy, with other evil habits and superstitions to which they are wedded; the inability of many of the missionaries to address them otherwise than through an interpreter, and in other respects a supposed want of adaptation in the means employed to the end designed.

Without pretending to solve difficulties which thus present themselves to various minds, my own conviction is clearly this: that there is no evil so great, or so firmly seated in a human being, or in a race of human beings, but the Gospel has power to overcome it; now, as of old, it is "the power of God to salvation;" and further, that whenever the most *appropriate means* are *rightly used*, by men called of God to this work, his blessing will certainly, sooner or later, attend their efforts. It is not every right-minded, zealous, educated Christian young man who is fit for missionary labour. Peculiar talents, deep and tried piety, and a special adaptation of mind and character to the circumstances in which he will be placed, are needed. No man is fit for a missionary who could not preach acceptably to a congregation at home.

A word more with reference to Natal. Are any of our Baptist friends meditating a change of country? Let them think of Natal. They may "go further and fare worse." And there ought to be a thriving Baptist Church in Natal, supporting its own minister, and taking its proper position amongst the other religious denominations in the colony.

I shall feel the most sincere pleasure in furthering so desirable an object, and shall be happy to answer any inquiries addressed to me, for the present, as under.

I am Sir,
Yours, &c.
J. C. ADAMS.

1, *Oak Village, Kentish Town.*

BAPTIST CHAPEL, WELLESLEY STREET, AUCKLAND, NEW ZEALAND.

To the Editors of the Baptist Magazine.

DEAR BRETHREN,—The letter from our brother Thornton, in your (increasingly valuable) Magazine of this month, must have excited a lively interest in all who have read it; and in none I think without the aspiration "I will do what I can." Thus prompted, may I request the insertion of the following thoughts in your next Magazine? In the result it may accomplish the object our good brother desires. Surely, my dear sirs, the self-sacrifice of our dear brother Thornton, with all the interesting facts so emphatically related by him, in the letter you have published, needs only to be read to awaken up all the Christian sympathy required to meet the relief this devoted servant of the Lord so ardently desires.

I need not inform you of the strong attachment I have for *the principle* which works so well, and has accomplished so much in the operations of our own "Baptist Building Fund." Will you, therefore, allow me to suggest, that our brother Thornton's letter presents a favourable occasion for establishing for New Zealand a Chapel Building Fund, on the same principle, and

our own successful experience justifies the expectation, that it may grow proportionally as our own building fund; and ultimately give to the New Zealand churches, in whole, or in part, the means of helping to build new chapels there, which we would all pray the blessing of the Holy Spirit on the Word they may soon require. I will, therefore, encourage the hope that a sufficient number of brethren in England may be inclined (and might I not hope that in London alone they may be found) to raise the £700, as a loan to the Church at Auckland on the same principle as our own society. Allow me to press upon the attention of your readers the following extract from our brother Thornton's letter:—"But we have a debt of £700 upon our property, for which we have to pay TEN *per cent. interest*, the current interest for money here." Is not this an opportunity calling upon us to enable our brethren at Auckland at once to pay off this debt, which they will be able to do with the interest they must continue to pay; and if this be not done, let it be remembered that after paying £700 for interest, their debt will still be their burden, and the demand for interest will be demanded from their *future resources* as a church. Dear Sirs, ought I not then to hope that a case commending itself to all our best feelings and Christian principles, will meet the response it deserves, either through the Magazine, or that which would be earlier, and, therefore, more desirable, by individual correspondence with you, Mr. Editor, to whom our brother Thornton addresses his letter. I can only add, should the £700 be supplied to the church at Auckland on the principle adopted by our "Baptist Building Fund," I will willingly give my twenty pounds towards the establishment of such a fund.

I am, my dear Sirs,
Yours affectionately,
WILLIAM BOWSER,

7, Catharine Court, Trinity Square, E.C.
November 16, 1861.

Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

BAPTIST CHURCHES WHICH HAVE BECOME UNITARIAN.

Query V., *pp.* 44, 234, 362, 369, 440, 508, 575, 714.

I have much pleasure in replying to the questions of Mr. Green, pp. 714, 715, respecting the Spilshill Church.

1. It is not stated in what year the "account" of Daniel Medhurst was written; but a fact or two will, I think, establish the authenticity of his statements. D. Medhurst was a member of the church prior to the year 1717, as his name (with those of his father and mother) stands in a list of members occurring previous to an entry bearing that date; consequently, he may be assumed to have been of mature age in 1717. Now, Richard Kingsnorth, who was present at the preaching of the visitation sermon by Mr. Cornwell, and who became the first pastor of the Spilshill Church, died in 1677; so that D. Medhurst was in *fellowship with the church within forty years of the death of Richard Kingsnorth*. Further, at the death of Richard Kingsnorth, in 1677, five of his sons were engaged in the ministry in connection with the church. Of these, Daniel was his immediate successor in the eldership, or pastorate; and Richard and James afterwards filled the same office. These dates and facts demonstrate the facility and certainty with which D. Medhurst might obtain correct information. 1. His own father may have been of mature age at the death of R. Kingsnorth, and might have obtained the particulars from him. 2. D. Medhurst's father must have been contemporary with R. Kingsnorth's sons, and probably D. Medhurst himself was acquainted with some of them; and thus the information might have been acquired, for it cannot be for a moment doubted that the sons of R. Kingsnorth would again and again hear from their father's lips of the memorable sermon he listened to in Cranbrook Church, of the consternation of the clergy, the disputation with William Jeffery, the baptism of himself and Mr. Blackwood, the first service in the house at Spilshill, &c.; all these would be "familiar as household words" with the Kingsnorths. 3. Supposing, as is the case in most localities, there were parties living in 1717 who were *seventy* years of age, they would have been

contemporary with R. Kingsnorth *thirty* years; so that some of them might have heard the facts from him, and thence might D. Medhurst have learned the "original of the church." We may, therefore, I believe, confidently assume the reliability of the information transmitted by Daniel Medhurst.

II. The transactions of the church are recorded in "the old church-book" down to the year 1845.

III. The authority "for asserting that Christopher Blackwood was clergyman of Staplehurst in 1644, or at any other time." Here it is from Daniel Medhurst's "account:" — "After the death of King Charles I., Oliver Cromwell giving liberty to all to worship God according to the dictates of their own conscience, Mr. Cornwell being at liberty,* and church minister at Marden, who had not concealed his sentiments of infant baptism, was made choice of to preach at the visitation at Cranbrook Church. He made his opinion known to William Jeffrey, of Sevenoaks, and was baptized by him; and Mr. Cornwell and William Jeffrey concluded that Mr. Cornwell should discover his sentiments, and vindicate the doctrine he had received, in his sermon before the clergy, for which he made choice of this text—Mark vii. 7. William Jeffrey was to be there present, as thought to be more capable to vindicate in disputation. The clergy having sat very uneasy till the sermon was ended, were for entering into controversy with Mr. Cornwell, their minister, who chose to be excused at that time, and referred them to William Jeffrey for satisfaction, who was ready to vindicate the doctrine he had preached. The controversy being begun, they soon found William Jeffrey too hard for them in disputation, WHICH CAUSED MR. BLACKWOOD, OF STAPLEHURST, ONE OF THE CLERGY, to desire his brethren to cease from the controversy at that time, for he had taken the sermon in short-hand as preached, and would return an answer in print, which he hoped might be to all their satisfactions." Having established the authenticity of Daniel Medhurst's "account," this extract is sufficient "authority for asserting that Christopher Blackwood was clergyman of Staplehurst in 1644," the year in which the sermon was delivered.

IV. The ground on which is endorsed "Mr. Taylor's supposition that Mr. Richard Kingsnorth was a parishioner of Mr. Blackwood, and not a clergyman." On the ground of Daniel Medhurst's "account," as quoted in the September Magazine, pp. 575, 576; and where he is spoken of as "Richard Kingsnorth, the first of that name at Spilshill, in Staplehurst, Kent, being a *church man*."

V. "How will Mr. Wood reconcile his statement?" &c. No reconciliation is needed, there being no discrepancy. Daniel Medhurst thus describes Mr. Blackwood's change of views on baptism: — "Mr. Blackwood, on a deliberate consideration of Mr. Cornwell's Scriptures alleged and arguments advanced to confirm believers' baptism in opposition to that of infants, in order to answer the same, found them so clear and evident for the doctrine they were brought to prove, that instead of answering them, he was convinced of the truth of the doctrine he had engaged to overthrow; and did not stifle those convictions, but readily embraced the same by being himself baptized by the foresaid William Jeffrey." Taylor, in his history, states:— "At the time proposed he brought, not a refutation of Mr. Cornwell's sentiments, but a confirmation of them, in a series of papers, which he afterwards published under the title of 'The Storming of Antichrist.'"— Vol. I. p. 110. There is a perfect agreement with what Mr. Green gives as "the substance of the account" in Crosby and Ivimey. Mr. Blackwood was not convinced on *the spot* while listening to the sermon of Mr. Cornwell; but having "taken the sermon in short-hand as preached," he deliberately compared it with Holy Scripture, and thus became a convert to its views. My assertion, therefore, is strictly correct, that "Christopher Blackwood was *the clergyman* who was convinced of the unscripturalness of infant baptism, and Parliament made churches by the memorable visitation sermon" of Mr. Cornwell. It may be interesting to add what Daniel Medhurst says respecting Mr. Blackwood, in addition to the extract given on p. 576:— "Richard Kingsnorth vindicated the doctrine of universal redemption in opposition to the doctrine of particular personal election . . . This people having no elder, made choice of, and had assistance to ordain, Richard Kingsnorth to serve them in that office. Mr. Blackwood was differing-minded from Richard Kingsnorth in maintaining personal election, and opposed universal redemption, which being not accepted by that people, he left that church under the care of Richard Kingsnorth." From other sources we learn that Mr. Blackwood accompanied Fleetwood (Cromwell's son-in-law) to Ireland, and presided for several years over the church in Dublin, his ministry being crowned with great success. "To add more would be useless, at least at present."

Respecting the chapel at Staplehurst, it became difficult to find supplies for the pulpit, and the congregation dwindled away. The chapel, therefore, was comparatively useless to the church at Smarden; and when funds were being raised for building a new chapel at Smarden, the old place at Staplehurst was sold, and the proceeds of the sale appropriated to the new erection, which was opened in 1841.

Smarden. J. H. WOOD.

* Mr. C. had been confined in Maidstone Gaol, where his mind became enlightened on baptism.

THE ELDERSHIP.

Query XL., p. 648.

1. There is no example in the New Testament of one elder presiding over a plurality of churches.

2. In each of the apostolic churches there was generally a plurality of elders, if not universally (Acts xi. 30; xiv. 23; xx. 17; Phil. i. 1).

3. The term *elder* literally means an *elderly man* (1 Pet. v. 5). The word, however, seems to be figuratively employed as an official title (Numb. xi. 16, 17). When used in this sense it includes the experience which the party so designated is supposed to possess. Hence it follows, that though a young man may sometimes be found of sufficient experience for the pastoral office, yet, as a general rule, raw lads ought not to be chosen; and the apostle expressly forbids the appointment of a *novice*, or *young convert* (1 Tim. iii. 6). But,

4. Age does not always secure experience (Job xxxii. 9). An aged man may be a true Christian, and yet the pastoral qualifications, such as aptness to teach, a capacity for ruling, &c., may be altogether beyond his reach. The government of a church would be as safe in the hands of a child as in the hands of many an old man.

5. No man ought to be acknowledged as an office-bearer of any kind until he be freely chosen by the people. It is evident that the deacons of the church at Jerusalem were chosen by a popular election (Acts vi.); and by parity of reason, the elders should be chosen in the same manner. Hence we are informed that the apostles "appointed elders in every church by an election or show of hands" (Acts xiv. 23). The verb χειροτονεω, translated "*ordained*" in that passage, is rendered "*chosen*" in 2 Cor. viii. 19, and literally signifies, "*to stretch out the hand*," as it was customary to elect to office by a show of hands. No doubt many errors exist in the churches which we should gladly see corrected; but I fear a self-constituted ministry will not mend matters, or bring us nearer the apostolic model.

JOHN BROWN.

Conlig, Newtonards, Ireland.

Query XL., p. 648.

I would refer your correspondent, J. S., to a pamphlet, "The Church, its Mission, Government, and Worship," published by Trübner and Co., Paternoster Row.

H. C. B.

Query XLI., p. 648.

"A Constant Reader" is informed that the hymn, "Commit thou all thy griefs," was written by Paul Gerhardt, and the two verses in Mr. Green's Hymn-book are quite authentic. The original hymn contains twelve eight-line verses, but they are chiefly amplifications of the same idea. The circumstances under which the hymn was written were as follows: Gerhardt's religious opinions had so offended the king, that he deposed him from his office of preacher in the Nicolai Church in Berlin, and ordered him to leave the country. Gerhardt, with his wife and family, left their home and wandered on foot into Saxony, his native land. One evening, while resting at a village inn, Madam Gerhardt felt quite unable to restrain her emotion, and her husband tried to comfort her by reminding her of the text, "Commit thy way unto the Lord." The words made such an impression on his own mind, that he retired into the garden and wrote the hymn in question. Later on, two gentlemen entered the parlour, and after talking a while to the poet, said they were on their way to Berlin to seek Paul Gerhardt, by order of their lord, Duke Christian of Merseburg. Madam Gerhardt became pale and fearful, but her husband boldly acknowledged that he was the person they sought, and asked their errand. One of them then presented him with a letter from the duke, informing him that he had settled a considerable pension upon him, to atone for the king's injustice. Gerhardt, turning to his now delighted wife, gave her the hymn he had just composed, saying, "See how God provides! Did I not bid you trust in him and all would be well." Luther wrote a hymn on the same text.

S. A.

WYCLIFFE A BAPTIST (?).

Query XLII., p. 716.

Your correspondent, W. Holford, must not be surprised if this point in the belief of the Middle-Age martyrs seldom becomes manifest. The great weapon of the powers of darkness always was, and is, Priestism. Establish this by any quibble, sophistry, or the arm of the law, and the reign of that darkness is secured. If one delusion be upset, try another; always taking care that the most gross and palpable be exhausted before you resort to the metaphysical. Now, the *hocus pocus* of "the real presence" would of itself sufficiently answer this purpose in a very dark age; for it supplied the inquisitors with a ready-to-hand shibboleth, which was sure to trip up the heels even of an unenlightened recreant: and such, therefore, was almost universally the test in the days of Henry VIII. and Mary. Not so with Infant Baptism. This is a doctrine capable of being enveloped in so much dust and smother, that honest men cannot even now see their way out of the cloud. It is the last citadel of the Judaisers, but it is manned with all the desperation of the defenders of the Malakoff.

J. W.

THE ANGEL OF THE CHURCH.
REV. ii. 1.

Query XLIII., p. 716.

The three views which fall most within the sphere of reason are:—

I. Those which suppose the angels in question to be supernatural beings.

II. Those which suppose them to be men; and,

III. Those which suppose them to be symbolic creatures, representative of the churches addressed through them.

There is a strong case to be made out for the first of these interpretations, that, namely, which supposes them to be angels; for is not this the word by which the previous mystery of the *stars* has been solved, so that if the *churches* are real churches, the angels are real angels. Again, is not the word angel invariably so used throughout the book in which the passage occurs?

Now, obviously, the first of these arguments takes for granted the thing to be proved; and the second supposes that in symbolical language, words are always used with the same "interest" (*i. e.* meaning). The question is not whether the *stars* were angels or not, but what sort of angels they were—corporal or spiritual, human or superhuman. The meaning of the word ἄγγελος (angelus), is messenger simply; of what sort, in any given case must be determined by the circumstances themselves. It is obvious that in the Old Testament as well as in the New the word is used variously, thus—

1. For angels, generally so called, as in Job iv. 18: "His angels he charged with folly." Mark xii. 25: "The angels which are in heaven," and elsewhere.

2. For priests; as Mal. ii. 7, where the priest is called the messenger (angel) of the Lord of hosts."

3. For John the Baptist as a prophet; as Mal. iii. 1. "My messenger" (angel).

4. For Christ himself, the "messenger (angel) of the covenant." Mal. iii. 1. Also in all those passages from the Old Testament מַלְאָךְ is used for the Hebrew, and ἄγγελος for the Greek (Septuagint).

Again in the New Testament the same word is used—

1. For the *disciples* (Luke ix. 52) who were to search out a place for Christ and his disciples in Samaria.

2. For the *spies* at Jericho (James ii. 25).

3. For some unknown parties referred to in Cor. xi. 10.

Once more, in the Book of the Revelation itself, it means:

1. Good angels (not men). Rev. v. 11.

2. Both good and bad angels (still probably not human). Rev. xii. 7, 9.

3. For Satan, Rev. ix. 11. "The angel of the bottomless pit."

(4. Perhaps John himself. Compare Rev. xxii. 16 with Chron. i. 1.)

Now, that the angel spoken of in chaps. i. ii. and iii. are not such as those mentioned throughout the other parts of the book, may be inferred from—

1. The mixture of their characters, as appears in the seven epistles addressed to them; for they are clearly not "without fault before the throne of God," like the holy angels, nor are they abandoned to all kinds of evil, like those that are "kept in chains to the judgment of the last day:" they are both applauded and blamed.

2. The directness of their influence over the churches, an influence which is no where else in Scripture assigned to immaterial agents.

Neither can these angels be mere representative beings, like the "beasts" and the "elders;" for there is no clue to any kind of "translation" as in those cases, from the symbolical to the actual, and no hint even of any symbol being intended; an objection fatal to an uninspired composition;—why not equally fatal to the uninspired interpretation of a Divine revelation itself?

But we maintain that the supernatural interpretation is not only unwarranted, but that it is also unnecessary. As already shown, the word "angels" simply means messengers; in the passage before us, it means God's messengers to the churches. But who better deserves this title than the pastors or bishops, for whom Paul claims especially the Divine mission (Rom. x. 15)? Besides, the churches to which the *angels* were sent, were human churches. Why then should not the angels sent to them be human angels, or messengers, that is, ministers, of the Gospel?

This conclusion is supported by the use to which the word "stars" is put in the symbolical language. For although the word "stars" may mean angels in Job xxviii. 7, it also means—

1. Rulers, Num. xxv. 17.
2. Leaders, Dan. viii. 10.
3. Apostles, Rev. xii. 1.
4. Teachers, Jude 13, compare 4 and 10.

Beside Christ himself, "the Bright and Morning Star."

The inference to which the foregoing remarks will lead is, therefore, that the "angels" mentioned in Rev. i. 20, were human messengers, and not superhuman ones; and that their business was to deliver the message of God to the churches in Asia Minor, as pastors and teachers.

R. K. B.

Query XLIII., p. 716.

In reply to the above query in your last number, I would suggest that the rendering in our version would be more correctly "By the angel of the church," &c., as the *dative* case denotes either *to* or *by*. In the absence of other criteria, the one rendering is as correct as the other. The sense, however, seems to guide to the choice of *by*: the fact being, that John was to write *to* the churches, *by* the angels. The apostle was in the island of Patmos, when he wrote the Epistles to the Seven Churches of Asia. There is no difficulty in believing that these churches would try to hold communication with the apostle, sending messages to him, and receiving counsel from him. It is evident that the first churches sent special messengers on special services, see Phil. ii. 25, where Epaphroditus is called the Churches' *Messenger* (apostle). Now as *Angel* signifies *Messenger*, and the term seems to be used here simply in that

relation, I think Mr. Brown will be able to arrive at a simple and satisfactory answer to this query from Rev. ii. 1.

I am aware that the *angel* is resorted to as a support for the practice of *one* elder or bishop ruling over a church; but I respectfully submit that such interpretation is forced and equivocal. J. S.

November 12th, 1861.

MORE TESTIMONIES ON OUR SIDE.

On p. 26 of the "Encyclopedia of Architecture, being a New and Improved Edition of Nicholson's Dictionary of the Science and Practice of Architecture, Building, &c., edited by Edward Lomax, Esq., C.E., and Thomas Gunyon, Esq., Arch. and C.E.," vol. i., under the word "Baptistery," there occurs the following, which will doubtless be of interest to the readers of the "Baptist Magazine":—

"BAPTISTERY (from *baptizo*, to wash), a building, or apartment, designed for the administration of baptism.

"In ancient times baptism was performed by immersion, and the place for the purpose was a pond or stream; but about *the middle of the third century*, distinct or insulated houses were selected for the purpose. In 496 they were attached to the exterior side of the church, and in the *sixth century* they were brought within the church; but though there might have been two or more churches in one city, yet, in general, there was only one baptistery; and when it became *fashionable* to dedicate the churches, that to which the baptistery belonged was dedicated to St. John the Baptist. The baptismal churches in Italy were usually built near rivers and waters. In *later times*, the bishop of baptismal churches granted licenses to other churches to erect baptisteries, taking care, at the same time, to maintain his own jurisdiction over the people.

"The baptistery was an octagonal building, covered with a cupola roof, adjacent to the church, but not forming a part of it.

"In the interior was a hall, sufficient to contain a great number of people, on the sides of which was a number of apartments; sometimes, instead of these apartments, rooms were added on the outside, in the manner of cloisters; in the middle of the hall was an octagon bath, which, strictly speaking, was the baptistery, and from which the whole building derived its appellation. The most celebrated baptisteries are those of Rome, Florence, and Pisa. The most ancient is that of S. Giovanni in Fonte, at Rome, said to have been erected by Constantine the Great; the plan of this building is octangular; the roof is supported by eight large pillars of porphyry under the cupola; *in the centre of the floor is the bath, lined with marble, with three steps for descending into it; its depth is about thirty-seven inches and a half.* The baptistery annexed to the splendid church of St. Sophia, at Constantinople, resembled the convocation-room of a cathedral, and was called *illuminatory*. In the middle was *the bath*, and around it were the outer rooms for all concerned in the *immersion*."

On p. 418, the following additional testimony appears:—

"FONT (from the Latin, *fons*), the vessel used in churches to hold the water consecrated for the purposes of baptism.

"In the early Church the baptistery formed a separate building, numbered amongst the exhedræ, or outbuildings, which were detached from the church, but inclosed within the consecrated area. Within the baptistery was the font, or reservoir. These separate buildings continued to prevail *till the sixth century, when all occasion for adult baptism ceased, and fonts within the church became general.* [Reader, do please note this.]

"Many baptisteries, however, still exist in various parts of the Continent, although there seem to be no specimens in England, unless, indeed, we consider as such the building surrounding the font at Luton Church. This structure is octagonal, about twenty-eight feet high, having open arches at the sides, and a stone roof, the font being placed in the centre, thus forming a small oratory capable of holding seven or eight persons. A similar canopy occurs at Trunch, Norfolk, but it is of wood, and hexagonal."

The above is an addition to "Notes" on Baptisteries, on p. 144 of the Magazine, and a reply, in part, to Query XXX., p. 512. The "Notes and Queries" form a valuable addition to the Magazine. It is to be desired that during the coming year your correspondents will more largely aid you in preparing a Magazine of curious facts such as those, which will be of immense advantage for reference.

T. W. MEDHURST.

Coleraine, Ireland.

NEW QUERIES.

XLV. In the 20th chapter of Acts, 28th verse, in Paul's address to the elders, at Miletus, he tells them "to feed the Church of God, which he hath purchased with his own blood." Would not the word translated "God" be better rendered by the word "Lord"? It is evident that Christ is here meant, who purchased his Church with his own blood. T. W. M.

XLVI. The Rev. Charles T. Bohm, in his "Lights and Shadows of the Church," says, as to the passage in Tertullian's Treatise on Baptism, Chapter xviii., to which the opponents of infant baptism so confidently refer, "It affords no testimony against the general observance of infant baptism in the first centuries. For, in the first place, as being an exception, it confirms

the prevailing rule; and, secondly, it only contains Tertullian's own opinion, that the delay of baptism may be profitable . . . especially for *little children*." That this opinion arose from an over anxiety for sins committed after baptism, and therefore deserves no consideration in determining the question of infant baptism, may be gathered from his desiring delay of baptism in the case of unmarried persons, also on "like important grounds," namely, the temptations that lay before them, until they either married or gave proof of their temperance and sobriety.

We hear nothing of opposition to infant baptism, but know, on the contrary, that in the Council of Carthage, A.D. 256, when sixty-six bishops were assembled, the question was put, whether they ought not to wait till a child was eight days old, as in the typical right of circumcision, before they baptized it. But the whole assembly declared themselves against such a delay. The baptism of infants was already the common practice, and the novelty resisted was the proposal to leave them eight days unbaptized.

Origen says, in his commentary on the Romans, "The church received it from the apostles, that she should grant *baptism to infants*." — (*Rufin's Translation*, lib. v. chap. 9.)

With reference to the *mode* of baptism, Scripture usually represents the *inward* baptism, by pouring, raining, or sprinkling. Ought not the *outward* visible baptism, also to be in the same manner?

What have our Baptist brethren to say to these things? DORA.

XLVII. It was recently stated by a popular lecturer that John Milton was excluded from the church at Maze Pond in consequence of the publication of his treatise on divorce.

Is there any authority for this statement? Was Milton ever a member of that or any other Baptist church? G.

THE MISSIONARY HERALD.

MORAVIAN MISSIONS.

THE missions of the Church of the United Brethren, or the Moravians, deserve to be more familiarly known by Christians in general than has been the case. Established, as some of them are, on the very frontiers of the inhabited world, or under circumstances of peculiar difficulty, marked by the celebrations and customs distinctive of the Moravian body, their missions have an individuality that invests them with a peculiar charm.

They are established in seven different parts of the world—in Labrador, Greenland, among the North American Indians, in the West Indies, including the Danish Islands and the Mosquito Coast, in Surinam, South Africa, Central Asia, and among the aborigines of Australia.

In Labrador, amidst the Esquimaux tribes, are four stations—Hopedale, Nain, Okak, and Hebron. Communication with Europe is kept up by a vessel sent out, every year, from London, with supplies of food and apparel for the use of the missionary families, in addition to what can be procured in their adopted country. In this way they are also furnished with valuable gifts to the widows, the sick, and the necessitous in times of scarcity, and with rewards for the children in the schools. The ship brings back as cargo whatever articles of export may have been collected during the year. She generally arrives in Labrador in the height of the summer, when the ice is sufficiently dispersed to allow of her approach. Last year the *Harmony* made her twenty-ninth and last voyage in this good service, another vessel having been built and equipped to take her place. Four missionaries are generally sustained at each station. At the end of 1859 the numbers of the united congregation were 1,138; of communicants, 368. Schools, both for boys and girls, have been established. They are carried on through the winter, generally from October to April or May. Soon after the Easter festival the people disperse for their summer occupation of catching seals, fishing, &c. A training-school has been opened at Hebron, and five of the native youth entered last winter. The celebration of the different festivals at intervals throughout the long winter, appears to have a good effect. Sacred music—and among these poor people very skilful performers, both vocal and instrumental, are to be found—forms a considerable part of the celebration. The organ is constantly employed in their services. From time to time the brethren are cheered by many true conversions, and their faith animated by the happy death-beds of their converts.

In Greenland are four stations—New Herrnhut, Lichtenfels, Lichtenau, Frederickstahl. The state of the mission is, on the whole, decidedly encouraging. Tokens of "renewed spiritual life" rejoice the missionaries at some of the stations; increased diligence in attendance on the means of grace, and punctuality and regularity in the school-children, marked the whole during the last winter. The number of brethren at present in the congregation, who are endowed with the gifts which qualify

them for employment as assistants among their countrymen, is another hopeful sign.

The mission to the North American Indians is in a depressed state, owing to various causes, which it is hoped will prove temporary. The wandering habits of the people are, however, at all times a serious impediment to evangelical labour amongst them.

In the West Indies the mission is in full operation. In the island of Jamaica there are seven stations; and at Antigua, St. Kitts, Barbadoes, and Tobago there are several. Three stations are on the Danish island of St. Thomas; one of them commenced in 1739. One is in St. Croix, and six are on the Mosquito Coast.

The accounts from Jamaica, last year, were most encouraging. The revival, vouchsafed to all the mission churches on the island, commenced, it will be remembered, at the Moravian station of New Carmel. The testimony of the brethren, as to the permanent effects of the visitation, agrees with that which we hear on all hands. While the excitement subsides in time, the holiness, liberality, and consistent walk of the majority of the new converts approve themselves to beholders as "the fruits of the Spirit." This unusual work of God is not new to the brethren's church. Great awakenings have taken place in years gone by in various parts of the mission-field:—as in Greenland; among the Indians, both of North and South America; in the Danish West Indies, and in Antigua. "The present work in Jamaica differs," as a writer observes in the *Periodical Accounts*, "perhaps, from all the others in the exhibition of what may be called physical phenomena; the practical use of which we do not profess to understand, but the existence of which it would be at once wrong and useless to attempt to deny."

The mission on the Mosquito Coast, Central America, has been, in some degree, affected by the political disturbances of that unsettled country, and the locality of one of the stations changed in consequence; but the work does not seem materially hindered.

At Surinam the work proceeds, amidst many discouragements. The debasing influence of slavery is a constant counterpressure to the missionaries' efforts; and the comparatively few labourers to so large a population places them at great disadvantage. The entire population of Surinam is 53,000, of whom 16,000 are free, and consist of whites, coloured people, and blacks; while the remaining 37,000 are slaves. Nearly 28,000 are under the instruction of the brethren. In the country districts there are sixteen missionaries, to the service of more than 21,000 souls. The remote parts cannot be reached, with so small a staff, more frequently than six times a year.

In South Africa the mission has long had a firm footing. Eleven different stations are kept up. Gnadendal, Robbin Island, Mamre, Enon, Clarkson, Shiloh, Wittwater, Elim, Godoree-wacht, Engotini, and Goshen. In these stations the state of things is such as to raise the hopes and call forth the praises of God's people. The congregations are numerous and attentive. Numbers adorn the doctrines they profess to believe, and many depart in the faith triumphantly. Schools, and in some instances, training schools, are successfully maintained. At Gnadendal the younger members of the settlement have formed voluntary associations for mutual edification and the diffusion of a prayerful spirit. In addition to the ordinary objects of attention in the mission schools, music is carefully cultivated; and as we have seen among the Esquimaux,

so by the Negroes of the West Indies, and the Bushmen and Kaffirs of Southern Africa, the works of Handel and Haydn are performed with considerable ability. The station on Robbin Island is one of those peculiarly characteristic of this mission. The island is only accessible on one side; the rest of the coast being rock bound. It contains about 400 inhabitants. Of their circumstances, an idea may be formed from the description given by a newly-arrived missionary. "Adjacent to the landing-place, on either side, are the hospitals for the female sick, and a female lunatic asylum, together with the houses of some of the officials, and the store. They are dingy-looking buildings of one storey, and yellow washed. From these are walks slightly sloped up to where our house stands. The principal building in this row—indeed by far the handsomest and most commodious on the island—is the pretty little church, with its yellow walls, and whitewashed tower, and buttresses. It will hold, I should imagine, about 150 people, is fitted up with a neat pulpit and reading-desk, and has a small gallery at one end.

"Our house is on the left of the church, when looking eastward; the churchyard, and a small garden, lying between it and the sea. On the left, with an interval of about five yards, is the leper hospital, a large low building, containing four wards; two for men, and two for women. At present, there are about fifty inmates.

"At about twenty yards distant, nearer the sea, is Dr. Minto's house, with a large garden attached to it. On the right of the churchyard—round which, and our premises, is a neat, whitewashed wall—stands the large lunatic asylum, formerly a prison for convicts. Still further, in the same direction, on a smooth hill, is another hospital for chronic patients. To the north-east, about twenty minutes' walk from our house, are the huts of the nine Kaffir chiefs, who are prisoners of war.

"At the distance of about six minutes' walk behind our house, on a slight eminence, is the sandy little burying-ground for the lepers, &c. —the graves of which are marked by the ribs of whales.

"On the 20th of February I opened school with twenty-seven children, from four to thirteen years of age. It is held in the church,—the Government not having, as yet, erected a school-house. The children have four hours and a half of school daily, except on Wednesday and Saturday afternoons. They are taught Bible history, reading, writing, arithmetic, and geography. On Mondays, Wednesdays, and Fridays, I keep school for an hour for the lepers, and chronic sick, and blind. About fifty men and women attend, only twelve of whom can read as yet. I teach them short passages out of the Dutch Bible and Hymn-book, and we read a couple of chapters. They are very attentive, and eager to profit by the school. . . . . Twice a week, on Tuesdays and Thursdays, at Dr. Minto's special request, I take about ten of the more quiet, English-speaking lunatics, for an hour's reading.

"We would commend ourselves, and the work committed to us among these poor afflicted people, to the prayers of our dear brethren and sisters, and friends at home."

At Kyelanly, in Central Asia, three missionaries and their wives are labouring far from all Christian society, and in the face of great obstacles. A boys' school has been formed, but the boys are wild and unmannerly, and care little for instruction. The missionaries go out into the villages, and endeavour to collect congregations, or visit the Buddhist monasteries, and converse with the Lamas. As yet, they have been sowing

only: may the reaping-day be not far distant! But if any little band of Christian volunteers need the prayers of their brethren, it is the three missionaries and their wives, far away among the mountain fastnesses of Central Asia.

The Mission to the aborigines of Australia, though confined to one or two localities, and, as yet, in its infancy, has already been blessed with the conversion of several of these poor blacks. The young men, particularly, listen to the Gospel, and are touched by "the story of peace." One of the missionaries mentions a youth, since baptized, whom he found one Sunday evening sitting among his countrymen with his New Testament and small Scripture pictures in his hand, telling them, in their own tongue, how Jesus had died for them, and risen again, and then ascended up to heaven. His audience was deeply attentive, and two of them, young companions of his own, were putting many questions to him respecting the salvation which is in Christ Jesus. The stations are called Upper Regions and Ebenezer, on the right bank of the Wemmera river. The whole account of his mission, as given in the periodical accounts of the society, is extremely interesting.

FOREIGN INTELLIGENCE.

CHINA.

In our last notice of the mission in this great empire, it was mentioned that Mr. Kloekers had paid a visit to the Imperial city of Pekin. He has, in fact, entered Pekin twice; and the last time was compelled to leave by the refusal of the British ambassador to afford him protection, or to grant him a passport.

The first portion of the voyage was made in the company of the Prussian ambassador, with whose suite he was permitted to travel. They left Shanghai on the 21st of April, in a French gunboat, passing on the way the city of Chefow, and the celebrated Taku Fort, reaching Tien-tsin on the evening of the 1st of May. From Tien-tsin the journey was continued in a peculiar and rude kind of cart, drawn by mules. It was on the evening of Thursday, May 9th, that Mr. Kloekers arrived in Pekin. The road had run sometimes dykes, sometimes across fields, and was always extremely dusty and rough. fields were bare of cultivation, nor had the trees put on their spring fo The soil seems to be much impregnated with salt. But, although the ma were visible enough of the recent tempest of war, there was no destruct be compared with what may be witnessed in the track of the rebel hord

The city was entered by the Kwanchu-gate, and an hotel was found n walls of the Tartar city. Early the next morning, Mr. Kloekers, with companions, sought admission into the Temple of Heaven, but were not even to enter its gardens. Two New Testaments were, however, left priests, and several others given to the mandarins who were there the rites of worship. Finding the guard at the gate of a portion of th asleep, the missionaries entered, but they saw nothing of interest. were very beautiful, consisting of poplars, weeping willows, and ced

In the afternoon they paid a visit to the Roman Catholic Cath stands in the Tartar city, just within the gates. A graveyard protected by a brick wall. There is a small garden in front, tablets, resting upon the backs of stone tortoises; the inscrip pressive of the favours granted by the Emperor Kang-hi to the The interior had the usual ornaments of pictures, crucifixes, an

In a conversation with a native priest they met with, they learnt that there were twelve foreign priests in Pekin and the surrounding district, and they were told that their converts amounted to one million—an evident exaggeration.

The Emperor had adopted a curious expedient to supply the great want of coin, and reduce the dearness of food. He raised the value of every coin two-thirds, in some places one half; and by paying his soldiers in this improved currency, he hoped to ensure a cheaper supply of food. Of course the merchants raised the prices of their goods, and this singular attempt to cheapen the necessaries of life failed of its end. The travellers found that the Chinese milkmen were quite ready, as in other lands, to reduce the quality of their commodity with a plentiful addition of water. Their beef they strongly suspected to be a cutting from a dead mule.

A brief visit was paid to the Temple of the Moon; a Chinese funeral excited their curiosity, by its noise and display of fireworks; but the most important spots, whence views might be had of this great city, were closed to them. In a visit to the archimandrite, or head priest, of the Russian embassy, they learnt that there were about 200 converts attached to the Greek Church, and that there were two churches in the city for their worship. One of these was visited, and found to be splendidly adorned.

On visiting the English embassy, Mr. Kloekers was most angrily received, and peremptorily told that he had no business to be in Pekin; and that the treaty provided only for the coming to the capital of Mr. Bruce and his suite. It was in vain that he pleaded his right under the treaty; that as a missionary it was his duty to preach to *every* creature, and that the Chinese had exhibited no opposition. Why, also, should Roman Catholic missionaries be permitted to come, and not Protestants? After this reception, on consulting his companions, who had met with a similar repulse, it was resolved to return for a time to Tien-tsin, and to await the progress of events. Accordingly, after a stay of four days, during which many Scriptures and tracts were circulated, they set out from Pekin.

Mr. Kloekers was not, however, prepared to give up his desire to make Pekin the centre of his evangelical operations. It was certain that the terms of the English treaty did not allow his exclusion, while there could be no reason against his stay there, which did not equally apply to the residence of Romish priests. He therefore determined to make another attempt to give to Pekin the Gospel. He left Tien-tsin for this second trip on the evening of the 20th of May, travelling slowly, and spending time in the intervening towns in preaching and distributing the word of God. At U-Kja-wang some five persons attached themselves to him as disciples, daily meeting with the missionary for prayer and instruction.

While staying at this place, the French ambassador passed through. Hearing of Mr. Kloekers at the inn, he sent to demand his passport. Not being a French subject, Mr. Kloekers properly refused to give it up. After his departure, several interesting conversations were had with some native Romanists, one or two of whom exhibited great sincerity and a desire to know the truth.

At length, on the 13th of June, Mr. Kloekers again entered Pekin, and was gladly received in the hotel where, on the former occasion, he stayed. The next day early, the mandarin of the quarter called on him, who wished to know his business, and to see his passport. Subsequent circumstances led to the conclusion, that the mandarin had been sent at the instigation of the French embassy. On the 15th, the city secretary, and a long train of mandarins, came to the house. His object was to see Mr. Kloekers' passport. Then it clearly appeared, from the conversation of the mandarin, that the French and English ambassadors had influenced the prime minister of state to direct Mr. Kloekers to leave Pekin, and to prevent all other Englishmen from coming to the capital. It is difficult to understand the motives of Mr. Bruce in thus acting. It would appear that the French have great jealousy of Englishmen in Pekin, especially of Protestant missionaries; so that while passports are freely given to French priests, they are denied to all others, and Mr. Bruce is persuaded to sanction the injustice. Two or three days were spent in negotiations with the man-

darins, closing, finally, with an appeal to Mr. Bruce, to give the requisite permission for Mr. Kloekers to remain. This was peremptorily refused. As the landlord of the inn was now getting into trouble for entertaining him, and preparations were being made to convey him away forcibly, Mr. Kloekers at length resolved on leaving Pekin, and accordingly, on the 22nd, he set out on his return to Tien-tsin.

Thus, for the present, Pekin remains closed to all missionary labour on the part of Protestants. Although the last treaty gives them equal rights to those enjoyed by the subjects of France, yet our own representative refuses to give effect to them. Meanwhile popery is securing residences for its priests, and temples for its worship; but evangelical truth is under ban, and a professed Protestant forbids its expansion, and urges the rulers of China to exclude it from their capital. We leave it to our readers to determine whether Mr. Bruce is a fit representative of Protestant England in China.

CEYLON.

COLOMBO.

From an early period of the mission, two churches have existed in Colombo, the capital of the island of Ceylon. One of them consists of Europeans and of a class of persons known in Ceylon as burghers, the descendants of Portuguese, Dutch, and English settlers born in the country. This church meets in that part of the city called the Pettah, where a very commodious chapel was built for their use a few years ago. The Rev. James Allen acts as pastor, and is assisted by some members of the church in carrying on the regular services, as he is frequently engaged, on some part of the Lord's-day and during the week, in visiting one or more of the native churches, which lie scattered in the jungle at various distances, of from three to ten or twelve miles, from Colombo.

The second church meets in a part of the city called the Grand Pass, and is composed of native Singhalese converts, under the oversight of a native pastor, by name J. Sylva. There are connected with it three out-stations. There has grown up, of late years, a very pleasant and useful practice among the members of the European church, that of paying occasional visits to the native churches, to assure them of the fraternal sympathy of their brethren of another race, and to confirm the native brethren in their attachment to the Saviour. We should be happy to learn that all European churches in heathen lands were in the habit of exhibiting a similar interest in the work of God among the heathen around them.

Such a visit was paid in the month of February of the present year to the native church at Kottigahawatte, by a deputation from the Pettah church. It consisted of Messrs. Ferguson and Siers. Kottigahawatte lies in the jungle about six miles from Colombo, and is reached by a road overshadowed nearly all the way by cocoa-nut trees. The native pastor is Mr. Whytoo Nadan. He is now an aged man, and has for many years exercised his ministry among the people with great consistency and usefulness. He has about fifty persons in fellowship.

The visit took place on a Lord's-day, and gave the pastor great delight. He recognised in Mr. Siers the son of his first teacher in the Gospel, from whom he received instruction in 1813. The incident awakened many reminiscences of the early missionaries; of Mr. Chater, the founder of the mission: of the apostolic Daniell, the amiable Dawson, who perished with his whole family at sea; of John Jacob Davies, and John Davies, and of the late estimable Mr. Elliott. Nadan exhibited, with grateful pleasure, the books which these estimable men had presented to him. Though age has somewhat dimmed the fire of this native brother—for he is now more than sixty years old—yet in preaching and prayer much of his old energy remains undiminished. He is a fluent preacher in Singhalese, though of Tamil origin, and born in Jaffna, on the north side of the island. About two hundred persons, chiefly adults, respectable in appearance, serious and attentive, assembled in the spacious

chapel, and, after the regular service, which was conducted by Mr. Nadan, the deputation addressed the congregation, conveying to them the fraternal regards of the Pettah church, and urging upon them the necessity of personal effort and prayer to the Lord of the harvest, that he would thrust forth labourers into the field. Several members of the congregation replied in appropriate terms, and charged the deputation to convey to the Pettah church their love and good wishes.

The progress of the Gospel among the Buddhists of Ceylon is very slow. The nature of the religious belief of the people tends to destroy all earnestness, and to render torpid the spiritual affections. But even where this is in some measure overcome, and a belief in Christ has been substituted for faith in Gaudama, the religious sentiments are weak, and the converts largely participate in that placid, quiet character which is so marked a feature of Eastern life. The ease with which a livelihood can be secured from the fertile soil, quickened into rapid fecundity by the tropic sun, adds to this apathy. The cares of life are few, and press with little force on the mind. A dreamy existence is encouraged, in which powerful emotions are rare, and the sense of sin and the need of a Saviour are but feebly felt.

A strange effect has been produced by the forcible baptisms which characterised the Dutch rule. Then every child was sprinkled, under heavy penalties for the omission of the rite. Multitudes now bring their children to the missionaries who are Pædobaptists, and obtain the performance of the ceremony, thinking it indispensable, and giving themselves the name of Christian Buddhists! It is a matter for regret that native missionaries of these bodies so readily administer baptism to the children brought to them.

A slight movement has of late been apparent on the part of Buddhist priests to retain the people under their influence. On the other hand, it seems probable that many of them would lay down the yellow robe of the priesthood for Christianity, if an equivalent income could be secured them to that they would lose.

Mr. Allen has enjoyed the pleasure of baptizing three persons at the Pettah. Two of them were formerly Presbyterians. One had been an attendant for years, but the Word of God seemed to have no effect till some months ago. She has now experienced the power of the truth, and a deep sense of sin has been induced. The conversation of the other proves him to be a humble Christian. He has sought baptism from the sheer force of the teachings of the New Testament on that subject.

In the jungle churches there has been here and there an addition. At Gonawelle, after close examination, eight persons were accepted for baptism; and two others at Makawitte have also shown the marks of true conversion. At Hendelle a woman has been baptized who has long importuned for fellowship. Her knowledge and experience of divine things do not extend far, but the missionary hopes that she is converted. More persons, indeed, might be received; but the missionaries endeavour to discriminate and to accept only such as in their judgment have truly believed the Gospel. But they deeply feel the need of a large outflow of divine grace to give wider effect to the ministry of the Word.

KANDY.

Kandy was formerly the capital of the island of Ceylon, while it yet possessed native kings. It lies in the centre of the island, and is surrounded literally by a munition of rocks, the mountains embracing it on every side, only traversable by passes of frightful grandeur and terrific beauty. It is the seat of the Buddhist worship; and its great temple, the Malagawa, is famed for the possession of the tooth of Buddha, which is kept enshrined in numerous bell-shaped coverings of silver and gold, and exhibited to the people only on occasions of great solemnity and importance.

The Rev. Charles Carter is the resident missionary, having under his care a native church of thirty members and a few Europeans. Stations at Matelle and Gampola, where two native brethren reside, have also his constant super-

vision. Mr. Carter has not for some time enjoyed good health; but this has not prevented him from giving a large measure of attention to the preparation of a revised edition of the New Testament in Singhalese, and of two lesson-books for the more easy acquisition of this difficult tongue. The New Testament is in the press, and will, it is hoped, be finished early in the ensuing year. A similar work needs to be done for the Old Testament, which is in many parts unintelligible, and needs much improvement; for those who have hitherto been engaged in the translation have not generally been well acquainted with the vernacular, and unable to discuss questions of difficulty with the native assistants employed. Mr. Carter's knowledge of the spoken Singhalese gives him great facilities for this work; and we hope his life may be spared to accomplish it. Hitherto our missionaries in Ceylon have had little share in the translations which have been made.

Mr. Carter's health will probably require him soon to pay a visit to this country for its improvement. Mr. Allen also suffers much at times from the overwhelming amount of work thrown on his hands. The field, too, is a very large one, and needs more labourers. Under these circumstances, the Committee are very anxious to reinforce the mission, and only await the coming forward of some suitable man to do so. Long has Mr. Allen sought the assistance he requires; and we cannot but urge on our readers to pray earnestly to the Lord of the harvest to supply a helper. The work, though a difficult one, has God's blessing upon it; and we cannot but hope that among our readers are some whose hearts glow with love to souls and to the Saviour, whom no obstacles would daunt, no difficulty discourage. Let them be induced prayerfully to say, "Here am I, Lord, send me."

A MISSION TOUR IN MYMENSING.

BY THE REV. R. BION AND TWO NATIVE PREACHERS.

On the 7th of August we started from home, and a few hours' sail brought us to Navara, a considerable market-place. Though there was no hát to-day, we had a large number of Hindus and Mussulmans, besides many women hid behind fences and huts, for our hearers. We had no disturbance of any kind; but the greater part listened with perfect indifference, which was perhaps worse. We distributed a few Gospels, and then left. There being a high wind in our favour, we sailed on at an unpleasant rate till evening, when we put to at a small bazaar, called Jaynagur. Conversed with half-a-dozen Hindus, who listened very willingly. An elderly man among them said, "Sahib, we have fallen between two chairs; we do not understand our own religion, and cannot receive yours." "Why?" "Because our four Vedas forbid it, and pronounce it a great sin to abandon the religion of the fathers." "But what if I can show you that the Vedas are not from God, and that it is no sin to forsake a false religion?" "We are in the Kali Yug, and all religion has passed away; nothing but sin and wickedness is now in the world." "That remains to be proved," said I; "and as to your Yugs, that also is not from God, but from men; we have one Yug. It is God's time of salvation and mercy, and he calls on you to repent of your sins and to believe on Jesus Christ, and promises to save every one. You are old, and will soon have to leave this world; accept, therefore, the terms of mercy."

8th. At Bawal, preached to a number of Hindus. One of them interrupted Ram Gati with the question, "How many times they had to be born in the next world to enter into heaven?" Ram Gati replied that man is born only in this world; that after death there will be the judgment. Another, a country Brahmin, brought a copy of Genesis which had no beginning nor end, and when asked from where he got it, said, from a Darogah near. Whatever we said about our Saviour, he applied to Krishna, and insisted that he and Jesus Christ were one and the same person. We showed the absurd

of his assertion by comparing the lives of both. Upon this he altered his opinion, and begged for a book in which the whole history of Jesus Christ was written. We gave him a New Testament and a few tracts.

Entered the Luckyá river in the evening, and put to at Kaliganj. Here we sat near a shop and conversed with about eight or ten Hindus. One said after I had done, "Sahib, where can I find this Jesus Christ? where can I see him?" I replied, "You can have him here on this spot if you seek him by prayer and believe in him; but see him with your bodily eyes, you cannot. You may see him with the eyes of the understanding, and feel him near, but you must turn to him and renounce your sins."

9th. Sailed up the Luckyá river and put to at Chur-sinduk at eleven o'clock. There was to be a market, and so we waited till people had collected. From three o'clock we all preached under an immense tree to hundreds. Formerly we had some difficulty in getting on in our work here, but to-day people behaved unusually well, and paid very good attention. There was some fighting for books, but only a few were given. A Hindu remarked in Jaynarayan's boat, "We have heard you over and over; your religion is true and good, but we cannot renounce ours and follow Christ."

10th. At Attyadi, a bazaar, we preached to some thirty Mahajans and Mussulmans. They listened attentively to the end, when a Mussulman said, "God has given you one Shastra, another to the Hindus, and another to us. All will be saved if each follows his own book." Jaynarayan replied, "You know there are good and bad rupees; they look all good, but if you ring them on your fingers you easily find out the base coin, which, after discovery, you will never accept for good coin. Just so it is with the three different Shastras. Unless you try them you cannot make out which is from God and which from men. But try it, and you will find that the Hindu Shastras cannot be from God, nor your Koran." The Mussulman was shocked at this, and said with vehemence, "If the Koran is not God's word, then what is?" Jaynarayan replied, "The four books which existed before the Koran are God's word, and none else." The Mussulman said, "The Koran contains all those four books, and this is God's word." Jaynarayan, "If you had read the four books, you would not say so; these are separate, and your Koran is separate, but they do not agree together." He added, "You knew Dudu Miah, that great man among you; well, he acted according to the Koran—burnt down houses, plundered Hindus of their property, carried off their women and girls, and defiled them,—and everybody feared him. Then he fell into the hands of magistrates, suffered here and there imprisonment. At last God's judgment fell on him, —he lost his eyes, his body, once so fair, became black, and he died in great sufferings." The Mussulman put in a word and said, "All men have to die, and so of course had he." Jaynarayan replied, "But he died being afflicted by God's judgment. Now, tell me, has God commanded us to plunder and to burn houses, and to violate women?" "No." "But then Dudu Miah did it, and all would do the same if you could." "The Koran," said he, "allows a killing of infidels." "But," said Jaynarayan, "has God commanded Mohammed? Read, and you will see that God has threatened to kill such offenders. You say that Mohammed is the last and greatest prophet and Jesus Christ only a common Nabi. Who was greater, Christ or Mohammed? Christ did no sin and was faultless; was Mohammed the same? Gave sight to the blind, and raised the dead, and healed all manner of sickness and rebuked the storm; could Mohammed perform a single miracle?" He was silenced, and said nothing more.

At Badya bazaar, a few Hindus listened attentively to the word They all were singers, who go from place to place to earn their bread by singing. One of them seemed impressed, and said he would no more sing songs of Krishna.

At Haibatnugur put to at noon and walked a mile inland to the Residence. On the way looked into a neat, clean school bungalow, kept by a Zemindar; but it had not yet begun. The residence of the Dewan is a square full of brick houses, built high and low, long and short, some

two-storied, some one-storied, surrounded by a high wall. I sent my salaam to the zemindar, but the durwan came back saying he had not yet risen and was still asleep. Upon this we posted ourselves at a hát close by, and were soon surrounded by a large crowd of amlas, burkandazes, and lattiwallahs, and other people, to whom we preached the Gospel. Considering the usual insolence of the servants of great natives, these made a noble exception, and treated us with kindness and civility. Their attention was throughout good, and even some moulvies heard with apparent interest. The fight for books was sharp, but we had brought only a few, and these were soon distributed.

At some distance from here put to at Jangalbari, which name this place significantly and most appropriately deserves. A good many Mussulmans and a few Hindus gathered near our boat, to whom we preached the Gospel till night set in. A Brahmin was brought into some difficulty by Jaynarayan's questions, but he heard patiently to the end. As he always confounded Krishńa with Christ, I put some sentences in, showing him the difference between the two. The zemindar of the place had come with his moonshees and servants, and sat in his boat near mine listening to our conversation on shore. He sent word to me to come and sit in his boat. I went, but of course we could not agree in our religious sentiments. However, he and his people behaved remarkably well and calmly. He insisted that Mohammed was the last and greatest prophet, yet avowed his belief in Jesus Christ also as one of the prophets, and said that his religion was dissolved, and instead of it Mohammedanism and the Koran set up.

13th. Proceeded to a fair at Garimganj, in the Kudir jungle. Here we spent nearly the whole day. From 8,000 to 10,000 people assembled here from all directions—buying, selling, and making the place exceedingly lively and crowded. Unhappily the square in which the bazaar is built was so *full of* people that we could not obtain a shadowy place, and were therefore exposed to the fearful heat of a midday sun. Besides this, we were at once so hemmed in by hundreds of people that no fresh air could reach us. There must have been more than a thousand Hindus and Mussulmans close together, who heard us with surprising patience and attention in this heat. A whole sea of heads moved now and then right or left, as the pressure from outside compelled them to make room for more. Standing on an elevated spot, we could reach the furthest with our voices, but when I was just right in the matter, a giddiness in the head, and a chill throughout my whole body, obliged me to finish sooner than I wished, and to hasten to the boat. There I found my thermometer at 96° in the shade, and seeing this I could account for the trembling and giddiness. The native preachers were carried out above the ground by the pressure of the crowd, but no one gave any trouble to them.

14th. Sailed over four jhils and reached Chirang bazaar at nine o'clock. Here we stayed the whole day, there being a large hát to be held. From this part all the Decca bearers come, having their families and homesteads in this neighbourhood. From one o'clock we preached to some five to six hundred people, but having not even a tree for protection against the powerful sun, I had to abridge again on account of renewed giddiness in the head and trembling over the body. All the rest of the day one crowd after another came for books and conversation. The noise and press at our boats were alarming, but yet amusing. My boat happened to be near a cook-house of some shopkeepers, and a narrow lane between this and other huts was a short cut to our boat. Not satisfied with this lane, the hát people took liberties, and passed right through the cook-house of the Hindus. Three of them were cooking and eating, but they were not a moment left in peace. One sat eating his rice and curry in a corner as he could: now a mouthful, then a stop; and with the other hand he wielded a long bamboo among the legs of the intruders, scolding, abusing, and laughing; again he took another mouthful, retreating with his brassen plate gradually to the farthest end of the hát, where he was almost invisible. Another beat with a split bamboo about the walls and posts of the house, roaring out like a madman, and, after all, sitting down in despair, holding his sides with laughter. Boys tumbled into ankle-deep puddle, and into muddy water, bespat-

tering the bystanders with dirt, and receiving cuffs right and left from the surly Mussulmans and Hindus.

When evening approached, hundreds of dinghis, small and great, passed our boat, and each one stopped, and the people begged permission to have a look inside the boat. This was readily granted. Many who could not get a Gospel in the day came now on their homeward way to carry one away to their distant villages. Look where we might, we saw these dinghis gliding over the jhils, laden to the edge, and people reading, chanting tracts and Gospels, or engaged in giving their opinion of this new religion. As I looked after them, with many a silent prayer that this seed of the Gospel may spring up and bear fruit, it was impossible not to rejoice in hope that the time must come when the large gatherings in these wastes and jungles will be the means of spreading the faithful saying of Jesus Christ having come into the world to save sinners all over the vast plains of Bengal. "A little one shall become a thousand, and a small one a great nation: I the Lord will hasten it in his time."

HOME PROCEEDINGS.

DURING the last month numerous missionary meetings have been held, and, notwithstanding the difficulties here and there sorely felt, arising from political events, the collections have, on the whole, maintained the average of former years. The Rev. F. Trestrail has been engaged in South Wales at Swansea and Cardiff; and Mr. Underhill at Maze Pond, and with Mr. Kalberer at Nottingham, Lincoln, Newark, Colingham, and Great Grimsby. The Rev. J. Sale has been fully occupied with services and meetings at Bloomsbury Chapel, London, in Oxfordshire, and at Wallingford. The Rev. W. K. Rycroft has visited Sevenoaks, and spent a fortnight in Glamorgan and Monmouthshire. We are also indebted to the Revs. J. Tucker and T. Gould for their services at Battle, Hastings, and Lewes; Mr. Gould has also visited Edenbridge. In our last we omitted to mention that the Rev. W. Landels preached for the Mission in the Independent Chapel, Tunbridge Wells, kindly lent for the occasion, on the 22nd of October.

We record with pleasure the safe arrival at their destinations of the Rev. J. Peacock at Cameroons, and the Rev. W. A. Monod at Morlaix, to enter on their work in those contrasted but important spheres of missionary labour.

DONATION OF TWO THOUSAND POUNDS.

He in whose power is the silver and gold has put it into the heart of an unknown friend to give to the general funds of the Society the munificent donation of Two Thousand Pounds as a "Thank-offering." This addition to the Society's funds will enable the Committee at once to send out missionaries to China, India, and Ceylon, should suitable persons present themselves. At present there is great want of such men. Will not some be encouraged to offer their services to the Lord by this example of devotedness and love to his cause?

WIDOWS AND ORPHANS' FUND.

We hope the pastors and deacons will continue to make arrangements for the Sacramental Collection on the first Lord's-day in the new year. The claims on this fund are increasing, and so likewise, we rejoice to say, are the contributions. They have been steadily augmenting since the first appeal was made. This notice is not intended to supersede the usual circular, which will be sent in due course but simply to call attention to the subject in good time.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS' FUND.

These cards will be issued at the beginning of the month, and we affectionately invite our young friends to exert themselves strenuously to obtain as large an amount as possible. The Society now sustains One Hundred and Eighty-two of these most useful labourers. We are glad to say that while the yearly donations to this fund do not equal the expenditure, yet that it is annually increasing; thus, in 1857, £354 were contributed; in 1859, £455; and last year the amount was £517. We need at least £,1000.

The Secretary of the General Baptist Missionary Society, our esteemed friend, the Rev. J. C. Pike, wishes us to say that he has removed from Quorndon to De Montford Square, Leicester.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Sept. 24, 27, 30; Fuller, J. J., Sept. 30; Milbourne, T. K., Oct. 1; Peacock, E. J., Sept. 30; Saker, A., Sept. —, and Oct. 1; Smith, R., Sept. 27.
VICTORIA, Pinnock, F., Sept. 20, 21.
ASIA—AGRA, Gregson, J., Sept. 17.
BHOWANIPORE, Cowen, M. E., July 8.
CALCUTTA, Lewis, C. B., Sept. 23, Oct. 8.
CHEWFOO, Kloekers, H. Z., Aug. 5.
DACCA, Bion, R., no date.
DELHI, Broadway, D. P., Sept. 5; Broadway, D. P., and Evans, T., Sept. 3, Oct. 5; Evans, T., Sept. 2.
DINAGEPORE, McKenna, A., Sept. 19.
HOWRAH, Morgan, T., Oct. 7.
INTALLY, Pearce, G., Sept. 9.
KANDY, Carter, C., Sept. 28.
MONGHYR, Gregson, J. G., Sept. 12.
MYMENSING, Bion, R., Aug. 26.
SEWRY, Williamson, J., Oct. 4.
BAHAMAS—INAGUA, Littlewood, W., Aug. 13.
FRANCE—MORLAIX, Jenkins, J., Nov. 1; Monod, A. W., Nov. 7.
HAYTI—JACMEL, Webley, W. H., Oct. 10.
JAMAICA—ANNOTTO BAY, Jones, S., Oct. 22.
BROWN'S TOWN, Clark, J., Oct. 8.
CALABAR, East, D. J., Oct. 8.
FULLER'S FIELD, Maxwell, J., Oct. 10.
LILLYPUT, Milliner, G., Oct. 21.
NEW ZEALAND—NELSON, Dolamore, D., Aug. 8.
SWITZERLAND—BERNE, Wenger, J., Oct. 18.
TRINIDAD—Law, J., Oct. 8.
SAN FERNANDO, Gamble, W. H., Oct. 2.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Baptist Tract Society, for a Parcel of Tracts, for *Rev. W. H. Gamble, San Fernando, Trinidad.*

Mr. Sherring, for a Book, for *Rev. G. H. Rouse.*

Ladies' Working Society, Brixton Hill, for a Case of Clothing, &c., value £14, for *Mrs. Rouse.*

"Zion" Baptist Missionary Working Party, Chatham, by Mrs. Love, for a Parcel of Clothing, for *Rev. A. Saker, Cameroons, West Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1861.

W. & O. denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers.*

ANNUAL SUBSCRIPTIONS.	£	s.	d.
Douglas, J., Esq., Cavers	5	0	0
Farrington, Mr. B., Cork	1	1	0
Foster, R. S., Esq.	1	1	0
Hayward, Mr., Deal	0	10	0

DONATIONS.	£	s.	d.
"A Friend," Kingston, Jamaica, by Captain Milbourne	0	10	0
"A Thank Offering," by *Barclay, Bevan, Tritton, & Co.*	2000	0	0

	£	s.	d.
"Carey Centenary Meeting in Metropolitan Tabernacle, Collection by *Y.M.M.A., for Serampore College*	33	2	0
"Forfeit money," Cavers	3	0	0

	£	s.	d.
Williamson, Mr. R., and Family, *for Rev. J. Williamson's N.P., Sewry*	10	0	0
"Young Men's Missny. Association," voted for *Rev. J. C. Page's Itinerating Tent*	30	0	0

LEGACY.

Kay, the late Robert, Esq., of Yarm, Yorkshire	19	0	0

LONDON AND MIDDLESEX.

Camden Road—			
Contribs., on ac.	12	12	8
Do., for *China*	12	12	0
Do., for *Rev. J. C. Page's, Backergunge Chapels Fund*	70	13	6
Rotherhithe, Midway Place—			
Collections	2	4	4
Do., Sunday School, by Y.M.M.A.	2	0	9
Vernon Chapel—			
Contribs., Sndy. Schl.	6	5	0
Walworth, Lion Street—			
Contribs., Sndy. Schl. for *Gahalaya School, Ceylon*	10	0	0

BERKSHIRE.

Reading—			
Contribs., on account	25	0	0

CORNWALL.

Helston—			
Collections	9	9	11
Contributions	3	7	3
	12	17	2
Less expenses	0	8	0
	12	9	2

DERBYSHIRE.

Walton-on-Trent—			
Contribution	0	11	0

DEVONSHIRE.

Exeter, Bartholomew Street—			
Collections	8	9	7
Contributions	9	8	1
Do. S. Schl.	3	17	6
	21	15	2
Less. expenses	0	13	2
	21	2	0
Bovey Tracey—			
Collection	1	16	6
Contributions	3	7	8
	5	4	2
Less expenses	0	8	5
	4	15	9
Chudleigh—			
Collection	4	12	0
Contributions	22	17	0
Do., for *China*	12	0	0
Do., Juvenile Association for *Native Teacher*	12	0	0
Devonport, Hope Chapel—			
Contribs., on account	10	0	0
Plymouth, George Street—			
Collections	45	2	6
Contribution	1	1	0
	46	3	6
Less expenses	0	2	6
	46	1	0
Saint Hill, Kentisbere—			
Contributions	2	15	0
Tiverton—			
Contribs., on account	28	0	0

DORSETSHIRE.

Dorchester—			
Collection, for *China*	1	14	7
Contributions, for *do.*	0	5	0
Poole—			
Collection	5	3	10
Contributions	6	5	8
	11	9	6
Less expenses	0	6	0
	11	3	6

GLOUCESTERSHIRE.

Chalford—			
Contributions	2	1	6
Hillsley—			
Contributions	1	0	0
Stroud—			
Collections	11	10	4
Contributions	9	8	7
Do., Juvenile Socty.	7	13	0
Tetbury—			
Collection, 1860	3	2	9
	34	16	2
Less auxlry. exps., &c.	7	4	0
	27	12	2

HAMPSHIRE.

Beaulieu—			
Collection	3	4	9
Blackfield Common—			
Collection	0	14	8
Broughton—			
Collection	5	4	0
Contributions	6	15	7
Forton—			
Collection	5	0	0
Newport, Isle of Wight—			
Collection	6	7	0
Do., for *China*	0	11	6
Contributions	6	5	0
Do., for *China*	1	0	0
Niton, Isle of Wight—			
Collection	1	5	8
Contributions	1	2	1
Portsmouth and Portsea Auxiliary—			
Contribs., on account	70	0	0
Ryde, Isle of Wight—			
Collection	2	7	11
Contribs., S. School	2	4	4
Southampton, Portland Chapel—			
Collection	3	6	0
Contributions	2	10	0
Wellow, Isle of Wight—			
Collection	1	9	7
Yarmouth, Isle of Wight—			
Collection	0	8	9
Contributions	0	13	7
	120	10	5
Less expenses, &c.	2	3	1
	118	7	4

HEREFORDSHIRE.

Ledbury—			
Contribution	0	6	0

HERTFORDSHIRE.

Saint Albans—			
Contribs., on account	15	0	0

HUNTINGDONSHIRE.

Buckden—			
Moiety of collection, less expenses	0	3	10
Ramsay—			
Contribution	3	3	0

LANCASHIRE.

Bootle—			
Collection	5	0	0
Contributions	1	14	0
Do., Juvenile Association	1	5	11
Cloughfold—			
Contributions	18	3	6
Heywood—			
Collection	2	2	0
North Lancashire—			
Contribs., on account, by L. Whitaker, Esq., jun.	93	14	6
Rochdale—			
Collections	59	9	3
Contributions	200	15	1
Do., for *China*	20	0	0
Do., West-street S. Schl. Auxiliary	7	17	2
	410	1	5
Less expenses, &c.	15	13	6
	394	7	11

LEICESTERSHIRE.

Arnsby—			
Collection	9	16	5
Contributions	6	3	7
Blaby and Whetstone—			
Collection	2	14	11
Do., Whetstone	1	9	0
Contributions	2	12	3
Cosby—			
Collection	0	12	6
Leicester, Belvoir Street—			
Contributions	271	15	9
Do., Upper Charles St.—			
Collection	23	8	4
Contributions	83	14	4
Do., Sund. Schl.	2	6	4
Monks Kirby—			
Collection	3	6	0
Oadby—			
Collection	1	15	0
Contribution	2	0	0
Do., Sunday School	0	18	6
Sheepshed—			
Collection	8	0	0
Contributions	6	5	0
Sutton-in-the-Elms—			
Collection	2	3	7
	428	1	6
Less expenses, and acknowledged before	307	9	6
	120	12	0

NORTHAMPTONSHIRE.

Ringstead—			
Contribs., for *Rev. W. K. Rycroft's Chapels, Bahamas*	3	0	0

	£	s.	d.
SHROPSHIRE.			
Shrewsbury—			
Collection	4	8	6
Contributions	3	4	0
	7	12	6
Less expenses	0	11	6
	7	1	0
SOMERSETSHIRE.			
Taunton—			
Collections	9	5	9
Contributions	8	18	4
	18	4	1
Less printing, &c.	0	17	6
	17	6	7
SURREY.			
Dorman's Land—			
Collections	4	11	0
WILTSHIRE.			
Melksham—			
Collections	4	8	3
Do., Broughton	0	10	0
Contributions	13	14	7
	18	12	10
Less expenses	0	5	0
	18	7	10
Salisbury—			
Contributions	39	8	0
Less expenses, 1860 and 1861	1	6	6
	38	1	6

	£	s.	d.
WORCESTERSHIRE.			
Astwood Bank—			
Collections	7	18	5
Contributions	2	16	7
Do., Sunday School	7	18	4
Do., do., Webheath	0	3	2
	18	11	6
Less expenses	0	8	0
	18	3	6
YORKSHIRE.			
Blackley—			
Contributions	2	15	6
Halifax, Trinity-road—			
Collections	4	10	10
Contributions	6	1	0
Do., Sunday School	0	5	5
Huddersfield—			
Collection	8	0	0
Contribution	0	10	0
Do., Juvenile	2	18	6
Leeds—			
Contribs. on account	95	0	0
Meltham—			
Collection	1	8	9
Contribs., Sund. Schl.	2	10	0
Millwood—			
Collection	2	17	1
Contributions	4	1	6
Rawdon—			
Collections	15	0	0
Contribution	1	0	0
Salendine Nook—			
Collection	6	2	6
Contribution	0	10	0
Steep Lane—			
Collection	2	7	0
	155	18	1
Less expenses	3	16	0
	152	2	1

	£	s.	d.
NORTH WALES.			
DENBIGHSHIRE.			
Wrexham—			
Collections	5	9	2
Contribs., Sun. Schl.	1	18	1
Do., Bank-street—			
Contribs., Sun. Schl.	1	2	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Newcastle Emlyn—			
Collection	1	0	0
Contributions	2	12	6
Do., Sunday School	15	1	6
	18	14	0
Less expenses	0	0	6
	18	13	6
SCOTLAND.			
Edinburgh—			
Donation, for *China*	2	0	0
Stirling—			
Donation, for *China*	20	0	0
IRELAND.			
Letterkenney—			
Contribs. from the Baptist Church	7	0	0
Tubbermore—			
Contributions	12	16	5
Do., Sunday School	1	7	1
FOREIGN.			
AUSTRALIA.			
Nelson—			
Ralph Turner, Esq.	5	0	0

MR. JOSEPH GURNEY *requests the acknowledgment of the following Contributions for Baptist Churches in France, collected by Mons. A. Cadot*

	£.	s.	d.
Sir S. M. Peto, Bart., M.P.	5	0	0
Joseph Gurney, Esq.	5	0	0
Robert Lush, Esq.	3	3	0
Miss Bramwell	1	0	0
J. Whitaker, Esq.	0	10	0
Hon. and Rev. Baptist Noel	1	0	0
Rev. W. Brock	0	10	0
Rev. W. G. Lewis	0	10	0
Martin Wilkin, Esq.	0	10	0
"Thankfulness," by Rev. W. G. Lewis	2	0	0
W. Bowser, Esq.	0	10	0
Rev. W. A. Blake	0	10	0
Henry Tucker, Esq.	1	0	0
Mrs. Gouldsmith	1	0	0
J. L. Benham, Esq.	1	10	0
James Benham, Esq.	0	10	0

	£.	s.	d.
Collection at St. John's-street Chapel	6	17	6
Collection at Camden-road Chapel	8	11	4
Samuel Jackson, Esq.	5	0	0
William Knight, Esq.	1	0	0
Arthur M. Ball, Esq.	3	0	0
Dr. McGowan	0	10	0
Baptist Church, Edmonton	0	10	0
George Lowe, Esq.	1	0	0
R. Cartwright, Esq.	0	10	0
Samuel Mart, Esq.	0	10	0
Rev. Dr. Angus	0	10	0
Captain Fishbourne	1	0	0
Arthur Houghton, Esq.	1	0	0
Mrs. J. Thomson	1	1	0
And other smaller sums amounting to	3	6	6

For the Grand Ligne Mission, Canada.

Archibald Merrielies, Esq., Upton-park, Slough 1 0 0

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

DECEMBER, 1861.

DUNFANAGHY, CO. DONEGAL.

NEW STATION.

A SINGULARLY interesting cause has for some time existed in this rural mountainous district in the extreme north-west of Ireland. Mr. LIVINGSTONE has been favoured with much success in his self-denying labours. The Committee have heartily responded to the appeal addressed to them, and have great pleasure in thus extending the range of their operations. The following communication addressed by Mr. Livingstone to the Editor of the "Baptist Messenger," gives a brief but pleasing statement of the origin and progress of the church gathered together in this unfrequented and remote district of Ireland :--

"You are already in some degree aware of the progress of truth in our far north, as I see by the 'Denominational Intelligence' in your May *Messenger*. I am thankful to say that not only in Coleraine, Letterkenny, Tubbermore, and Londonderry—the three first of comparatively long standing as churches—but also in this extreme point, truth has fixed its abode, and is, under the head of the Church, extending its influence. Some years ago I was led, by a marked Providence, to sojourn as an invalid on this mountainous coast. Having been previously engaged in mission work in the south, I lost no time in calling the people together amongst these hills, and preached to them regularly the Gospel of the grace of God. The Lord gave his Word success and restored my health, so that to this day I have been enabled to carry on the mission with perhaps as much success (local circumstances considered) as any other station in Ireland has been blessed with during the same length of time. God alone shall have the glory. We have now a healthy little church formed, with regular services every Lord's-day and every Lord's-day evening. I preach at a station some two miles distant. As the landowners and Episcopal clergy are so bitterly hostile towards us, we have not been able to get even a small chapel; nevertheless, we meet comfortably in a large room in my own house. During the past year I have baptised seven, and I have good reason to hope that the Lord will soon add to us more of the saved. We are about thirty-six miles north-west of Londonderry, and about twenty miles north of Letterkenny, which is the nearest town of any importance. We are at present asking connection with the 'Baptist Irish Society'—we feel that we have a claim; our isolated position, as regards locality, and the opposition we have to encounter, are good reasons why our hands should be strengthened."

BELFAST.

The Rev. W. HAMILTON gives the following statement respecting his efforts in this town and its immediate vicinity :—

"I have preached once a week in Lancaster Street since I came here. At one time when I was publishing that I would preach there that day week, weather permitting, a woman said that if it rained I should be welcome to have the meeting in her house. There is a little appearance of good there.

"I have preached four times on the quay; many heard with great attention. I was invited to preach in a room in Lagan Lane, fitted up for meetings, and I have preached there three times a week. I have visited between twenty and thirty families in that part of the town, some of them two or three times or more.

"I have got the use of a pretty large schoolroom in an adjoining street (Market Street), for which a small rent will be required. I am to preach there to-night.

"I have generally attended the Union prayer-meeting at twelve o'clock every day, and some weekly meetings of a similar kind.

"I preached and gave addresses several times in the Presbyterian Church, Great George's Street. In the latter places there are still instances of conversion to God occasionally.

"I preached twice for Mr. Henry, and gave two addresses."

COLERAINE.

The present state of the church in this place affords conclusive proof of the propriety of efforts to establish or strengthen Christian churches in the cities and large towns of Ireland. The cause, under the earnest and vigorous superintendence of Mr. MEDHURST, is already greatly increased in its influence, and bids fair shortly not only to sustain itself without any foreign aid, but also to become the means of diffusing the Gospel in the wide district around. Attention is respectfully directed to the following statement. A new chapel is greatly needed. It will be one of the most effective means of promoting the cause of evangelical truth in the town and neighbourhood; the people are exerting themselves with very commendable liberality; and the pastor is devoting himself to his work with great earnestness and great success.

PROPOSED NEW CHAPEL.

"Since my last letter appeared in the *Irish Chronicle*, we have added *seven* new members to the fellowship of the church. *Five* believers have been baptised. Our numbers have increased so rapidly that our chapel is now too small to accommodate all who are anxious to attend. We, therefore, on Lord's-day, October 20th, resolved to arise and build. We at once commenced a subscription list, and have already promises to the amount of above THREE HUNDRED POUNDS. This one fact will encourage your Committee, as it will show them the improvement we are making as a church. The liberal spirit manifested by our friends augurs well for the future prospects of our cause. Most of the members have contributed *beyond* their means. I am aware the building of new chapels in Ireland must of necessity interfere with your funds, as many who subscribe for the one will not contribute to the other; but this drawback is only *for a time*, while the result will be *permanent*. To all your subscribers it must be apparent that if new chapels are erected in the principal towns in Ireland, the object of your Society will be the readier attained, and *self-supporting churches* the sooner established, which churches will have in themselves the means for the evangelising of the villages and neighbourhood around. We appeal to our brethren in London and other large cities to aid us in this matter. *At present* we cannot succeed without assistance, but let that assistance be promptly and cheerfully rendered us, and we soon will be in a position to *run alone*. Ireland cannot erect Baptist chapels without aid, but our people will do to their uttermost, and simply solicit temporary aid in their present struggle. We do not ask for a fine building; all we require is, to erect a comfortable, neat, and plain house, large enough to accommodate all who are desirous to attend the preaching of the Gospel. We will spend no money in any useless decoration, but will to the best of our ability, provide ourselves with a commodious building in which to worship God. Inasmuch as a debt resting on a chapel would be highly injurious to our cause, we purpose collecting all the money required before we commence building. We shall need about £1,400. Christian brethren in England, will ye not come up to the help of the Lord, to the help of the Lord against the mighty? I appeal to my beloved Christian *countrymen* with confidence, as I am certain they will help me in the important step we as a church are compelled to take, so largely has our God prospered us.

"I preached the other evening for our friends in Londonderry. I found them struggling hard against much opposition and misrepresentation.

"Our friends in Derry will succeed, but your Committee must exercise patience.

"I am, yours very truly,

"T. W. MEDHURST."

IRISHMEN TO PREACH IN IRELAND.

Special attention is requested to the following statements from one of the Society's agents. The Committee have already submitted the question to their

constituents, and would be very glad to carry the purpose into effect. Contributions given specifically for this object would be thankfully received. Such an agency would be of incalculable service in prosecuting the Irish mission.

"I think I spoke to you before about the state of several small churches in this neighbourhood that are in danger of languishing, and ultimately dying, unless they are in some way aided. They might contribute something themselves, and would ultimately give more if they prospered; but they could as yet do little. For a time some of them had great confidence in the plan of mutual exhortation; but they are getting wiser, and would be thankful in most cases to see a suitable pastor raised up. I don't think it would be wise, if it even were possible, to send them regular ministers. Such men from your side of the channel would scarcely accommodate themselves to the sort of work and the state of things they would find here; and would expect a measure of support which could not readily be raised. There are some young men in Ireland who, if they only had a little training, might suit such places very well. A young man, *e.g.*, came in to speak with me last night. He has been a year at Queen's College, Belfast, as a Presbyterian student; but, being convinced that he ought to be baptized, he is seeking connection with our church. He would desire to study for the ministry of the Gospel, and speaks about seeking admission to some of the English colleges. One or two other young men are very anxious to get some training, and engage in the good work. I have had some thoughts of giving a few hours in the week to superintend their studies, but am hindered by one consideration. If these young men study to any purpose, they must be *loosed* from their secular work. They could then visit in town and country districts, hold week evening meetings, and preach in these destitute churches on the Lord's-day, if their services were found acceptable. But I have no means to *loose* them, and I mention it to you that, if you thought the matter practicable, you might consider the propriety of placing it before the committee as an object worthy of their aid. Observe, I have no thought of proposing this as a comprehensive scheme for providing a future ministry for Ireland—a task for which I have no proper qualifications; but as a present means to take advantage of a present opportunity, and meet a present need."

THE BAPTIST TRACT SOCIETY.

The following extract from a letter addressed to the *Freeman* by Mr. OLIVER, the treasurer of the Baptist Tract Society, and also a very useful member of the Irish Society Committee, refers to the aid rendered to the agents in Ireland by grants of tracts from that Institution. The aid thus afforded has been very valuable, and is well deserving of distinct acknowledgement.

"The article which appeared in the *Freeman* a short time since, headed 'Baptists in Ireland,' was no doubt read with interest by the friends of Ireland. I understand it has since been reprinted as a tract, and I hope will be extensively circulated. The Baptist Irish Society has laboured diligently for many years to give the Gospel to that priest-ridden people, and ought to be better supported.

"Since the Revival the assistance of the Baptist Tract Society has been much sought, as the people have been induced to make inquiries upon the subject of Baptism. Large grants have been made to ministers and other agents for distribution, which have directed the minds of the people to the Sacred Scriptures as the only rule of faith and practice. Much good has been done, but it has excited great opposition.

"The Rev. T. W. Medhurst, of Coleraine, in a recent letter, says—'Please present my thanks to the Committee of the Baptist Tract Society for their prompt and generous grant. I have no hesitation in saying that in no place will the tracts be more acceptable or better calculated to do good. The amount of ignorance here with regard to our distinctive principles is truly lamentable. The ministers strive to make their people believe the Baptists are a new sect just sprung into existence. Even the little books written by James Smith, of Cheltenham, are thought to be written by a Presbyterian, and it is only of late that the people have discovered that John Bunyan was a Baptist. Perhaps the publication of these facts in your next report might stimulate your subscribers and friends to renewed efforts for the spread of New Testament truth.'"

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from Oct. 17th to Nov. 16th, 1861.

	£	s.	d.
London—			
Renard, S., Esq.	1	1	0
Camden Road, by Mrs. Underhill	0	7	0
Hackney—Suburban Meeting, by Mr. J. Webb	7	2	3
Beds and Oxon, by Rev. A. W. Heritage, on account	10	0	0
Boston	1	3	3
Bourn	3	2	7
Coningsby	0	12	0
Durham, by Rev. J. Brown, M.A.			
Darlington	5	10	0
Hamsterley	0	2	6
Mary Post	0	14	0
Middleton	0	13	6
North Shields	0	18	6
South Shields	0	11	8
Stockton-on-Tees	1	0	4
Sunderland	4	19	0
Sutton (Yorkshire)	0	15	9
Whitehaven	2	18	9
Wolsingham	0	10	6
	15	14	6
Harlow, by Rev. T. R. Stevenson	2	8	2
Hastings, E.S.	0	7	6
Hebden Bridge, by Mr. J. Moss	1	0	0
Luton, Old Meeting, by Rev. T. Hands	4	16	9
Luton Union, by Mr. C. Harrison	4	2	8
Lynn, Stepney Chapel, by Rev. J. T. Wigner	3	2	6
Newtown, Montgomeryshire, by Mr. E. Morgan	2	15	0
Peterborough	1	10	0
Taunton, by T. Horsey, Esq.	2	8	2
Windsor, by Rev. S. Lillycrop	2	0	0
SCOTLAND.			
Alloa, by Mr. Alex. Mc.Geohaen	1	0	0
Paisley, by Rev. W. S. Eccles	0	6	8
Rothesay, Rev. J. Manafield	0	5	0

The thanks of the Committee are presented to Mrs. Hassall, Brixton, for a parcel of Clothing.

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